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A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

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NOTES OF THE MONTH

THE views expressed by Sir Arthur Keith, President of the British Association, in his address delivered on May 9th last at Manchester University, have revived in full strength the old controversy as to human survival which waged so furiously in the days of Huxley. Once more we are carried back to the time when the National Secular Society and its champions, in the persons of Annie Besant and Charles Bradlaugh, were in the forefront of the battle. It is strange, nowadays, to come across a reversion to the old type of materialistic thinker. To readers of the OCCULT REVIEW, especially, the idea of extinction at death is totally alien; but then, the very basis of occultism is the conviction that man, in his physical embodiment, is something more than the brain, more than the mind; more, even, than the soul—that he is a spark of that divine Light from whence all proceeds, and which, for want of a more definite term, we call God.

There is no qualification about the pronouncement of

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Sir Arthur Keith. Every fact known to medical science, he says, "compels the inference that mind, spirit, and soul are manifestations of a living brain, just as flame is the manifest spirit of a burning candle." This is unadulterated nineteenth-century materialism, the result, possibly, of over-specialisation. The problem of human immortality is not to be solved merely by the investigations of the physiologist or anatomist. This branch of science is but a small sector of the total sphere of knowledge. No matter how diligently the scalpel of the anatomist, and the microscope of the biological researcher may seek, Spirit will ever elude their grasp. Smaller than the most minute, greater than the greatest that imagination can conceive, Spirit is only to be apprehended by Spirit; and the over-cultivation of the material intellect, if we are to take the case of the great specialist in question, apparently hardens the mental body to such an extent as to make it practically impossible for the Light of the higher planes to throw the slightest ray of inspiration into the dark regions of the unilluminated reason.

AN ENDLESS SLEEP?

Granted, for the moment, that existence is bounded by the span of one physical life, and that death ends all—"an endless sleep," as Sir John Bland-Sutton conceives it to be—then whence springs that efflorescence of human nature whose perfume shows itself in deeds of heroism, love and devotion? In what does it have its roots? Whence the urge to sacrifice the separated self for the ideal; for one's country or to save a loved one? Whence, also, the urge to express the beautiful in art, music, poetry and literature? Whence the self-sacrificing devotion of the scientist who not infrequently courts physical death for the sake of gaining knowledge? These things may not make their presence generally manifest without the help of a material nervous system; but they have their roots elsewhere than in the physical body. It is an axiom that the first law of Nature is self-preservation. Reason urges—especially on the assumption that death is the end of all—the maintenance at all costs of that isolated unit of life which we call the personal self. "Eat, drink and be merry, for to-morrow we die." Why not? Viewed from the standpoint of unadulterated reason, morality has no basis, life no meaning, love no foundation. Briefly, materialism is Death.

But has no other branch of knowledge a right to contribute towards the elucidation of this question? Is psychology, the science of the soul (or mind), to be denied a voice? And is

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psychical research utterly to be ignored? The records of the latter branch of knowledge abound in instances of the action of mind apart from the physical brain. Take only one example, a simple case, that of the intricate problem solved whilst asleep. The brain awakens and finds the solution, to all intents and purposes, ready-made. The result is there, and oft-times the proof is only worked out in detail with great labour afterwards.

The realm of dreams, too, offers a promising key to the problem of the independent existence of the mind. A dreamer in a vision learns of the death of a loved one, and shortly afterwards the truth is made plain by the arrival of news. Such cases are not at all infrequent. Or a dreamer may gain accurate knowledge of a scene or event some time before it is encountered on the physical plane.

One particularly apposite instance is that which is to be found in one of the early works on animal magnetism. A lady in the hypnotic state became clairvoyant and predicted that on a certain date she would meet with an accident. The experimenters, forewarned, determined to falsify the prophecy, and with that end in view took the extreme precaution on the day in question of shutting the lady in an empty room with only a chair to sit upon. Confident that nothing could possibly happen, they left her alone, to be surprised later on by a scream. Rushing to the empty room, the investigators opened the door and discovered the subject of the experiment lying on the floor with a broken leg. Suddenly terrified by the appearance of a mouse, the lady with characteristic promptitude attempted hastily to jump up on the chair, slipped, and thus fulfilled the prophecy.

The annals of mediumship, again, provide irrefutable proof of the separate existence of intelligence. To the spiritualist the contention that death ends all is merely farcical It is far too late in the day to attempt to put aside with supercilious disdain the evidences which abound on every hand.

As a matter of fact, there is abundant testimony, for those who care to avail themselves of it, of the existence within man of something which is independent of time and space—an entity which, circumscribed by the physical brain, is nevertheless in essence not bounded by its limitations. True enough, when the violin is broken no further music can come through it; but sometimes the musician borrows another instrument, and even if he cannot play as well as before, he can at least produce intelligible sounds.

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THE FLAME AND THE CANDLE.

When Sir Arthur Keith, using the analogy—and it should be borne in mind that the illustration is, after all, nothing more than an analogy, and not an argument—when Sir Arthur Keith, then, asserts that "at the moment of extinction both flame and spirit cease to have a separate existence," he is stating a belief rather than a fact. As indicated above, the evidence of occult science in its many branches points most emphatically to the conclusion that the analogy of the soul to the flame of a burning candle is anything but near the truth. The flame is the product of combustion; the soul, or spirit, or mind, is an independent entity making use of the brain. If psychical processes are the *result* of brain activity rather than the *cause*, how explain those trance phenomena of the higher order in which the physical brain plays practically no part?

Readers of the OCCULT REVIEW may remember a remarkable case which attracted widespread attention some years ago, the case of Dorothy Kerin. Physically on the point of death, she lay on her bed, her friends and relatives gathered around expecting every moment her last breath, as she lay in a state of coma. Suddenly Miss Kerin was so revitalised by the influence of a vision of transcendent beauty and appeal, that she stirred out of her death-trance, arose, and to the amazement of the onlookers proved to be not only full of new life, but free from all traces of the tuberculous condition which had apparently brought her to the very brink of the grave. The account, it will be remembered, was well authenticated, and was backed up by irreproachable medical testimony.

More and more the unprejudiced investigator is forced to the conclusion that the unseen universe, even if elusive and intangible, is nevertheless as real, if not more real than the universe which is patent to our five normal senses. Even the physicist begins to speak in the voice of occult science. Dense matter is becoming more and more tenuous as he presses his researches further and further into the nature of the physical universe. Already the wonders of radio communication and the closely allied conception of the electronic constitution of matter have paved the way for the construction of that bridge which one day shall stretch across the gulf which at present separates the seen from the unseen, matter from life, and form from consciousness. And even if consciousness may escape the most sensitive apparatus of the scientist, it is yet possible that matter of ever-increasing fineness

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may ultimately lead him to the point where the veil is so thin that the Light of Spirit gilds everything with its glory. In the meantime the modern physicist draws a picture which approximates ever more closely to that given by occult science. From the orthodox conception of "solid" matter, to the view of matter as composed of tiny electrons and protons is apparently only one step on the road; for in the newest theories everything in the universe is resolved into ether waves. Both the electron and the proton in the latest mathematical hypotheses are nothing more than appearances, *maya*. According to the theory of Professor Schrödinger, of Zurich University, what we call protons and electrons are only more or less permanent configurations of waves or wave-trains; and his calculations are finding general acceptance amongst mathematical physicists as explaining many hitherto insoluble difficulties in regard to the scientific problems in connection with atoms, waves and the mysterious "quanta" of modern science.

PHYSICS AND PSYCHICS.

Physics and the teachings of the *Secret Doctrine*, it may confidently be anticipated, will, with the passing of the years, and the ever increasing advances of science, draw more and more near together. Occult science has nothing to fear from the investigations of the scientist, whatever may be the case with regard to the psychic delusions to which the Theosophical Society appears to be in danger of falling a victim. The contrast between the complexion of the Society in its early days, and as it exists at the present time, is such as to arouse grave misgivings. One has to be in a position to look back over a period of some twenty or more years to appreciate the nature of the change that has so insidiously pervaded the whole organism. A large proportion of the rank and file is either openly or secretly affected on account of the present policy of the leaders, who, not content with antagonising many sincere folk who look upon the Krishnamurti cult as something akin to blasphemy, are now putting forward a young and inexperienced girl, in her early twenties, as the World Teacher's *shakti*, the World Mother—Rukmini Arundale.

Is there any connection, one feels tempted to enquire, between the information of the League of Motherhood, ostensibly an organisation entirely independent of the Star movement, and this latest pronouncement from Adyar? Candidly we suspect an attempt to capture unawares, and line up on the side of Krishnamurti, the many thousands of souls throughout the world

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connected with the women's movements. We trust that our misgivings may prove baseless; for these things can only tend to greater disaffection in the Theosophical Society. There is need for a Women's Spiritual Alliance; but it should be free from all psychic contagion, and independent of fanciful cults.

Whether the various cleavages from the main body of the T.S. which come to light from time to time are signs of disintegration, or of growth by fission, remains to be seen. It is certain, in any case, that numbers who remain attached to Adyar, as well as those who take the more straightforward course of publicly expressing their disapproval with the present policy of the leaders, are alike being alienated. The case of the two "London Lodges" is merely one instance. Both Lodges are out of sympathy with current tendencies in the Society's activities. In the case of the London Lodge of Theosophy the withdrawal (as distinct from resignation) was duly notified to Adyar as an expression of dissent; while in the other case, in spite of the fact that at last one prominent Lodge officer has put it on record that he is "equally hostile to Besantism and Blavatskyism," the Lodge prefers to remain "attached" to Adyar, with the implication of a sympathy which is scarcely likely to be existent. As a matter of fact, some documents which we have been shown in this connection throw a flood of light on the subject of the two "London Lodges," the London Lodge of Theosophy and the London Lodge of the Theosophical Society.

The matter is too intricate to form the subject of correspondence in the columns of the OCCULT REVIEW, besides having an appeal limited only to readers attracted to Theosophical Society intrigue. For all who are sufficiently interested the Committee of the London Lodge of Theosophy, through its President (Lieut.-Colonel Peacocke, 5, Tregunter Road, London, S.W.10) is willing to produce documentary evidence sufficient, in our opinion, to disprove to the satisfaction of any fair-minded investigator the allegations made against his Lodge in the course of the recently closed controversy in these columns. The statement, amongst others, that Lieut.-Colonel Peacocke has left the Theosophical Society, has no basis in fact, since proof positive is forthcoming in the shape of the signed receipt from Adyar for current dues as an unattached member. Nor, in view of the frank and straightforward manner in which the withdrawal from allegiance to the Adyar Headquarters was carried out, can any ulterior motive be imagined as insinuated against the President of the T.S., who

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was quite entitled to revive the Charter of the London Lodge of the Theosophical Society should she see fit to do so. As suggested, however, readers who feel inclined are invited to avail themselves of the kind offer of Colonel Peacocke.

As a further instance of the psychic epidemic with which the Theosophical Society appears just now to be afflicted, it is interesting to note that one at least of the officers of the London Lodge of the Theosophical Society labours under the impression—judging from correspondence in the possession of Col. Peacocke—that he has been specially selected, notwithstanding his expressed hostility both to Besantism and Blavatskyism, for the spreading of a new brand of occult teaching in the Society. This impression, it seems, is carefully fostered by "messages" given through a special medium, in total disregard of the grave warning of H. P. Blavatsky as to the unlikelihood of any instructions from Masters coming second-hand through such a channel.

It is a pleasure to turn from the contemplation of psychic cults and Theosophical intrigue to a realm where spiritual things hold first place. One of the articles in the present issue, entitled "Sri Guru Pitajee"—roughly translatable as "Holy Father" although implying a deeper intimacy and affection than the English phrase—concerns an aged Indian saint who, since the writing of the article, has passed away from his physical vehicle. It is difficult for the average European to conceive the strength of the bonds of affection which link such a guru to his disciples.

By the courtesy of the author of the article, Miss Helen Mary Boulnois, it is possible to include in these Notes a few touching references from private correspondence concerning the Father.

AN INDIAN SAINT.

"My Father (Guru Maharaj)," writes a prominent Indian official, "is not the same spiritually as you saw him years before. He is something new, something wonderful, which it is not possible for us mortals to realise." How different is the real man from the stern official mask only those who are acquainted with his identity are in a position to realise. This gentleman, however, was not unaware of the approaching end; for he writes wishing his correspondent could make another trip to India before it proved to be too late.

"I wish you were here once again at least," he wrote on the 1st March last. "The time is fast approaching for his disappearance, of which I have got special notice, and I would therefore ask you to come to India once again at least."

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Unfortunately, however, it was not to be. Shortly after his previous letter, the author's correspondent wrote once more, sending the news of the Father's death.

". . . On the 2nd March last Father left D——. . . . While he was with me I had the good fortune to hear the intimation from the Divine Mother that Father's days in this world were numbered. I could, however, never conjecture that it was only a question of thirty more days. On March 11th I was at Benares, when Father took off with his hand the holy Jata (a long separate coil of hair) which was on his head for the last forty-two years. To a Sanyasi this ceremony means the completion of his asceticism and his entrance into the state of Paramahansa, when he virtually merges himself in Divinity. To a worldly man it denotes that the final liberation of the soul from this mundane sphere is not very far. . . .

" On the 30th March the Father received an urgent summons from above to start for the astral world immediately, and He departed on Sunday, April 1st, at 5.20 a.m. Sunday was the date of his birth as well as the day for his final liberation.

" He has not gone, but He has changed his old effete garb for a new and stronger one."

For the intimate circle of disciples of the venerable Guru, the question of human survival is beyond all need of argument. " In the place where He left His physical body," the Indian official writes in one of his letters, " He is still visible every day at stated times." Apparently one of the chelas acts as a medium for instruction and advice from the departed Teacher. The writer of the letters above-mentioned speaks of a written communication which he has received from his late Guru, saying that the " Father says he has been to see you (Miss Boulnois)." He is very anxious that the author of the article should take an early opportunity of going to India to observe for herself how the Father is seen every day since his departure from the physical plane.

THUNDER IN THE AIR.

Such direct evidence of survival disposes entirely of the contention put forward in the play, *Thunder in the Air*, now running at the Duke of York's Theatre, in London, that the dead live only in the memory of those who survive them, and not in any other way. From the purely dramatic point of view, *Thunder in the Air* is decidedly a play to see. It has many moments of dramatic intensity,

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especially that at the close of the second act ; and the audience is instinctively gripped as the uncommon plot is gradually unfolded.

Emboldened, apparently, by the success of the earlier presentation touching upon the question of life after death and the theory of human immortality, which enjoyed great popularity under the title of *Outward Bound*, the producer of *Thunder in the Air* has been induced to venture into a similar field. Unlike the earlier play, however, the present object seems to be to show that the dead live on only in the *minds* of their friends. "They are always the same, in my memory, living as I saw them last," says James Harding, one of the characters of the play.

Thus we see the return of the dead soldier to his relations and friends—in various guises : as a small boy, to his mother ; as the devoted lover, to his fiancée ; and so on. But it would seem that the author has not been consistent with the treatment of the theme ; for why does the dead soldier return to his father in the guise of a ghost ? Why, also, is it possible for the Rev. Arthur Stanes to witness the passionate episode between his wife and the dead soldier ? Frankly, it is rather difficult to reconcile this apparent inconsistency of treatment ; and it would be interesting to know whether others have also been a little perplexed as to what the author has really been driving at. As an example of dramatic art, of course, the performance leaves nothing to be desired, and is characterised by unusual naturalness and charm on the part of the caste, while Violet Vanbrugh as the distracted mother, is as brilliant as ever.

DR. STOKES' "CRITIC"

A little magazine of American origin, devoted chiefly to the questions of penal reform and the abolition of capital punishment, is well known to a certain number of British readers. We refer to *The O.E. Library Critic*, edited by Dr. H. N. Stokes, 1207 Q Street, N.W., Washington, D.C. It costs only 5 cents a copy or 50 cents per annum. The little magazine is useful and interesting—interesting for the occasional examples of "English as she is spoke" or written in America, useful because of the honest and fearless fight waged by the editor against undesirable tendencies in the Theosopical movement. Dr. Stokes writes :

". . . the only way we have of presenting to Theosophists the facts regarding the situation in the Theosophical Movement, and of warning them against the radical departures from the Theosophy taught by the masters and H. P. Blavatsky, is to ask our readers to aid us by interesting themselves in increasing its

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circulation. The low price at which it is issued precludes the use of the methods employed by larger and more popular publications."

Put baldly, help is wanted. Although not always welcome, the criticisms of Dr. Stokes are always made with as careful a regard for facts as possible, and if he makes a mistake of judgment he is always prepared to acknowledge the slip in the columns of his little magazine, the current number of which, we note, is dated April, 1928, and is numbered Vol. XVII No. 9.

THE EDITOR.

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SRI GURU PITAJEE: AN INDIAN MAHATMA

By HELEN MARY BOULNOIS

> "Lead me from the unreal to the real, lead me from darkness to light, lead me from death to immortality."
>
> BRIHAD UPANISHAD I.

SPACE and width seemed on earth and air. The carriage went under a railway arch into open fields, constantly passing clusters of children, native beds and animals beside small huts by the wayside, finally reaching a city street and bazaar. The two horses in their loose harness were halted in the deep shade of a banyan tree while the way was enquired, A pigeon-cote reared on a tall bamboo above a heap of coloured pottery was cut by a sharp slant of shade.

If towns differed, bazaars and native quarters remained the same, and in spite of the paucity of muslins, scarves, embroideries, brasswork and other native-made goods, sadly replaced by oil-cans, packets of tea and bales of Manchester cotton, were yet reminiscent of fairy lore, alive with picturesque colour and movement, still steeped in the relics of the magical atmosphere of the days of the Great Moghul. Every little house, jostled side by side, was of different height, some castellated, some with carved balconies and fretted grills, some mere mud huts with thatch shades across their fronts, supported by crooked poles. Vendors, squatting in darkness beneath them, drew contemplatively on long coils of hookar. Little girls flayed out the flower-like petals of their skirts, red with pretty borders, while the clinging *sari* swathed them above somewhat like a lily sheath. Others wore trousers, full as skirts about the hips, twining in graceful lines till tight round the ankles. Boys wore their own dark legs save for the twist of a loin-cloth. Groups of women formed and melted about the fountain. A beautifully-draped Kashmir shawl caught again the bronze tint of a gleaming wet pot, poised on a shapely head. A *sari*, tossed from the head over another shoulder, fell in one long graceful line to a point a few inches off the ground. Tiny children wore frail little coats once white, opening over purple-brown skin. Rings were on women's feet, rings on their ears and noses. Fruit gleamed from dark shade of overhanging awnings, alternating with neat heaps of golden grain. A white calf ate peacefully out of a broken basket and a dusky little chap held high his one garment under

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his armpits, stepping backwards suspiciously from the old-fashioned carriage, his little round tummy stuck out with defiance. Further up the road, from the richly-inlaid pipe at his lips, a man drew forth weird minor notes in a long confused clash, somewhat like the keen of a bagpipe. Huge soft bags hung from the pole aslant on his shoulders. He was playing softly to snakes, sleeping within them. Such was the scene into which turned a quaint little carriage that might have come straight from fairyland.

The high pointed dome of a silken parasol was upheld by four slender pillars rising from a flat square of wood overhung by a royal tiger-skin, whence ran shafts, heavily embossed with brass. A dignified figure was seated upon a tiger-skin that fell into space beneath him, the tasselled parasol swaying overhead. His venerable head was crowned by a high silken cap of the same colour as his apricot robe that fell in classical folds beneath his flowing white beard and over the protruding knees of his crossed legs. Rosaries of great age and value hung round his neck. One, the longest, white as shells, was repeated in yet another around his turban-like cap, tied at the two sides into loops that dangled over his ears.

The moment he caught sight of my carriage he stopped his own, leapt lightly from the tiger-skin and, to the intense interest of the population, hastened over the road to meet me. A tall dark man in European clothes accompanied him on foot. Both stood by my carriage, offering to escort me to the house.

The Mahatma sprang again up on the tiger-skin. A dark-skinned groom, perched upon the shaft, turned the horse, driving along a narrow street where each house was of a differing size, until he stopped before steps leading up to one of white stucco.

Not without a certain state the Mahatma entered and greeted me in the doorway of an empty, clean, dark room.

They gave me a chair, and for a few moments he sat on one, as if to make me feel at home, but was soon upon his feet, lithe and spry, the light balance of his attitude utterly belying his eighty-odd years.

At once we spoke of God and conceptions of Deity, veiled beyond our present consciousness. He spoke of the joy of worshipping God as Mother, the highest representative of Divine Love, here on earth.

"Who loves like the mother does? She cannot cease to love—never mind if we are stupid, bad, faithless."

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He told me through the able interpretation of his friend that he was unable to speak English, but nevertheless said this to me in our tongue, his difficulty with the words seeming to increase their power. Some young disciples and the children of his host came in and out. He invited me to his own place above and went out through the doorway, leaving me with the others. Soon the dark gentleman who owned the house escorted me up high, narrow, white stairs, enclosed in the walls of the house. We came out on a balcony, around an inner court. We paused and looked through the window of a tiny room, used as a shrine or chapel. A big picture hung within of Tara Brahmamahy, the Mother of Creation. An altar beneath Her was bedecked with vases, flowers, and strewn with marigold heads.

" Here is where he worships the Mother," he whispered to me.

We crossed an empty room, went along a narrow balcony, overhanging the street, climbed another high flight of stairs and found ourselves on a white, shining roof. Over the white stucco balustrade to the west beneath us lay the city. A hubbub arose from the street below of the cry of vendors, the thin, melancholy pipe of the snake-charmer, the incessant buzz of busy voices, while a flare of crimson rising over flat roof-tops softened and embraced all in roseate haze. Our gaze travelled east above house-tops to green meadows, sand flats and the slowly moving green-blue Ganges. A round moon floated white in a clear evening sky that rose in changing opalescent tints into infinitude

A suspended curtain formed a little shelter or tent in one corner. Like a hermit the Mahatma sat within the darkened recess.

They offered me a chair, but I sat on the carpet within the curtain beneath a still further recess, slightly raised, where he squatted easily on a tiger-skin. A dark red bolster suggested his bed by night.

Once more he spoke of the happiness to be attained in reaching to the Infinite, Unspeakable Creator as the knowing, loving All-Mother.

" See clock," he said, pointing to one on the shelf above him " Father goes fussing round—him big hand. Mother only moves little way. She stay long time still or only move slow, but little hand the one that knows most. When Father and Mother both join at twelve, then a child is consummated.

" Again, God is little hand, man is big hand, fussing round

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with minutes, but God knows the hour. Do you understand? It is not very clear! But meaning is there if the heart can grasp."

I nodded.

"No good talking, saying much. Listen to the Guru. Take his words if they reach you. If not, do not argue. It is no good."

His movements, in spite of his age, were extraordinarily lithe. He sprang lightly to his feet from his crouching attitude, ran over the roof, leapt on a box by the parapet to peer over to the street below. The soles of his feet and the tips of his fingers were painted deep rose.

He came back to the centre of the roof, standing tilted forward on his toes, rosaries dangling, hands on hips, where his apricot shawl gathered and fell stylishly; he fixed his eyes on a white mark on the wall.

"Look hard at a mark like that every morning," he said. "Do not let eyes flinch, stare till you think nothing else—then turn the mind inward. Think some silly, naughty thing you have done, perhaps as child, perhaps when young, perhaps now—ask God, ask Mother-God to forgive it. Ask hard, hard. Feel shame. . . . And then you feel come Her forgiveness. Oh! that is beautiful. That bring tears to the eyes. Very fine, that water. That water in the eyes" (it shone in his own) "that heals."

I asked him further as to healing.

"No will-power! Will-power breaks all. It is the Mother-God Whose love penetrates, pours into the chest, enters the back. That alone heals. To heal others you must first be willing to bear the pain of that other—to take it all yourself. You must be willing." (Is this the Compassion of Jesus? The *passion with*?) "'Give it to me, O Mother of God,' you must cry and pray to Her to send that healing love. As it flows, it heals. Do not strive yourself. Leave all to Her. Stay in Her hands. If Power is to pass through, It will pass"

The following afternoon I arrived in good time. Entering the bare room off the street I found a dark man, who looked as if in government employment, seated on a *charpoy*.* He could only speak in a hoarse, scraping whisper.

My Thibetan boy carried in a basket of fruit and vegetables. I asked permission to present them. A young man looked at

* Native bed, made of braid plaited on four poles, upheld by short legs.

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them, but said doubtfully he did not know if it would be accepted and went away, presumedly to say I had arrived.

Presently the Mahatma came, signed for the outer doors of the street to be closed, shook hands with me. Three men, waiting on the *charpoys* to see him, rose, prostrated themselves on the floor and kissed his feet. A piece of straw matting was spread on the floor. The eldest of the men lay flat upon it—the Mahatma stooped, stroking and feeling him, finally knelt on one knee beside him, laid his hand on his liver, where he was suffering.

"Aum," the Pitajee (Father) intoned, balancing a knife, point downwards. He made a sharp cut with it over the stone floor, paused, repeated the word "Aum," balanced the knife and cut again sharply over the floor.

When the man rose, he told me he had been given up by the doctors. When he first came to the Pitajee his heart was wrong. He was suffering from bad blood pressure and liver trouble. The heart and blood pressure were cured, the liver was getting better.

The hoarse young man approached the Mahatma, pointing to his throat. He stroked it. A little boy who was constantly running to and fro came forward too and presented his throat. Smiling, the old man stroked it too. All three went down on their knees and tenderly kissed his feet.

The house belonged to the Bengalee in Government office who had met me with the Mahatma on the previous day. The little boy and some older sons, young men, were present. The Mahatma lived with them as their guest, taught, prayed, healed and helped them, his presence being regarded as high privilege. He never touched coins nor even stamps. Bare living he took only from those who considered they thus gave to God. The young fellow who had gone to announce my arrival told me in a quiet aside that he had accepted my small offering of fruit.

"It is quite exceptional I accept," the Mahatma told me, the youth translating. "I never accept from those I heal; but you are a visitor."

The man suffering from his liver, somewhat aggrieved, said:

"No, he accepts nothing."

"I accept if there is complete cure," the Mahatma remarked quietly, "then only one fruit."

He went out and came back with an orange, an apple, a custard fruit and a banana in his hands.

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"These are for you."

I rose and accepted them

"Four fruits for Devotion, Service, Worship and Knowledge," but he said these words in Urdu. All the young men tried to interpret them and did not always agree. However, all were unanimous that he added: "I give them to you, for you can eat of such fruit."

All the time I called him "My Father," and he addressed me as "My daughter."

He went upstairs and once more I was bidden to follow.

Arrived on the roof (only one elder man came with us), I handed the Mahatma a silk handkerchief, bought in Peshawar bazaar, for he had told me to bring one.

He spread it on the tiger-skin, folded his hands, closed his eyes and prayed over it. Taking an antique brown rosary, deeply carved, from his neck he laid it on the silk, then caught it between his second and third finger, turned the beads with his thumb, murmuring. Round and round the rosary he went, several times reaching again a white marking bead. Finally he replaced the rosary round his neck, reached up to the shelf and took down another of old rosy-brown crystals. Once more the rosary moved between his fingers. At last that rosary joined the others around his neck. Some of them were very beautiful; one was of green jade, several were exquisitely carved.

He took a bottle of red ink, a stubby pen, and wrote in all four corners of the handkerchief letters that seemed to climb upwards and were lost in the colours of the silk. Last of all he lifted down a tiny bottle of the strongest of rose essence and with his rose-painted finger smeared it in the shape of a triangle in the very centre.

"Triangle—three sides all even," he murmured. "For Creator, Preserver, Destroyer. For Father, Mother, Child. For body, intellect, soul."

"For life, love, intelligence," I murmured.

He smiled.

Then he folded the handkerchief smoothly, tightly, and gave it to me, telling me certain words of prayer to use should I need help.

"Repeat these words in all undertakings. If you go to take ticket at station. If you are called on to perform task, to do

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something big. Our Holy Mother will always hear you. This is me, my intervention, yet not me. God is all!"

"There are seven centres for mind," he told me, "beside those located in the brain."

"Three lower ones control lower regions, then comes one, already rising to higher realms in the centre of the breast." He pointed his finger there, closing his eyes.

"When we close eyes in meditation and see light within, it is with that brain we see, bright like lightning."

The fifth mind is in the centre of the throat.

The sixth mind is between the eyes. Clairvoyance lies in this mind and the power of seeing within, even things that may be occurring far away in the without. This is the place of the Third Eye, to be seen on certain images.

The seventh mind is in the crown on the very top of the head. Few ever develop this brain into consciousness. There one ceases to be "*I*" but is merged in all.*

He told the story of the calf. When it is born, it bleats "I, I, I." When it grows big it is put under a yoke and bleats, "I, I, me." Very comically and truly to life he imitated the calf, using the Urdu words, beginning with H—a heavy breathng sound. Then the calf dies. Its skin is spread over a drum. A man beats it and still it cries, "I, I, me" though it is only a dead skin. Then the Master Musician tightens it, attunes it and beats it again "Hamko? Ney, Tum, Tum." "I? No, Thou, Thou!" it now calls.

The master of the house returned from his Government office. He entered the little retreat, stooping to hands and knees to kiss with endearing affection the happy old man's feet. Aged with the world's wisdom and cleared vision, he yet radiated joy so that youth and energy seemed to stream from him.

He rose and we all stood together on the roof-top.

Again the rosy effluence shone over all from the westering sun; milk-white the moon, at perfect full to-night, sailed in the clearest, palest heaven of crystalline blue and green.

Down in the street beneath weird music droned and clanged.

"What is it? A wedding?" I asked.

"Or a funeral!" our host's son-in-law suggested.

* Cosmic consciousness.

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The old man hopped lightly as bird on twig to a box beneath the parapet, peered over, quickly turned and offered me foothold beside him.

Up I sprang, if not so swiftly.

Clang! Clang! Clang! Brass trumpets were blown by red-coated men, drums followed and whining pipes, music intermingling. A few people were running, some boys excitedly waved sticks with rag pennants, then again came another medley of Indian pipes—each note twanging, fighting for its own against all others, creating an excitement, a jangle, an emotion. Long poles wavered just beneath us, nearly reaching the roof-top; flags, red, green, cerise, purple, dangled fantastically. A little cart, curtained, open to the front, partially concealed a shrine.

"What is it all about?" I asked as the last straggler passed, and we stepped down once more on the roof.

"Some excitement about non-co-operators being let loose from prison to-day," Mr. C. said disdainfully. "Father does not approve of Gandhi," he added.

Pitajee stood erect, his face raised.

"Co-operation is the word!" he said. "What is non-co-operation? Negation. Nothing. I say the King is King, not Gandhi. The King is sent by God. God works through him. We must see it. Who brought us canals? Who brought us trains? Who brought us these?" (He touched his eyes and Mr. C. said, "Spectacles.") "What happens when famine comes? Who tends the families then? How was it when Mohammedans ruled? No woman dared go out without shrouding. Now is justice. Now is peace. And Gandhi? Is his heart with God? Does he make people happy? No, it is all unhappiness, unrest, muddle. Muddle," he repeated, twisting his fingers, "that is taking the affairs of the world that should go straight like this"—he spread open his expressive little hands —"when it is God's way."

They gave me tea and two new boiled potatoes with freshly crushed pepper and salt. He drank dried leaves of the lemon plant made into tea, the refreshing *Vervaine*, well known in France.

His apricot overmantle was brought him. To-day he was clad in shot rose silk, a loose garment with large kimono sleeves, matching his high turban cap, whence fell the two tassel ends

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of white rosary, blending with the same shell whiteness of the longest of the rosaries around his neck.

The outer garment or cloak was one great piece with a hole in the middle through which he put his head. He took the wide falling piece in front, pinned it together behind him with a safety-pin, drew forward two strings, hanging from the back piece, tied them round his middle, adjusted the front over the string, and was ready for the drive.

Down the high steep stairs he trotted and I climbed.

Again he balanced on his high cart under the satin-domed canopy upon the tiger-skin. My carriage followed his. One of his disciples was at my side. Once more we drove through the maze of streets, among earthenware pots heaped, cooking steam rising from huge butter bowls, sweetmeats spread on bright glazed green leaves, pipes for sale, hanging carpets, naked children, women sauntering under coloured scarves, temple domes rising, while mysterious night rapidly enveloped all in deeper charm. Smell and perfume arose, temple bells chimed and clanged, dust puffed up in golden mists, catching the last rays of the reddening sun, smoke turned turquoise-blue, writhing against vast masses of blackening trees. The sky was calm, translucent, pricked by the first earliest star, the moon silvered over its milk-white crust; fields brooded in darkening peace, the Ganges stretched its pale ribbon of faintest bird's-egg green, hundreds of tiny fires glowed down among the tents where pilgrims gathered on the bank of the sacred river. We turned to the right and found the narrow, deep river Jumna beside us. Bright, rosy opal, it lay behind occasional thick trees and opaque masses of black huts. A boat with broad square sail floated dark as ink upon its iridescent surface.

Silver moonlight strengthened, the last flare of sunlight faded.

"I knew you quite well," the young disciple at my side remarked to me. "I could have gone to the railway station and picked you out from a crowd. The Father described you to us all the day Mr. S asked him if he would meet you. He went away in trance and travelled to see you."

(To be continued.)

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THE HAUNTER AND THE HAUNTED

By A GHOST

I WHO speak through the medium of your pencil am a ghost—a real live, active ghost, who am about to recount the happenings that occurred when adventuring from the portals of ghostland.*

Always ambitious along lines of research, and becoming restless with an overwhelming anxiety to return to earth, gradually the idea evolved itself within my soul-mind, that if possible I would find the means by which this could be accomplished.

A certain portion of me, once recognised as a humanised "heart," yearned for repeated association with those earthly things which at one time I had considered to be "reality," and which, when clothed with mortal flesh, I had partly clung to. To be perfectly candid though, I must admit that, with one exception, I had never really clung to much with any great tenacity.

I was a scientist, and this vocation so constantly bringing home to my consciousness the fact of ever-changing phenomena, I gradually commenced, as time passed, to realise the instability of most things considered stable.

As to any possibility of a future life after this earth one ceased, however, I was sceptical. Now I know otherwise!

I was, you must understand, merely like many another blind mortal who gives little or no thought to these things. I never bothered my head about the matter. If ever moments did arise when I gave a thought to the subject at all, I may perhaps have allowed one of three alternatives: Annihilation, Heaven or Hell. These ideas were then the limit of my conceptions.

But, when later I awakened to the fact that none of these existed in the accepted meaning of the words I then also awoke not only to surprised consternation, but to mixed sensations of disappointment and pleasure tinged with decided curiosity.

I found no annihilation. In fact I remained just as I had formerly been, minus the cast-off fleshy garment. Neither did I find myself faced with the hell, so frequently preached about,

* Given through the hand of Mrs. Rachel Cummings.

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and pictured by imagination. Heaven, so far as I have discovered, is built upon the quality of thought entertained by those people who seek the range of its infinite possibilities.

The only near approach to the hell of damnation familiar to the pulpit, is an unpleasant region where although desires flourish they nevertheless remain there unsatisfied. This, as you can no doubt realise, is an extremely uncomfortable state of affairs. Unsatisfied desires upon earth, at all events, are as a rule kept alive by hope; but in the infernal regions I refer to no such flame either fans or cools them. Desires thus thrown back upon themselves painfully continue the process of feeding upon their own ungratified sensations. If, however, beneath these earth-worn desires lurks any spiritual emotion, this is carefully tended and encouraged by those whose task it is to watch these "lower regions," as they are called.

Now that possibly I have cleared your mental atmosphere, it might be wise were I to explain certain things about myself.

When once an earth inhabitant, there was a woman whom I passionately loved. We were (so to speak) "united," as we constantly told each other, for "eternity," though in those days I must candidly confess eternity meant little to me beyond the means for an emotional expression of love. We constantly had these emotional moments, and both meant what we then said. When I turned my attention earthwards, it was to seek the home where my loved one lived

. . . . .

It was a bright sunny earth day when I approached the old house where we had both loved and lost each other. It was also at this place when, owing to a sudden accident, I had supposedly "died."

Summer was at its zenith; birds in full song; flowers drunk and drowsy with the sun-wine so freely flowing everywhere, and the whole of Nature rejoicing in nectar so generously bestowed by the Sun God.

I entered the garden which, time-matured, was beauty-laden. Long paths wound themselves among flowering beds; trees with heavy foliage drooped over the seats they shaded from an all-encroaching heat; bees poised themselves above the pollen they eagerly searched for, whilst butterflies daintily clung to the flower-lips they lightly kissed.

But the fair one I sought was nowhere to be seen. I passed

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into the house, and after again searching carefully everywhere once more drew blank.

For a moment I paused. I thought deeply, and then remembered a place we had often frequented. It was, I admit, a little unromantic, but, at the time of our frequenting, it was gilded and glamoured with the light of love. I found my Emm in the tea-shop I sought. But, alas! she was no longer accepting service from others, but was, instead, rendering service herself. She was, in fact, serving teas to customers.

Momentarily I was appalled when I realised her altered circumstances. I could not approach her. She was too busily engaged, and from a distance I watched her performance of duty. I must wait, I told myself, and wait I did until the place was closed. I accompanied her home, seeking means by which I could communicate my presence. I found none, but, having returned to earth, determined to await an opportunity for revealing the fact that I still lived, and was near her.

That she had remained faithful to me I saw by her thought, and this made me the more anxious for communication.

Poor Emm, she was not only lonely, but sad at heart as well. Frequently I essayed my task. I thought it would comfort her were she to know of my continued existence, to know that I was not really dead as she imagined me to be.

Dead forsooth! Why, I was never more alive. But, alas! how could I convey this truth to the mind of the woman who mourned for me as though I had indeed actually ceased to exist?

Then one day an opportunity came. I seized both the opportunity, and the vase she was removing from a mantelpiece. I dropped it, and she, bless her, thought she had dropped it herself!

A short time after this "accident" occurred, her mother became ill, and Emm, I discovered, remained at home to nurse her.

No longer content with the little incident I had previously caused to happen, I next, I am ashamed to say, resorted to many little tricks. I became mischievous, with the hope that by means of these tricks I should succeed in drawing attention to myself, and Emm commence to either question or seek their cause. I made the furniture creak, and again, I fear, broke more things. All the noises I was able to make I made. But even then I failed, for what I did she attributed to "natural causes"—damp, draughts, change of weather, and so forth. I seldom left

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her presence, and many a time after she had carefully closed a door I would deliberately loosen the latch.

Finally she became what her friends called "jumpy," "nervy." A doctor was recommended, medicine prescribed, and though I had in part succeeded in attracting her attention, I had, on the other hand, utterly failed in achieving my main objective, which was to bring home to her mind any recognition of myself.

I was, of course, terribly ignorant in those days, otherwise I should have acted differently. But if she had only known how anxious I was to reveal my presence to her what a difference it would have made to both of us.

Then as time passed I commenced to realise how very mediumistic she was unconsciously becoming. This development of hers enabled me greatly to increase my own force, and gradually I succeeded in materialising myself into some semblance of a misty form. Like this, each night I accompanied her upstairs. That she observed me, I knew ; but never for a moment did she harbour the possibility of what she saw being in any way connected with the man she loved. She merely put my appearance down to the result of over-strained nerves.

Truthfully I can say it was with no selfish motive that I acted. My only wish was that she should realise my continued existence. Time after time other ghosts had been recognised by their loved ones left upon earth, so why not I ?

"Emm, darling," I would whisper, "Don't you see me ? I am so near you. . . Can't you hear my voice ? I have never died. . . . I am still alive."

But no, she would only shiver when I spoke, almost as if my words were as cold water running down her back, and she would fly my presence as though I were some evil thing she feared.

Then came the night when I made a supreme effort. I touched her hand ! She was able to feel me !

At *that* supreme moment Emm was seated upon the same sofa where, in olden days, we had so often sat together hand in hand. No sooner did she feel the pressure of my hand upon her own than she jumped up with an exclamation :—

"DEVIL ! stop your haunting."

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TOUCHSTONE

By ARTHUR EDWARD WAITE

THE destiny of Faërie is a gilt-edged security for those who are faithful and true. After days and weeks and months of quest and venture, I was licensed to look into the Law of Fate in Faërie and to learn how it is consulted by means of a Dial of Flowers. The inward working of spells is made known thereby, but the way out of them is not declared. I learned it in another place and long after: it is one of the secret laws. You follow the course of destiny in Faërie, as you do on this earth of ours: but it is thus only till you have learned to distentangle its skein. It is then in your hands, and—if you are wise—it can be woven at your own will so that the Law follows you thenceforward. For destiny is consequence, and that upon which it is consequent is we ourselves alone. So it is true that the Book of Fate in Faërie is the Book of the Art of its Ruling.

There was a Prince who had lost his history through the service of a spell, so that no name is given him. It is needful, on occasion, to be lost before you can find your way; but when I met with him in Faërie, I did not know without seeking whether that which had bechanced him was of evil, which passes, or of hidden goodness, unfolding like a flower from within. He had no memory of his birthplace, his forbears and heritage, or aught of his opening life. A mournful gift of divination was mine in Faërie, and the same is a gift of second sight. Now, there is a certain bond of concord between these kinds of workings and the fall of the evening dew, for which reason I made use of my oracles under the first star. I consulted my Book of Fate, the reading of which is like the sleep of beauty and of magic. I must not tell you my method; but I found that the Prince was heir to a throne in the Kingdom over the way, and he had great treasures in birthright. He was the descendant of a faërie race, full of powers and privileges. Over his cradle the Houses of Heaven—which are twelve—shone as new houses in a renewed heaven, looking as if over a virgin earth. Yet was he deprived of his history, but wit you well, it was because of great things which might be fulfilled concerning him. As to these I did not see in my glass. I had awakened in Faërie and was learned in mysteries of silken couches, of tapestried rooms and ladders of golden rope, of secret keys, of ivory gates and the paths that

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lead therefrom. I knew also of a certain mysterious repose in Faërie, when the powers of enchantment soften and Nature moves in her sleep. In this manner I had one key of enchantment, but of the way out of all enchantments—which goes due east and explains them all as you go—I had learned nothing as yet.

So further concerning this Prince: he was brought from a far and blessed country, to be abandoned in the dark labyrinth of a forest, which is more full of glamour and misdirection than is a picture of painted images. Like a child made by magic, he discovered himself awake therein. You might judge that he was a Prince by the golden fillet on his head, and another traveller from a land that is very far away—having been once in like case—uncovered the misfortune that had come over the high Prince by means of the heart's remembrance and obvious tests. He sent him through the world in search of a second history, testifying that something of his old estate should unfold in every loyal and sacred venture undertaken and carried to its term by him who was bewrayed.

I know not how long this Prince lingered over the vintages and winepress of Faërie or with maids created for joy who fool some travellers therein. But he came to himself on a day and was presently in a quest of stars, which is a good beginning anywhere. A call in the heart of a star; a star which sings in its calling; the star and its call shall lead. He found some stars moreover—yes, even in the sandhills and the marshes. But they were not worlds, unhappily; and though one by one the scenes of his past came back, they were only as ghosts or dreams —like tales told in the twilight, which are not believed in day. Then he was counselled to discover the Stone called Touchstone, which opens all doors of mystery. My companion and fellow-traveller, seeking for treasure of gold, does it happen that you possess the Touchstone? Do you dream what it is, my child of wonder? It tests and tries everything, and nothing of all resists. It is like a dream which is behind dream; it leads to the Land of Reality, on God's side of the Land of Dream; it brings the good dreams true. By its aid you can find the meaning in Tales of Faërie. It comes to you on the blade of a drawn sword, and that sword is like the parting of ways for ever.

The Prince who has lost his history has been to the Valley of Vision, but the King sleeps therein. He has been to the Land of Irem, but the hidden City is still empty and desolate. He has drunk at the Fountain of Borico, where a man may find his

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youth, though he has left it long since at a corner of streets remote. He has knelt in the Temple of Isis, which has a girdle of mysteries and a Holy Place within it, about which the mysteries worship. He has watched in the Groves of Dodona, where the trees—which are old as the world—whisper with human voices, and he has ascended the highest peak of the Holy Mountain Kâf. He has spoken with Harut and Marut, the fallen angels who first taught magic to man. He has been to the tombs of the Magian Kings, which are watched by the Star of Bethlehem—till the second dawn of the day of Christ. He has sorrowed with Vathek and Solomon in the Hall of Eblis, wherein they suffer until their sins are whitened. He has tarried with Gian ben Gian, the King of the Peris. But he has not found that cube which is called Touchstone. Now this is great sorrow, and I have pledged myself to seek through the whole earth and the whole starry heaven for that which will open the eyes, so that even a Prince—in his passing through pageants like these—may know that it is in his heart already—that white and shining Talisman. I travel in search of this and the water of all-seeing. I am pledged to seek out the Touchstone for a Prince who has lost his history. Are you he for whom I work, tell me, or shall I look for another ?

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THE USE OF IMAGINATION IN ART, SCIENCE AND BUSINESS

By MAC TYLER

"WHERE there is no Vision, the people perish," and where there is no imagination, there can be no Vision comprehensible to the personal self, for it is the principal function of this much misunderstood and often mistakenly abused function to interpret the abstract truths cognised by the inner spiritual Being, expressing them in terms which can be understood by the personal and outer mind.

Imagination is thus the mediator between the inner and the outer selves of man; between the seen and the unseen; between those inner realities which can be spiritually apprehended, but never objectively proven, and those outer faculties which now, even as of old, seek ever for a tangible and objective sign.

Imagination is not in itself Vision, but it may be regarded as the sensitive plate by means of which Vision is made manifest; and its activities, when functioning rightly, may be described in the words of the Earth Spirit in Goethe's *Faust*:

> "It is thus at the roaring Loom of Time I ply,
> And weave for God the garment thou seest Him by."

Imagination is the vehicle of dream rather than the source thereof, being definitely a faculty of the personality; whereas for the source of dream and vision we must penetrate far beyond the *persona*, or "mask," to the inmost mysteries of Being itself.

Imagination and Intuition are often confused by those who have not experienced the latter in its true form. This is hardly surprising, as the difference between them is most subtle, and almost impossible to describe in objective terms. Perhaps one can come near to defining them by saying that when Imagination alone is functioning, there is always a sense of becoming, whereas true Intuition lifts us to realms of pure Being, unconditioned by time.

Imagination is therefore that focussing point where the powers of the personality are synthesised and uplifted to contact the realities of the Divine and (relatively) formless worlds, and to clothe those realities with the interpretative qualities of form. Consequently it is at once the greatest asset and the greatest danger, both to the individual and to the race.

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It is the seed of genius ; it is also the seed of insanity ; and unless it is ensouled by inner truth and controlled by well-balanced reason, it may become a psychological cancer of stupendous dimensions, gradually absorbing all other faculties into itself, until some acute form of *paranoia* or *dementia praecox* ensues.

In the World of Art the uses of Imagination are so manifest as to need little emphasis or elaboration, but in the World of Business it is often despised, and its eminently practical value ignored.

It can never be sufficiently emphasised that the only satisfactory basis of business enterprise is an adequate appreciation of human values. This depends upon what Algernon Blackwood calls the faculty of "inside sight," feeling with people to the point of understanding their needs and cravings from the inside, even as they themselves understand them ; and for this process Imagination is absolutely essential.

Blackwood's *Prisoner in Fairyland* is a perfect expression of spiritual truth intuitionally apprehended and embodied in the most delicately beautiful imaginative form.

Only this image-building faculty of the mind can relate and interpret to the personality that which the sensitive inner Being registers of another's pain or need, and thus enable us to put ourselves mentally and consciously in the other person's place, to view his circumstances from his own standpoint, and to share his pain and limitation by the identification of our consciousness with his.

Such a mental process is preliminary to all true healing, either social or individual, and only by a wide and generous application of this principle can we hope to heal the terrible wounds which are poisoning social and business life to-day.

If Capital and Labour would but strive to feel with each other, instead of striving continuously to outdo each other, many of our sorest social problems would automatically find solution, for if we truly felt the need and suffering of others as though it were our own, we should not rest, we could not rest, until that suffering had been alleviated, that need supplied.

It is because business people as a class are sadly neglectful in applying imaginative faculty (while many are actually deficient in that respect) that they are unable to translate in terms comprehensible to the personal self those realities which their inner Beings apprehend ; and so, for lack of a bridge between the higher

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and lower selves, or between the inner and the outer, they endure existences of terrible and unnecessary psychological limitation, producing often unintentional and sometimes almost incredible brutality in human relationships, whether of the business or social world.

Many well-meaning people would be horrified beyond measure could they see and understand the cruelties of which, owing to deficiency of imaginative faculty and sympathetic insight, they are sometimes guilty. The great majority of people do not deliberately desire to give pain, and the suffering they inflict is an unconscious by-product of the self-preservation instinct, often arising from fear, which, as Galsworthy truly said, "is the black godmother of all damnable things."

On the other hand, there are cases in which, although the imaginative faculty may be well developed, it is applied in a purely negative way. In curative psychological work one often comes across such instances. In many such cases the patient's imagination is used only negatively, to enable its possessor to evade unpleasant responsibilities; or to plan for personal advancement, wholly regardless of other people's claims and their possible detriment; or sometimes even to create for its possessor some convenient ailment which shall exempt the patient from unpleasant duties, procuring him sympathetic indulgence and unremitting attention from the other members of the family circle.

Such negative and destructive forms of imaginative activity have brought into much disrepute an invaluable faculty which, rightly used, should be essentially and creatively altruistic in function, widening our sympathies, breaking down the artificial barriers of caste and clan and creed, and enabling us to meet all men and women on equal terms of frank comradeship and brotherliness.

In the world of Science, as in the world of Art, this imaginative faculty is given a far more honoured place than in the world of Business; for the scientist knows that it is the pioneering faculty by the help of which all the most brilliant scientific attainments have been achieved.

The scientist checks and weighs its promptings with the utmost care, but he rarely neglects to take it into consideration as the business man so often does, and he rarely permits it to rule him entirely as the artist so often does

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The artist's imaginative faculty is frequently in need of training and discipline, for unless it is balanced by clear reason, it is apt to distort the spiritual truths it strives to express, instead of embodying them in beautiful and helpful form. But a force misdirected is of greater evolutionary value than a force crippled, distorted, crushed almost out of existence. The misdirection is only a matter for mental education ; but the healing of a withered and starved imagination is a process requiring infinitely deeper knowledge and more gradual, more far-reaching modes of service, operating not from the mental but from the spiritual plane.

Where we cannot achieve counsels of perfection in our educational system, it would be infinitely wiser to permit some measure of over-development to a child's imagination, rather than to check or thwart it. Little permanent harm will result if the imaginative faculty is carefully fed on beauty of truth, nature, art, and brotherhood, even though its functions may seem for a time to be somewhat over-emphasised. Beauty may be defined as truth expressed graciously, therefore right training in the appreciation of beauty will automatically produce an innate sense of balance. True balance must always be the result of inner poise rather than of outer criticism and correction. The expression of outer criticism it often a tacit admission of our own failure to render inner sustenance to the one we criticise. All true growth and healing is from within outwards ; therefore those who would minister to another's psychological need must learn to do so from the innermost sphere where all life is realised as one in essence, though manifesting outwardly in diversity of myriad forms.

Comparatively few of us are able to realise this truth continuously as an abstract fact, but aided by Imagination on the personal plane and by Intuition on the spiritual plane, and working in terms of the Law of Correspondences, we may realise it by means of analogies, and so attain in Art, Science and Business the only sound basis of practical universal brotherhood.

The true evolutionary purpose of Imagination is to enable the personality to quarry from the dull uninspiring grind of everyday life, material which shall be transformed by the alchemic action of spiritual potencies into a Universal Temple, dedicated to the glory of that sublime Indwelling Divinity, which, though sometimes latent and wholly hidden, is nevertheless immanent in every unit of Humanity.

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THE DIAMOND PIN : A PSYCHIC INCIDENT

By ANNE ROBBINS

TWO days of much rain, accompanied at intervals by a gale too strong to be faced by the person of average strength. A rainy third-day opening, with prophecy for its continuance ; material conditions in themselves depressing to one accustomed to spending much time in the open. Nevertheless, I proposed to defy the weather and to make a morning call on a lady with whom I have enjoyed a friendship of many years' standing, and who happens to be a psychic. In harmony with the dullness of the day I at first attired myself in the most sombre garments, paying not the slightest attention to personal adornment.

Of more serious import, however, than outward conditions is the mental state, upon arising in the morning, of one temperamentally inclined to analytical introspection, one who at this moment believes that it is within the power of everyone who so wishes to pre-establish during the earliest hour of a day the character of the hours that are to follow, and to determine that the day shall be, from the point of view of high-plane living, both a profitable and an enjoyable one.

Then, to offset the gloom of both inward state and outward aspect, thoughts and quotations from the sages came rushing into my mind :

" Such a condition must not be allowed for a single instant."

" Be happy in yourself."

" Self-pity is one of the worst of evils."

" Forbid thyself to weakness."

" Give me a day and the world is mine."

These, with admonitory maxims previously worked out through my own experience, made me ashamed to look forward to anything but what one calls " a good day." Consequently, as a slight concession to these admonitions, I told myself that the least I could do would be to wear a bright ornament, on the assumption that such trifles have efficacy in the matter of altering the mood of the wearer even if their influence extends no farther.

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My stock of jewellery is not large, but I happen to be the possessor of a diamond stickpin of peculiar brilliance, once owned by a friend who has been long on the other side of the rigid dividing line. Such pins being very little worn in these days, with the open free neck in vogue among women, the pin had for years been stowed away and treasured more as a precious memento rather than as an ornament to be worn on the dress. Another gem came first into my mind, but I decided on the diamond pin. Perhaps it would attract to me an invisible spirit, perhaps this particular spirit friend.

Next an inward conversation began and ran on something like the following:

Self No. 1. No; I am losing all faith in the possession by a physical object of a psychic aura which has the power of attraction. I do not believe that any kind of an ornament will produce the slightest effect of the nature above suggested. I cannot believe that any individual disembodied being cares anything about a material stickpin, however brilliant or however much treasured by its past or its present owner.

Self No. 2. You must not lose companionship with the great Over-soul. You must continue to see beauty as you look into the heavens. You must believe that higher forms of life outside of yourself, and finer grades of being within yourself, are possibilities.

Then the matter of the ornament slipped entirely from my mind, and I left my home boldly challenging storm, wind or evil spirit to do me harm.

I had a pleasant call on my friend the psychic, who resides in a suburb of my city, and we chatted on ordinary subjects. But as I was thinking of taking my leave she moved nearer to me, as if to continue conversation, I occupying the end of a settee and she a chair close by. At the moment, as I recall, I was endeavouring to explain something to her, the nature of which is here immaterial, using considerable emphasis in voice and manner, when she suddenly placed her hand on her forehead and over her eyes. I exclaimed: "What is the matter?" She related that while she had heard every word that I had been saying, she had at that moment seen, as clearly as she ever saw anything, a large arm and a hand, and she then illustrated by raising her own hand and arm, the forefinger starting a foot or more away from me and coming down pointedly on my chest. I wondered whether the gesture had significance, as approval or otherwise,

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ot what I myself had been saying, and she wondered if it had reference to my heart. Then the forefinger was lifted again, only to point seemingly—it is safe to say unmistakably—to the stickpin which was in the centre of my breast. At that instant the meaning of her vision with its accompanying gesture burst upon my mind, and in my thought it was as if an invisible agency had indeed noted my mental colloquy of the morning and was now assuring me that my dismal conclusions were wrong. I then narrated to my friend this experience of the earlier hour, telling her about my questioning as to whether a mere ornament could really be a connecting link between myself and its former owner She replied promptly: "There is the answer to your question."

She added that she was not until then aware that I owned such a pin, though I cannot say positively that I had not occasionally worn it in her presence in days long past. I then explained to her for the first time how the article had come into my possession, and that it had been owned in life by a person from whom as a disembodied spirit I had received many communications through her own trance mediumship.

The lady is a death-trance medium, to all appearance absolutely unconscious while in that state, but automatically using the pencil or giving communications through the voice. The gift of simple clairvoyance in the normal state has not usually been associated with her mediumship, although it is not strange that one with her peculiar power should occasionally exhibit it, and my observation has been that she has developed this gift more fully in the latter years, as illustrated by the incident of the diamond pin.

A fairy tale? A lucky hit? A mere coincidence? Any one of these explanations which it may please the reader to accept. No one of them, however, capable of proof any more than is the supposition that the real self of the fleshless spirit with an ethereal hand and arm, perceptible to clairvoyance was at the moment in close proximity to the two ladies who were conversing in the flesh. It is the subtlety of these things that is fascinating.

The psychic in the case above narrated was Mrs. Piper.

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THE MENACE OF REJUVENATION

By KENNETH MACKENZIE

THE subject of "Rejuvenation" has been much before the public during recent years, the successful experiments carried out by Steinach and Voronoff having shown the efficacy of the operation in several instances from the *physical* point of view—the only one which apparently interests them, their patients, and the public generally. The subject is not one easy of treatment in the public Press except in such general terms that imply rather than explain what the operation really is; although of course, the phrase "monkey glands" means more than the words indicate to those who know what they are. Consequently its effects upon a patient other than physical and outwardly visible have not received the attention they deserve, and in fact have probably been overlooked altogether.

My friend, Dr. G. Lindsay Johnson, M.D., F.R.C.S. (Eng.), now practising in Durban, has forwarded to me a recent letter from him to the editor of the *Journal of the Medical Association of South Africa* (B.M.A.), to see if I can help him open people's eyes to the *psychic* aspect of the subject, knowing I shall understand his contentions and arguments, and thus may be able to help others do so as well. Not being a medical man, though cognisant of the general nature of the operation, I cannot discuss the physical or material results claimed to be achieved, but wish rather to consider the psychic or occult effects which may arise, and which are such as to cause Dr. Johnson to view the whole subject with the gravest apprehension. In that respect I am completely in accord with him, knowing well he would not have written as he did without very good reason; for he is as qualified to express an opinion upon the subject from the psychic point of view as he certainly is from the medical. I hope, therefore, that what I say will help to awaken in others the horror many people undoubtedly feel with regard to this *bestial* subject, for such it certainly is both physically and psychically, and nothing less.

In Dr. Johnson's letter to the *Journal* in question he expresses himself as having not the slightest doubt respecting the feasibility of the operation, although he has grave misgivings as to the physical effect on the patient some time after the operation.

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As a result of the operation, he contends, simian spermatozoa will be secreted and carried through the human body by the circulation. "Now," he asks, "are we certain that these sperm cells will have no effect on the psychic or moral condition of the patient? May not these cells subsequently affect an ovum either directly or indirectly? I think that until we are certain no such psychic or moral 'rejuvenation' will follow, we are not justified in performing the operation at all. We know the disastrous effects of hyper-secretion of the pituitary gland, or of deficiency of secretion of the thyroid and thymus and other ductless glands in causing mental and moral disturbances in addition to the physical changes." May we not, therefore, argue on the same lines that the engrafting of a portion of such a gland from a lower and *amoral* animal may effect a change in the psychic attributes of a human being? And it is not inconceivable that if it has no injurious effect on the patient, it may still affect the offspring. "I may be wrong in my hypothesis," adds Dr. Johnson, "but in any case it is a subject worth considering before performing an operation, the effects of which cannot be undone. We know so little of the *ultimate* effects of drugs and of the inoculation of foreign substances, more especially of *living secreting tissues*, into the body, that we should pause before possibly doing irreparable harm to our patient and his offspring. Personally, I object to the principle on moral grounds, and I am not alone in that opinion. Indeed, I go so far as to consider the operation a criminal one, at least in the state of our monumental ignorance of its effects."

These are strong words, but, I honestly feel, no whit stronger than they should be. In his attempt to treat the patient with some particularly powerful "tonic"—for that is what it practically amounts to, since it presumably stimulates the whole of the organism, mental and physical—the surgeon is dealing with the very fountain of Life itself, insomuch as *parentage* is concerned; incorporating with the body of his patient generative cells which are not human, but life cells of the brute creation. The very idea is horrible! Grafting other bestial cells by way of glands into the human body may have beneficial effects, but could never have such drastic effects as the others might, through generative heredity affecting the offspring.

The grafting of the particular gland in question from one animal to another of the *same* species is probably efficacious enough, but have experimenters in this branch of surgery noted

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the effects of such grafting between animals of *different* species? If not, why should they experiment between human beings and animals of the brute creation? Since not every human being's blood can be used for transfusion to another, but tests have to be made to find a donor whose blood is suitable, the use of that of any *animal* for such a purpose must clearly be out of the question. That being so, surely the organs of parentage, which contain the very essence of their species and nature, must be far less capable of interchange.

Is not the whole subject of "Rejuvenation," however, merely another insidious attempt by the Powers of Evil to obtain a further hold upon humanity? It is the old, old story of the search for the "Elixir of Life" that has never ceased "since Death came into the world," but presented now to frail humanity in a new attractive guise which the wonderful advances made by modern medical science and surgery have rendered possible. In reality it appeals to the lower instincts of man, but is decked out in the plausible garments of renewed health and strength with capacity for increased mental and physical work, hiding the fact that it is the enjoyments and pleasures of life, not its duties and obligations, which are the chief inducements. The comparatively harmless cult of "Youth and Beauty" to which the feminine portion of humanity has ever been addicted, is insignificant compared with this very modern craze, which certainly affects the internal physical organism and possibly the psychic nature as well, while the other involves the superficial appearance only. The latter may result in flattering the vanity of woman without harm to herself or offspring, unless carried to extremes; but the former attacks man on his frailest side and through him the race, should the inoculation of his physical body with its counterpart in the brute creation have the effects it possibly may. "Men do not put new wine into old bottles else the bottles break and the wine runneth out, and the bottles perish," is a remark of our Lord's which, though made in connection with another subject, is certainly applicable to this one.

Lastly, as Dr. Johnson points out, the surgeon who performs this operation on a monkey renders himself liable to come under the Vivisection Act unless he has a special permission or licence to perform it; and even then he is required by law to kill the animal before it recovers from the effect of the anæsthetic. But does he always do so? Monkeys, suitable for this operation, are expensive and difficult to obtain, and may with care be used for

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more than one treatment; consequently it is quite likely that the animal is allowed, more often than not, to recover from the effects of the operation, and is used again for another patient. For obvious reasons there is not much publicity given to such transferences unless highly successful.

At the end of his letter to the editor of the *Journal* in question, Dr. Johnson remarks that a lady once asked a medical friend of his, "If, instead of torturing monkeys, doctor, would it not be much better to teach them to play croquet?" To which the reply was made: "It would a be thousand times easier, madam, to teach monkeys to play croquet, than to teach scientists they cannot, with impunity, insert highly active living particles into the human organism!"

EX MEDITATIONE: A FRAGMENT

By E.M.

THE gentle wild rose blooms on the hillside, has her little day in the glory of the sunshine, and fades. Her petals drop, one by one, to mingle their atoms with the earth again, and the essence of her little life is drawn into the heart of the Eternal Life that gave her birth.

So like the gentle wild rose, let my life be.

Let me bloom, sweetly and without blemish, for my little day: and in the fulness of time give back the body I wear to the earth that gave it me, and waft the essence of my life to the All-Embracing Breast of the Father.

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THE BASIS OF WITCHCRAFT

By COLIN STILL

IT may perhaps quite truthfully be said of most of the problems of occultism that they do not necessarily force themselves upon the attention of people who are by temperament incapable of considering them sympathetically. But with Magic and Witchcraft the case is different. These latter are problems into which every student who desires to understand the social history of the Middle Ages must inevitably be plunged. Whatever may be his own opinions on occultism in general, he will find that he cannot ignore the particular aspect of it which profoundly influenced the social life of Europe at that time; and in respect of the phenomena of Magic and Witchcraft, as practised in the Dark Ages, he will find that he must provide himself with one or other of two explanations. Either he must dismiss these phenomena as merely superstitious fancies, and so leave himself with the task of explaining away the vast mass of evidence tending to confirm their objective reality; or he must acknowledge the force of the evidence, and so leave himself with the task of forming some reasoned explanation of the phenomena themselves.

From this dilemma there is no escape for the student of history. In his inquiry into the social conditions of mediæval Europe he will find abundant examples of seemingly irrefutable evidence testifying to seemingly quite incredible and satanically ugly things. He will find historical instances, apparently fully authenticated, of sorcery, of black magic, of vampirism, and of nameless orgies of sexual depravity committed between human witches and non-human monsters of the darkness. He will find countless records of courts of justice throughout all Europe taking sworn testimony from innumerable witnesses; countless records of innumerable victims of witchcraft and vampirism in terrorised countrysides; countless records of investigations made under every precaution against fraud and deception; countless records of innumerable young children telling of horrible obscenities seen and suffered. . . . And if he be satisfied to explain these things by shutting his eyes to the evidence, and by attributing the whole matter to ignorance and superstition and to no other contributary cause whatever, he is perhaps a good modern sceptic, but he is a bad historian of any kind.

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The problems arising out of the actual historical records on the subject are real and serious. They cannot be solved to the satisfaction of anyone possessing a proper sense of evidential values if the possibility of some occult basis for these alleged phenomena be wholly excluded; neither can they be solved to the satisfaction of anyone possessing a trained and well-balanced judgment if the importance and significance of any occult element which may have been present be exaggerated. What is wanted is a sure and careful sifting of the evidence; a systematic assortment of the authenticated individual cases into the several categories of Sorcery, Black Magic, Witchcraft, Lycanthropy, and Vampirism; a clear and exact definition of all that these terms denote; and, if possible, in each case a reasoned and acceptable explanation which neither shirks the inevitable conclusion where it seems necessary to suppose the operation of some superphysical factor, nor too readily admits such a factor where a purely physical one would suffice. In short, the whole subject needs to be thoroughly explored, explored scientifically, explored without credulity and without scepticism, explored sensibly.

For this task the author of *An Analysis of Magic and Witchcraft** is extraordinarily well qualified; and his book may be earnestly recommended to all who wish to study the subject in the full light of modern thought. Equipped with knowledge which may be called exhaustive, and with a nicety of discrimination which tells him exactly and unfailingly how to distinguish between phenomena which are capable of a physical explanation and phenomena which are not, Mr. Olliver sets himself to interpret the varied facts of Magic and Witchcraft in terms of modern psychical research. The result is illuminating and in a high degree satisfactory. Proceeding from a thesis in respect of the origin of religious systems which is true as far as it goes and is quite adequate to the needs of his subject (but which I should myself regard as an insufficient basis for speculations on the profounder aspects of all religious systems), he traces the mutations of those systems into Phallic cults, and shows how the assiduous propagation by the Church of the idea of the Devil combined in the Middle Ages with a revival of Phallic worship to produce the more depraved and nauseating features of Witchcraft. It is impossible in a brief critique of Mr. Olliver's book to do more than state his standpoint in the most general terms; but special mention must be made of his very convincing explana-

* *An Analysis of Magic and Witchcraft.* By C. W. Olliver, B.Sc., E.S.E. (Paris). London: Rider & Co. 15*s.* net.

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tion of those strange nocturnal excursions and nightmare obscenities that were known as the Witches' Sabbat, and that are among the most notorious of the reputed practices of mediæval Witchcraft. Mr. Olliver regards these phenomena as being, for the most part, subjective or hallucinatory, and he ascribes their widespread periodical recurrence to the use of a drug which was partly a powerful narcotic and partly an aphrodisiac, and which therefore produced intense orgasms of nocturnal auto-eroticism so vivid that the victim thereafter quite genuinely believed her experiences to have been real and objective. The tradition and supposed facts of Vampirism he ascribes very plausibly to purely physical causes which were not understood at that time. Other and more puzzling phenomena he explains by the aid of the science of Metaphysics, with special reference to the work of the French scientist, Professor Charles Richet. Indeed, as the extensive bibliography at the end of the volume clearly shows, Mr. Olliver has drawn very largely upon the writings of French investigators; and in this he does well, for the quality of the French intellect is peculiarly well suited for the task of inquiry and theorising in the domain of psychics.

Mr. Olliver's book is profusely illustrated. It contains a wealth of information and is a sure guide through the remoter intricacies of a difficult but important subject. It should certainly be read by every student of the occult, and as a work of reference it deserves to find a place upon the shelves of every well-informed person.

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ANNA MARIA TAIGI : A TUSCAN SEERESS

By EDITH K. HARPER

PROBABLY but few persons have heard of Anna Maria Taigi, the wonderful clairvoyante—even "fortune-teller"—who, born in sunny Sienna in 1769, spent most of her life in Rome, and passed onward in 1837. So remarkable were the gifts of this unlettered woman that in England she would at that time have possibly been burnt as a witch, for she possessed the faculty of reading deep into the souls of men and women and of unearthing their most carefully-hidden motives—indeed, she had what in the Highlands are known as the Two Sights complete.

It is greatly to be wondered that her name has remained in such comparative obscurity, though her history was written by Father Gabriel Bouffies, S.J., after her beatification. Perhaps because it is written with a wearisome reiteration of detail which makes it anything but light reading, her psychical career is not widely known. Anna Maria's family was entirely commonplace and worthy, and the young girl was brought up in an intensely religious atmosphere, for her parents were, of course, good Catholics. Her earliest years were spent among the traditions of the saintly Bernardino of Siena. Loss of means obliged Anna Maria's father to close his small pharmacy and go to Rome in search of employment. Little he dreamed that the child he carried in his arms for many a weary mile was destined one day to become the adviser and confidant of princely Cardinals, eminent prelates of the Church, and of many personages of high degree. Cardinal Pedicini, Vice-Chancellor of the Roman Church, declared of her: "She has a gift unique and without example in the lives of the saints."

This wonderful clairvoyance took the form of a golden disc which she, herself, likened to a sun. In this disc she saw symbols, persons, and places; past and present; and visions of things to come. Her prophecies were passed from mouth to mouth, and she was cited as an oracle that had never been known to fail. Though she was what would now be called a "medium," she never exercised her faculties for money. She did all for love, recognising in her gift a dower from heaven

She married when about the age of twenty, her husband being in the employment of Prince Chigi, in whose household she herself had also done some service. At this time she was gay and

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lively, and fond of pretty clothes, as a true daughter of Italy. As her psychic gifts began to develop, however, and she came more under the strict guardianship of Mother Church—which protected, instead of banning her—she withdrew more and more from the world, absorbed herself more and more in the care of her several children, and led a life in which self-denial became a passion—even an obsession. Though she did not concern herself with the affairs of her neighbours, she always found time to lend a friendly helping hand to anyone who had need of her.

A Catholic writer* has gone so far as to say that the annals of spiritualism holds no example of clairvoyance equal to that of this poor Tuscan woman, whose retiring modesty of character and fervent devotion earned for her the title of "the servant of God"—even in a land where God had so many chosen servants. From the same writer I quote in reference to the sun in which Anna Maria saw her visions of things past, present, and to come:

"In size this orb looked like the sun in the sky. Its light was dazzling, and she looked at it only with one of her eyes, which was almost blind and could not distinguish clearly daylight nor any object; and yet this 'sun,' far from tiring, strengthened the sight of it. Above the upper rays of light, a crown of thorns, interlaced, surmounted it like a diadem, and from each side two thorns, very long, descended upon the disc, crossing each other, and their curved points ended on either side in the midst of the rays. Images passed across this 'sun' as 'in a magic lantern,' to use her own expression. In this mysterious sun, Anna Maria saw not only physical things and moral truths, but she could penetrate the height of heaven and the depth of the abyss. She saw distant objects and the faces of strangers, and knew their secret thoughts and actions. . . .

"Monseigneur Cristaldi, one of the foremost Prelates of Rome under Leo XII., wished to take a journey to Naples. A friend, a Passionist priest and a 'holy man,' had begged him not to go, predicting that he would die there. He was troubled about it. The 'Servant of God' was consulted, and she laughed when she looked in her mirror. 'Tell him,' she said, 'to depart confidently. He will return in perfect health'; which he did. She revealed also to Monseigneur Cristaldi the secret of his very inmost thoughts."

Among the many who testified to the unequalled gifts of this

* *Light in Darkness*, by a Catholic American.

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humble country woman was the Marquis Bandini, who stated that in 1830, at the time of the revolution which gave Louis Philippe the French throne, Anna Maria foretold to himself "all the details of the three days, day by day, as they occurred." After the death of Leo XII, while yet the Cardinals were assembled in Conclave, Anna Maria declared that Pius VIII had been elected Pope; but, she added, his Pontificate would be brief. Anna Maria went even further, predicting the election of his successor, Cardinal Capellari. It is also stated that during the Conclave, after the death of Pius VIII, she saw in her "sun" a tiny dove carrying a Cross, another bearing the Keys, and a third wearing the Tiara. Two more appeared drinking from a chalice upon which was engraved the arms of the Camaldoli. "She saw at the same time the revolution which broke out in the Papal States after this election of Gregory XVI, its suppression, and the subsequent events of his Pontificate."

Fortunately science to-day, with its discovery of the wonders of the ether, and the action of mind upon matter (matter being, after all, but a form of electricity), is giving us clue after clue to what, in the days of Anna Maria Taigi, that peasant girl of Tuscany, seemed a mysterious and inexplicable faculty of doubtful origin.

We live in a universe of light to which the eyes of most of us are blind; the very organs themselves, which should act as pathways to the soul, have become coarsened and dulled by the dust of materialism, so that they act as hindrances rather than helps. It may be that humanity is "on the turn."* Great men, like Sir Oliver Lodge, foresee developments in human capacities which will show that the Age of Faith was in a great measure the Age of Hidden Truth, now being verified and enforced by scientific discovery. In my own knowledge are one or two gifted beings endowed with intermittent power akin to that of the Blessed Anna Maria. I quote one instance: Two friends and myself were sitting together one afternoon enjoying the quiet converse which usually follows a harmonious cup of tea. Suddenly one of them, who intermittently has "the Sight," exclaimed, "I see a disc of white light, and projecting into it are two fingers —one of them looks as though it has been injured at the tip, and is flattened and shortened. It looks most peculiar." An explanation immediately followed, for the other member of the trio exclaimed in delighted tones, "Why, that is my husband's hand. One of his fingers was injured just as you describe." She was a war widow, so this little token of her husband's wish to make her realise his presence sent her away with a joyful heart.

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CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the* OCCULT REVIEW.—ED.]

ANALYTICAL PSYCHOLOGY

To the Editor of the OCCULT REVIEW

SIR,—Will you grant me space to protest against Ethel Archer's linking Freud and Jung together?

In reviewing M. S. Cutting's book on dreams she should have pointed out that Freud and Jung are now as the poles asunder.

Jung never uses the word "psycho-analysis"; and Freud objects to the term he invented being used by other schools.

There are many charlatans who have embarked as "psycho-analysts" on the strength of having imbibed Freudian "muck" drawn from abnormal cases of human perversion, without having individuated themselves—a process that takes years to do—and who have been responsible for some of the most awful tragedies of human follies and weaknesses. There are, of course, names that are household words among the medical profession; but anyone who goes to men or women outside the profession is running a grave risk of mental disaster.

Jung calls his method "analytical psychology."

"There can be no fulness of the mind's nature without some knowledge of its deeper layers. We have analysis for exactly the purpose of getting us back to those hidden values so little understood by the modern man." (Jung's unpublished lectures, quoted by Joan Corrie in the *A.B.C. of Jung's Psychology*.)

As Beatrice Hinkle, the well-known American doctor, says in her *Spiritual Significance of Psycho-analysis*: "As a method it attempts to reproduce that deepening, broadening and developing of personality and individuality through a conscious willed effort at self-creation, which should be the result gained by man through the significant experience of life. Such a development painfully and slowly achieved has so often caused man's tragic lament—'Now that I have learned something of how to live it is time for me to die.' Analysis attempts a short cut to this achievement, so that a man may find himself ready to understand life while understanding is still a joy, and able to live while life is yet full within him."

Jung says, "There are still people who maintain that dreams arise from physical causes such as indigestion, a noise, a light, etc.; but they never explain why the imagery of the dream should be so pertinent. . . . The unconscious being more primitive than the

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conscious, its language is primitive also. It is allegorical and symbolic, expressing itself by images. It says, ' It is as if things were like this.' Freud regards the dream as the expression of a wish that has been repressed, because it is incompatible with the dreamer's conscious ideals. Jung's view is much wider. He looks upon the dream as " the subliminal picture of the individual in his waking state " ; that is, it gives the other side, which is unknown in the waking state. " In the conscious process of reflection it is indispensible that so far as possible we should realise all the aspects and consequences of a problem in order to find the right solution. This process is continued automatically in the more or less unconscious state of sleep, where . . . all those other points of view occur to the dreamer (at least by way of allusion) that during the day were under-estimated or even totally ignored; in other words, were comparatively unconscious."—(*Analytical Psychology*, p. 222.)

Dreams can be regarded either objectively or subjectively. When the figures introduced are *real persons* and the origin of the dream comes from incidents, trains of thought, or impressions connected with the immediate past, mixed with memories of the earlier life, then the dream can be taken objectively, because each associated memory is related to actual conditions. Such a dream comes from the personal unconscious ; and the lower levels, those of the collective unconscious, are untouched.

But when the dream-symbols are not real objects but images from the collective unconscious, then " the whole dream is the dreamer." —(Jung).

That is to say, the different parts of the dream, instead of being referred to existing conditions, are ascribed to the dreamer himself. Each detail is taken as representing a quality or tendency in the psychology of the subject who dreams, his free associations pointing to the meaning. This is interpretation on the subjective plane. When the analysis of a dream leads back to the earlier life and finds the cause for the dreamer's present situation in some event or set of circumstances in the past, then it is reductive, and the interpretation is causal. The Freudian method of dream-analysis is always causal-reductive.

It is not so with Jung. His mode of dream interpretation is not merely reductive and objective : he considers dreams on the subjective plane as well. His system is prospective as well as retrospective. He does not believe that the only factors which explain an individual are either his past life, or even his ancestry. There are tendencies in the mental life of the present which will lead to future possibilities of development, and these must be taken into account. There is a meeting-point in every dream of past, present and future, and the synthesis points the way to take.

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"Dreams being the expression of the moment must be both of the past and also leading toward a future, and therefore they cannot be understood by the causal principle alone. We can understand a process that shows developmental movement only by taking it both as a product of the past and an originator of something to come. I hold that psychology cannot identify with casuality alone, but that we need another view-point as well. The system we deal with is self-regulating and so the principle of purposiveness is included in it.

Particularly does the nervous system show purposive reflexes, and for that reason, anything born out of the psyche has a purposive side. . . . You can push causes back indefinitely, but it is only procrastination when you do; for what matters is the present moment." —Jung, *Lectures* (unpublished), quoted by Joan Corrie, whose book is an authoritative account of Jung's work, read and endorsed by Jung himself

Joan Corrie says: "In concluding this short outline, a word should be said respecting Jung's attitude towards the sexual imagery so often occurring in dreams. Freud, as is well-known, reduces it to repression of the sex-instinct. Jung's view is different, and more reasonable. Everything depends on the individual and on his associations. In certain cases, repression would be the correct explanation. But most frequently the images are symbolic. The urge of the creative principle is in everyone, and, in the primitive language of dreams, it is apt to be expressed by sexual symbols, and must so be understood."

I do not dream much, but I am quite sure that neither M. S. Cutting nor Ethel Archer could have interpreted the one or two vivid dreams of this symbolical character that I have had on Freudian lines, which are far too narrow and circumscribed; for they dealt with cosmic truths of our most fundamental being, that are known by few to-day.

B. H. DERRY.

WOMAN

To the Editor of the OCCULT REVIEW

SIR,—As you have honoured the writer of the letter signed "A" with some particular notice, I hope you will excuse the request embodied herein. It is very certain that we need, each of us who assume the privilege of public expression, to be very careful of our speech—even to the dotting of the *i* and the crossing of a *t*!

"No such demand is made by man"!

Very well—then we must accept the "Notes by the Editor" as a voice "from the hidden places of the spirit, where that Divinity," etc., etc. That may well be a fact.

But—there may even be others who hear the "whispers" of that spirit, and it does not follow that any one of us at all times can rightly interpret those "whispers."

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It is not for souls " clad in the mortal garb of woman " alone that the call is " whispered." It may be true that women " undermine respect for womanhood " ; but one may respectfully suggest that the " respect " which the editor says has existed has been so rare a response to efforts after the Higher Path as to be, for many of us, non-existent !

" As woman rises," etc. We may well protest here that woman and man are so bound together—that it is unfair to lay this burden heavily upon the shoulders of woman. The Editor seems to contradict himself. In one place he refers specially to " the soul in the mortal garb of Woman," while, at the close, he says, " the Karma of the sexes cannot be separated." Of course it cannot ! But it is extremely doubtful if the Editor can realise the whole difficulty of this complex question as seen and known by some of us. To tell us that we have to break free from age-long slavery against all that would bind us, as though one sex can lead in the spiritual ascent, seems to indicate a lack of the sense of proportion. And, indeed, we are by no means bound to accept that dictum from the pen or mouth of any soul " in the mortal garb " of man ! The " whispers " of the Eternal Spirit may well be deadened if not wholly silenced in most of us ; but the awakening of " the seeing eye " and the " hearing ear " may, for aught we know to the contrary, be simultaneous. How can we rise otherwise ?

I beg to be allowed to quote from a poet who once lived, wrote and suffered so much for the Cause he had at heart, that, ultimately, the mind broke down under the strain. No man, wrestling alone with this stupendous subject, can escape the danger of unbalance. Nor can woman. This poet writes : " Man and woman, in fact, are fellow-slaves ; chained to one another in the huge world-galleys. They have for centuries been working out—let us hope—their redemption—but, at any rate, their doom." And again, " They are slaves not only to each other : they are also fettered—sometimes even crushed—by a still more remorseless slavery—the slavery of Fate or of God ! "

We have to recognise that few, if any of us, can wholly escape bias in one or other direction.

> " How should we learn, horribly nurtured so,
> To cast no blood upon the Mercy-Seat
> In this fresh Temple of the living Love ? "

So writes Edwin Arnold in *The Light of the World*. And—

> " Many winding ways this heavenly flood—
> Must find, belike, before old Law no more
> Stains the new crystal of its purity
> With memory of bad, bitter, bloody shrines
> And savage righteousness, and jealous Jah ! "

And later—

> " Love's glory, not Love's gore, redeems the Worlds."

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Clearly there seems some indication that a truer conception of "God" has to become articulate in human minds. We have to abandon belief in a "remorseless slavery of Fate or God," and to erect an altar in the human heart to the One and Only True, "the Living Love."

If man and woman have been (as the poet writes) "fellow-slaves," each enslaving the other, and both bound conjointly by false beliefs, it follows that their freedom is not a matter of "privilege" for this or that sex, but a unity of effort together toward the Highest, together breaking the old bonds of false beliefs and imposed enslavement to fallacies. "A" wrote, and writes, not to contradict the Editor, but to suggest the need for co-operative effort, regardless of the old bad beliefs. In fact, the "call" seems to be "Behold I make all things new," for, indeed, when we no longer "stain" the purity of the Divine Mind by our partial views, when the soul of man and woman can so far get rid of the "stains" and the flaws engendered by false beliefs, then we shall together reflect the Light, as in the clear crystal. It is not, in our view, the "privilege" of either sex, but of humanity as a whole, to have that "privilege" offered anew—even in these degenerate days. The acceptance of this Divine Hand, held out for our resurrection from the graves of the past, can alone save the world—alike from new and old illusions! The present is fraught with new hopes, but also new dangers. Let us walk warily, lest we fall together, even in the Hour of our Redemption, into a new and deeper depth of folly and misconception of Divine Purpose and Divine Love.

Yours faithfully, "A."

SCRIPTS OF CLEOPHAS

To the Editor of the OCCULT REVIEW

SIR,—In a recent issue I read a letter from Miss E. B. Gibbes on the subject of the unknown names appearing in these writings. She would suggest that the author, Miss Cummins, may have recalled them subconsciously from a previous incarnation.

The improbable nature of this conjecture must strike many of your readers. I would ask if there is any case on record in which such re-embodiment of physical memories has been shown to be a fact? I believe that, according to the Eastern teaching, a new personality carries with it no more than the aptitude for acquiring knowledge and the desire of the higher mind for the same.

On this basis, I should prefer to suggest that Miss Cummins has brought with her an innate capacity for the recognition of old names or bygone events, and that in the course of her work as assistant in a public library, or in the course of literary research, she has had the opportunity of assimilating a number of data which have been used and drawn upon by the "Messenger" for the development of this work.

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Except for the purpose of giving emphasis to the claim of authorship it is difficult to see why such a theory as Miss Gibbes's should have been brought forward. According to already published accounts of the script, the "Messenger" was at pains to explain the precise manner in which the words were found for the expression of his thought. Why was all this important material omitted from the now published volume? Does Miss Gibbes regard this part of the message as a fiction? And, if so, what reason have we to consider that the remainder is authentic? I observe that the whole of the Alexandrian part of the script has been excised. Your readers may see in the Journal of the A.S.P.R. for May, 1927, some most important statements and quotations, which traverse the whole position. Your correspondent should have taken note of these, as they appear quite at variance with the claims suggested in her letter. If the whole of the subject-matter produced by Miss Cummins in the absence of a certain sitter at this period was found irrelevant or otherwise unsuitable for inclusion in the volume, it would be but fair that your readers should know why.

It may be of interest to mention that this subject has been colouring some of the automatic communications received here during the past two months. In the course of these, the fact (quite unknown to anyone present) was stated that "Geraldine was collator in a library," and that in a speech delivered before the "Alliance" she had claimed that the writings might be "either from the subconscious mind" or from "one incarnation." You may judge of our surprise when, several days later, there came into my hands a copy of *Light* for April 7th in which all this was verified.

Yours faithfully,

ERIC KIRBY.

MAGIC OF THE SHADOW

To the Editor of the OCCULT REVIEW

SIR,—With reference to my article on *The Magic and Mysticism of the Shadow* appearing in your last issue, may I draw attention to the fact that a line has been accidentally dropped from the paragraph commencing, "This is the sort of mystical saying . . ."? As it stands, the sentence in that paragraph which begins, "Even here, the hour . . ." is meaningless. The full text should read thus: "Even here, the hour which our forefathers called shadowless—the zenith of each of our blank or crowded, *agitating or monotonous, days—may bring with it that curious* blend of languor and unrest which makes the modern man and woman more than usually desirous of some adventure of the spirit—or the flesh."

Yours faithfully,

BERNARD FIELDING.

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SUFISM

To the Editor of the OCCULT REVIEW

SIR,—May I be allowed once more the hospitality of your correspondence columns to offer an explanation in reference to various comments under your heading "Periodical Literature"?

I must thank you for these notices of *The Sufi Quarterly*, at the same time calling your attention to the fact that we are using the word *Sufism* in its widest sense—of *spiritual wisdom*—a sense that may perhaps justify the recent definition of our Movement by *The Times* as the "Neo-Sufi Movement." That would account for our inclusion in the December number of Professor Quénisset's article on "The Beings of Infinity," a contribution of a widely philosophical nature but not specifically *Sufi*, as you suggest, in the current usage of the term. For the same reason we published Lady Blomfield's article on "The Baha'is" in the March number.

However, I trust that with time *The Sufi Quarterly* may also become more and more, to use your reviewer's words, "adequately representative of the Sufi subject, its literature and history." That is no easy task, in view of the barriers of language and the reluctance of the Eastern mystic to express himself in words.

Yours very truly,

RONALD A. L. MUMTAZ ARMSTRONG,

Editor of *The Sufi Quarterly*.

NATURE SPIRITS

To the Editor of the OCCULT REVIEW

SIR,—*Re* Mr. Bernard Fielding's article on *Magic and Mysticism of the Shadow*, in which he says: "The monotheistic Hebrews had not, of course, this tradition of Pan, and of minor Nature-spirits, for ever haunting, visibly or invisibly, the green solitary places! . . ." Monotheistic religions are not necessarily devoid of such spirits. The Zoroastrians, the Mohammedans, the Jews, the Christians, all have their Nature-spirits.

There is a whole "philosophy" of the Khaibit, which need not be only the "shadow."

As for Satyrs (Hebr. *Se'irim*), see Leviticus xvii. 7; 2 Chronicles xi. 15 (Massoretic text). The Christian "devil" is represented after the same manner as Pan, with his horns, his hoofs, his tail.

It is said that there is some connection between the words Saturn, Satan, and Satyr. Satyr is not of the same root as Saturn, but is of Hebrew origin, as a good Latin dictionary will show, and denotes a "hairy being." There is also another Greek word, Sathen, derived from the same root.

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The chief of the Satyrs is Azagel [Leviticus xvi. 10 (R.V.)]. Lilith is mentioned in the margin [Is. xxxiv. 14 (R.V.)]. The "horse-leech" of Proverbs xxx. 15 is a vampire. The "roes and hinds of the field" (S.S. ii. 7; iii. 5) are nymphs and such-like spirits. The "stones of the field" (Job v. 23) are probably akin to gnomes. Some fierce kind of spirits are mentioned as "jackals," formerly translated "dragons" (Job xxx. 29). There are many other spirits. We will not speak of Leviathan the wreathed one, or Behemoth. There were also the *Shedim*, or demons (Deut. xxxii. 17; Ps. cvi. 37; etc.).

Yours faithfully,

T. P. MARTIN.

SECRET DOCTRINE (Vol. III.)

To the Editor of the OCCULT REVIEW

SIR,—Further to the facts already adduced as to the reality of the former existence of MSS. of *Secret Doctrine*, Vol. III, I submit the following extract from Col. Olcott's article on H.P.B.'s death in *The Theosophist*, for July, 1891:

> "The monuments of her literary industry between 1885 and 1891 are *The Secret Doctrine*, *The Key to Theosophy*, *The Voice of the Silence*, *Gems from the East*, the several volumes of her new magazine *Lucifer*, her contributions in Russian and French to continental magazines, a great bulk of unpublished MSS. for Vol. III of the *Secret Doctrine*, and her Esoteric Section, or private school of instruction in occult philosophy and science, which, at her death, numbered between one and two thousand pledged and enthusiastic pupils. . . ."

This, I submit, is *evidence*; and very good evidence.

Still another item of evidence is to be found in the following extract which was reprinted in *Pauses*, a since defunct Indian theosophical magazine. Bombay, April, 1893, p. 200:—

> ". . . The Society not only maintains its integrity but increases daily in power and usefulness. Madame Blavatsky sat* at her desk like an imperturbable sphinx, working many hours a day at the third volume of the *Secret Doctrine*, answering scores of letters from interested inquirers. . . ."—Dr. J. D. Buck: *The Secret Doctrine and the Higher Evolution of Man.*

Sincerely yours,

C. H. COLLINGS.

* Probably "sits" in the original. This magazine specialised in "literals."

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PERIODICAL LITERATURE

THE THEOSOPHICAL QUARTERLY has completed its twenty-fifth annual volume, and in the person of one of its readers looks back upon the past quarter of a century, during which it has represented officially an institution which describes itself as the original Theosophical Society, founded in New York, *anno* 1875, by Madame Blavatsky and others. It looks forward also, a little vaguely—as it seems to us—and expects pleasant years to come, in the course of which the quarterly will continue to offer its food for reflection on the various metaphysical notions with which it is concerned and on things belonging to the study of comparative religion. There is no trace of a programme otherwise, and the periodical on the official side is little more than a retrospective review. We receive it always with interest, because it is well produced after its own manner and has, moreover, in almost every issue some study of independent moment, or extrinsic to the theosophical subject in the conventional sense. Mr. Archibald Keightley, for example, an old name in the Society, has been contributing for some time past the fruit of his studies in Paracelsus, and gives account in the number before us of the problematical "Philosophia Sagax," which has at once attracted and puzzled so many readers of the old Latin folios into which the *Opera Omnia* of the beloved Aureolus were collected in the seventeenth century. There is also a monograph on Paul Valéry, who seems scarcely known in England, but became one of "the Forty Immortals" when he was received a year ago into the French Academy. It is said with justice and insight that his election connotes a "change of polarity which has occurred in French thought," he being at the opposite pole to Anatole France, whose chair he now occupies. He is an exponent of the Universal Man, believes that the universe is constituted in accordance with a scheme, and—in the words of Protagoras—that "man is the measure of all things." . . . THEOSOPHY of Los Angeles, representing an United Lodge, professing no attachment to any other organisation and published by an incorporated Theosophy Company, is junior to the New York undertaking, having been established only in November 1912. It appears monthly instead of quarterly and is now in its sixteenth volume. We have followed it with a certain sympathy ever since its first number, and have noted from time to time the yet more definite sense in which it belongs to the past and is therefore more retrospective than the THEOSOPHICAL QUARTERLY. It is only of recent years that it has attempted original articles, depending previously on selections from defunct periodicals, such as THE PATH and LUCIFER. At the present time there is practically no borrowed matter. Studies on Science and the Secret Doctrine and on Ancient Knowledge are continued from month to month, while it is observed, as a characteristic feature, that all communications are anonymous and, like the THEOSOPHICAL QUARTERLY, we do not know who edits. There is, however, a Theosophy Hall at Los Angeles, so that the

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United Lodge has a local habitation as well as a name. We presume, therefore, that it possesses a membership and that it holds meetings, but who belongs and who attends, who presides and who dictates policy—presuming that there is a policy—are matters reserved in the hiddenness. These points would not be worth enumerating were there no purpose in view: our design is to intimate once more that there is a Theosophy which is dead, even if it "yet speaketh," and is to be distinguished from a Theosophy which is alive, whatever opinion may be formed concerning current activities and concerning that which may lie, undeclared and by most members undreamed, behind all that is manifest and making ever and continually a strange stir in the world. . . . THE THEOSOPHICAL MESSENGER is the official organ of the American Theosophical Society, holding from Adyar, and the last issue talks at some length of "our mission," of community life and what it may mean for Theosophy, of Orders of Service and Summer Schools, of Lodges and their doings, of Theosophy at home and abroad —so on and so forward. There is no literary flavour, there is no care for appearance: it is little more than a dull business bulletin, but it is something to be reckoned with, because it is very much alive. At the moment it is silent only on the Krishnamurti subject. It belongs to Illinois, but Hollywood, Cal., has THE STAR, which we have mentioned previously as almost a counterpart of the London STAR quarterly. It is otherwise "a world magazine," and it aims to present truth. Mr. Krishnamurti himself is the President of its editorial board, Mrs. Hotchener—whose activities have been known to us for long under the name of Marie Russak—being one of its editors. It is creditably and indeed well produced, and announces with more than pardonable pride that it is "being read in forty-seven countries and fourteen languages." We remember having affirmed once *in excessu nostro* that catholicism is always in a minority, and with greater decoration yet, that it was confined to two persons, though, like the old Scotch wife of another story, we were none too sure of the second. So also the orthodox religions just now are evidently at a discount and the false religions seem at the top of the market. In respect of the last issue there is nothing to say about contents, for that which is by or belonging to Krishnaji, including "the new civilisation" and the rest of the complex, has been read and reviewed previously on its appearance in the alternative STAR, while that which remains over may be left upon the table of debate. . . . We pass "beyond these voices" to the periodical called SERVICE. It is "a review of human affairs," and appears quarterly in the interests of that Order of Service which has already been named casually. It is a theosophical venture which, by the hypothesis concerning it, commands all our sympathy. It stands for the peace of the world, for goodwill and good actions in the widest sense of its own title, for the welfare of animals and for a new school of economics. If it elects to avoid activities of a political kind, it may earn high titles; but we observe a proposition already

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that it should work for "the establishment of the ideals of Socialism as the basis of national life." The thesis is only in a controversial stage, but there are rumours abroad, and those who have the welfare of the organisation at heart will do well to watch. . . . We learn from NEWS AND NOTES that Mrs. Besant is to lecture next month in London and proposes to compare an "Empire of Force" with "a Federation of Free Peoples."

A periodical entitled OCCULT SCIENCE has been started at Mobile, Alabama, in the interests—as we judge by the contents—of the Liberal Catholic Church and the Order of the Star. It affirms that "one of the great spiritual events which will take place this year in America" is an "Annual Camp" of the Star, to be held in the Ojai Valley. . . . HERMÉTISME is another new venture and is now in its eighth issue. We have said a few words concerning it on a previous occasion. There are articles on the Bee in Symbolism, on Spiritism and Metapsychics, the culture of the Ego and so forth. Our original criticism still obtains, as the periodical offers next to nothing which justifies its title. . . . ATLANTIS comes also from Paris and is quite curious, firstly by the contents of its issues, so far as these have reached us, but secondly by the fact that it represents an association called Friends of Atlantis, who meet and dine together, whose after-dinner speeches are reported at length and—all things considered—are rather good reading. We learn also from its columns that the promised autobiography of Edouard Schuré has appeared and is described in its sub-title as the "Confession of a Poet." There is finally a brief but entertaining paper on the secret of Schliemann, the discoverer of Ancient Troy. According to the testimony of an alleged nephew, published in 1912, Schliemann left a letter at his death stating that he had found in the ruins a large bronze vessel bearing a hieroglyphical inscription, which showed that it had belonged to Chronos, King of Atlantis. There was also a pencilled note in which the archæologist directed that the vessel should be broken up, and this was done with reluctance. It resulted in the finding of a white metal plate or medal, covered with figures and inscriptions on the obverse side, the reverse being graven with Phœnician characters which read as follows: *Provenant du temple aux murs transparents*. ATLANTIS doubts the story and reproduces it under all reserves.

There is no question that God is in His Heaven or that all is right with the world: we begin to feel certain, moreover, of something long suspected, namely, that there is a spice of drollery at the cosmic heart of things. It happens that such optimism is inspired by our friend PSYCHE, which has cheered us greatly on the subject of Jeremy Bentham. It has administered a correction also to our own evil ways, for somehow—one knows scarcely why—we have not been conscious so far of dedication in a plenary sense to that utilitarian philosopher, or his philosophy either. PSYCHE has much to tell us concerning him, and promises more to follow in its next issue, not to

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mention pending volumes, including a Life. Our attraction towards "inheritors of unfulfilled renown" has been admitted, we trust, whenever occasion offered, and whether the heirs at large are "far in the unapparent" or not: we learn with satisfaction therefore that Bentham will yet come into his own, perhaps indeed shortly. He has been regarded as "not very original" or "even very profound"; it has been said that his memory will fade from "the canvas of the living"; it has been said also that he was "a rather pedantic and opinionated systematiser." Our contemporary knows better and that his merits "are only now coming to be fully realised," while fifty years hence "he will stand out as one of the greatest figures in European thought." This is why it raises the battle-cry of "Back to Bentham," why it presents to us a study of Forensic Orthology on a Bentham basis, why it deals at great length with Bentham on "the Verb" and will explain to us presently his Theory of Fictions. As the latter has apparently nothing to do with Dealings in Bibliomania, we keep our souls in patience, passing meanwhile to a careful article on the "Song of the Cicada" and its significance. We have approached also Mr. Ernest Jones, albeit with a certain diffidence, seeing that he talks of the Artist from the standpoint of Psycho-Analysis. To our satisfaction, however, he seems in agreement with Keats that truth is beauty and beauty is truth; alternatively, he perceives at least that the statement deserves to be called exhaustive.

THE SPECULATIVE MASON reminds us that the last of the Old Arch and Templar Encampments came under the Supreme Grand Royal Arch Chapter of Scotland in 1911. It may be added as another historical fact that whoever was made an Arch Mason across the Border in the eighteenth century either became *ipso facto* a Knight Templar or the two Degrees were worked in succession. The whole question is much involved by obscurity, even as regards things of recent years. We do not know whether the Chapter General of Scotland still exists as such or whether the Early Grand Rite is utterly at an end, with the old traditions behind it. Our contemporary gives also a summary of the Degrees on paper comprised by the Crata Repoa, a supposed method of Egyptian Initiation in Seven Degrees; and Miss Bothwell-Gosse continues her study of Divine Names in Masonry.

LIGHT has entertained us by a recent leader on "The Last of the Laughing," the text of its discourse being Gay's familiar epitaph, which affirms that life is a jest, that he thought so once and now has come to know it. Our contemporary makes a beginning by recourse to a serious tone, suggesting that the dictum goes a little too far. Thereafter it talks lightly, giving analagous instances of humour in a sardonic mood. Then at the end of all there is offered a luminous maxim which will gratify our readers as much as ourselves. "If life is a jest, the meaning of death is the real point of the joke." We leave it to them, believing that they, like us, will feel that a gate opens on a wide prospect.

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REVIEWS

THE AGE OF REASON. A novel by Sir Philip Gibbs. London: Hutchinson & Co. (Publishers), Ltd. Price 7*s*. 6*d*. net.

THIS is quite the best sermon against the follies of materialism that we have yet encountered; and because it is so amazingly well written, and the characters so life-like, it is sure to be widely read.

As the title suggests, the tale revolves around science and so-called rationalism. Margaret, the heroine, a charming girl conventionally brought up, but fundamentally religious, marries a widowed professor of biology old enough to be her father. The professor, who has no belief in God, a future life, or anything supernatural, has brought up his two children, a boy and a girl, to think along exactly the same lines, and with a profound contempt for tradition. Around these two, and Margaret's mediævalist brother Guy, the story largely centres. The girl, Viola, grows up a complete pagan; and her callousness, which is the logical outcome of her upbringing, gives one pause for thought. To put the case in a nutshell, we are shown that without some belief in an eternal conscious power for good which most of us call God, a moral code, and high spiritual ideals, man is but as a straw at the mercy of his own elemental passions, which will ultimately destroy him. The materialistic philosophy of reason, if we may dignify by such a name that which is so manifestly unphilosophical, turns out in the end to be a science of unreason. Man is constantly being tripped up by facts which refuse to fit in with the dogmas of science.

The professor, who has great ideas about the ductless glands, and is always experimenting on unfortunate monkeys, attempts to rejuvenate his own father. The experiment succeeds for a while, but at the expense of the old man's personality.

Disasters follow pretty quickly. The son falls in love with his step-mother, the daughter makes love to her step-uncle, then throws him over because he cannot act against his conscience. He appears in the middle of the night to Margaret, who is greatly alarmed. Whilst the professor is pooh-poohing her story as a "foolish dream," the telephone bell rings, and it is answered by Margaret.

The tragedy is verified. The single dramatic exclamation of Cyril is a masterly ending to a masterly novel, in which the one really beautiful character is Richard Halliday the mystic.

ETHEL ARCHER.

JOLI CŒUR DE POUYASTRUC (Tailleur de Pierre, Maître de l'Œuvre, Compagnon Étranger du Devoir de Liberté). By Albert Bernet. Préface de Jean de Pierrefew. Edition des Initiations ouvrieres. Paris: 11 Quai St. Michel. Prix 12 *francs*.

LE Rite Etranger du Devoir de Liberté ou de Salomon, whose members are styled Les Compagnons du Tour de France, seems to be an association of journeymen, very much resembling a combination of Trades Union and Theosophical Society, with a little Freemasonry thrown in.

This book, by the Grand Master of the Compagnonnage, is an attempt to popularise the aims and objects of his order. It is cast in the form

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of twelve evenings with the descendants of the builders of the cathedrals, when the Companions meet together to discuss the past and future of their order; which latter claims to have been founded by King Solomon, and to embrace in one society the principal guilds of Mediæval France. Papers are read at these meetings on various aspects of archæology, mediæval history and ecclesiology, occasionally interspersed with short stories and anecdotes. The book contains much out-of-the-way information, and is certainly very interesting. We would specially mention the sections on "Les Grands Architectes du XIIth au XXth Siècle," and the "Chandelières-Cirières," the only mediæval guild in which women had equal rights with men, and were often elected Masters of their Crafts. Of special interest to readers of the OCCULT REVIEW is the section entitled "De la Hiérarchie chez les Maîtres . . ." which deals with the different grades in the Society.

The gospel of the Compagnonnage (written about the beginning of the eighteenth century) is of a high religious and moral character, which makes it all the more regrettable that a book of so much merit has been almost entirely spoilt by the author's mistaken idea of humour.

ETHEL ARCHER.

THE ORIGIN OF MAN. By Ernest G. Palmer. Cr. 8vo, pp. 160. 4 Illustrations. London: Rider & Co. Price 4*s.* 6*d.* net.

IN the eight chapters of this volume, Mr. Palmer has given us a succinct account of certain modern discoveries connected with scientific archæology in their bearing on the origin of humanity on the earth, as seen by a student sympathetic to occultism. He has balanced carefully the actual discoveries made by scholars with various hypotheses of modern origin, against the logical account of human origins as stated by occult students. He is not here concerned to enunciate the latter in full, though it is clear that he is familiar with them.

The result is an extraordinarily interesting and valuable piece of work. The weak points in these modern theories are relentlessly revealed, quietly and without undue display of erudition, but the currently accepted belief in what passes for the Darwinian theory of evolution is shattered. That theory as popularly accepted is not what Darwin and Wallace taught, and it was widely circulated only because it happened to provide a semi-scientific backing for current political theory at that time. The fact is that Darwin speculated chiefly on the origin of species of living form, not on the origin of man; while he avoided almost entirely the origin of mind. Later biologists of the behaviorist school have attempted to deduce consciousness from bio-mechanical reactions. Kropotkin's work on *Mutual Aid*, however, should always be read against *The Origin of Species*. Mr. Palmer has arranged the scientific evidence regarding early humanity in context with mythology and history, and supplies an overwhelming proof for the antiquity of man. When he comes to his chapters on dreams and psychic origins he is not so clear in stating his own point, due probably to his desire to state a case on evidence by modern scientists, who are themselves far from accurate or logical in theory, even when correct in statement. Psychology as a science is young, in modern European terms, and will remain so until it accepts other than tangible evidence. Such useful works as this will hasten that day.

W. G. R.

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A CONSTRUCTIVE SURVEY OF UPANISHADIC PHILOSOPHY. By Professor R. D. Ranade, M.A. Roy. 8vo, pp. 440. Oriental Book Agency, Poona, India. Price 21s. net.

THE publication of this work marks a definite point in the spread in Europe of the underlying ideas to be found in the Upanishadic philosophy. For the first time we have a highly qualified Hindu scholar examining the philosophy of ancient India on a modern critical basis of patient research and profound scholarship. There have been many teachers and exponents of these Aryan schools—of which, indeed, most modern schools are but a later reflection—but none previously have adopted, to offer adequate proof to European academies, the presentation of this philosophy in modern terms. This remarkably important work goes far beyond Deussen's work—indeed, the author has availed himself of that and many another preceding work, as any wise man would—and the result is a monumental production of substantial value, systematic and accurate, which must in due time have far-reaching effects on the Westernised teaching and comprehension of the fundamental ideas of the Upanishads.

Space does not allow even a summary of the seven sections of this attractive work, but we have in it the leading account, in English, of self-realisation as given in terms of Eastern psychology: logical, connected, abstruse and subtle, but withal inescapable and satisfying. Though there be no royal road to learning, though every man must work out his own salvation, Professor Ranade is an eloquent and able guide, for whose work we must be most grateful.

W. G. RAFFÉ.

ART, LOVE AND LIFE. By Ernest Newlandsmith. Roy. 8vo, pp. 117. Longmans Green & Co., Ltd. Price 7s. 6d. net

THIS book by Brother Ernest, as we used to know this modern Christian mystic, is delightful reading. It will be the more valuable in its results, since its scholarly author uses his fine musical ability in the furtherance of really good church music, and, being thus in constant touch with church work, has the opportunity to increase its understanding of the usage of art, which it has during recent centuries unfortunately almost forgotten. The author possesses an excellent comprehension of the inner meaning and the substance of true vitality in the art that is worthy of the name; and he has also the intellectual power to be able to make much of it clear, neither of which achievements is common. He gently sets aside the pleas of "art for art's sake"; he reveals the hollowness of mere technical dexterity, and shows true art to be an altar, a sacrifice and the fire. Placing art on as high a level as religion and science, he gives us a "trinity of trinities" in (*a*) the Will of God, the Word of God, the Spirit of God; (*b*) human personality in Will, Thought, Feeling; and (*c*) Instruments of human progress in Religion, Science and Art. Any true religion, of course, is at once a body of science expressing by art the truths of religion. In time it degenerates into theology, ritual and dogma; symbolic art forms designed to express vital truth relapse into unintelligible "ornament" ignorantly repeated. Especially can this volume heartily be recommended to students within the Christian Church, though all who take a real interest in the ethics of art will find it of real value.

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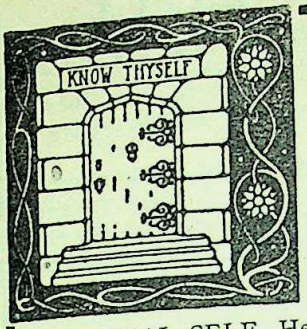

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THE INFLUENCE OF MUSIC ON HISTORY AND MORALS. By Cyril Scott. London: Theosophical Publishing House. Price 7s. 6d. net.

BASING his arguments upon the proved fact that sound can be both constructive and destructive, beneficent and maleficent, the famous musical composer, poet and author shows, in the first portion of his book, the influence wrought by Händel, Bach, Beethoven, Mendelssohn, Chopin, Schumann, Wagner and Strauss on their day.

Of Händel and the Victorian era the author says, "The effects of the Händel Oratorio . . . were the awakening of reverence and awe, with all their concomitants and consequences . . ." and we are told that it was through Händel's influence that the Victorian age was steeped in "conventions, and that many of its people were prudish, punctilious, and, unfortunately, even tainted with priggishness."

Part II is probably the most interesting portion, for it forms the esoteric investigation, and deals with Nature-spirit exponents. The author tells us that the "most valuable portions of this volume" have been written with the aid of an Initiate in Esoteric wisdom.

Mr. Scott next deals with the work of Cesar Franck, and refers to the French composer as "the bridge between the humans and the Devas." In the section touching upon the music of the Deva evolution, Grieg, Tchaikowsky, Delius, Debussey, Ravel, Scriabin and Moussorgsky are given the place of honour.

In his reference to Futurist music, the author propounds a theory which will doubtless provoke much controversy. He says that thought-forms are responsible for the bloodshed and cruelty (such as the Great War, Russian Revolution, etc.) which periodically overtake the world, and that the specific type of music essential to their destruction is that of the ultra-modern variety.

"It is an occult musical fact that discord (used in its moral sense) can alone be destroyed *by* discord."

This work has been allotted to Stravinsky, Schönberg and other ultra-modernists.

Mr. Scott then considers so-called popular music and its various effects. Jazz (as many will readily agree) possesses an evil influence, and has been "put through" by the Black Brotherhood.

Part III is purely historical and contains chapters on "The Beginnings of Music and Religion," "Effects of Music on the Indian People," "The Music and Character of the Ancient Egyptians," "The Greeks and their Music," "The Romans and their Music," and "Descant and the Folk-Song."

Altogether this is a work which will prove both interesting and enlightening to all students of the occult, whether they "understand" music or not.

JOHN EARLE.

CHEIRO'S WORLD PREDICTIONS. Publishers: The London Publishing Company, 62, Oxford Street, London, W.1. Price 7s. 6d. net.

ANY book bearing Cheiro's imprint commands the immediate respect of occult students. Amongst the former prophecies of this modern Merlin one recalls the startling predictions he uttered to Lord Kitchener, King

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Humbert, the assassinated sovereign of Italy, the death of Edward VII, his warning to the late W. T. Stead, all of which Destiny has verified.

The volume now under discussion contains matter of remarkable interest and indubitable value, apart from the predictions which are already fulfilling themselves. "Cheiro" looks at all things with the eyes of the initiate. He knows that London is El-on-Don, the successor of the Egyptian On the City of the Sun, that Pol's citadel is now St. Paul's Cathedral and that Sir Christopher Wren, the wonderful mason, knew what he was doing when, on the west pediment of St. Paul's, he designed a fresco showing "the sun at its highest point in the constellation of Gemini—the Zodiacal Sign ruling London." For Wren was in constant touch with Sir Isaac Newton, who was an astrologer as well as an astronomer.

One of the most fascinating chapters deals with the Eagle in the banner of the United States of America. This bird of Zeus, wielder of the thunderbolt, which in Grecian myth "soared higher than any other and could gaze into the sun without flinching," did not enter the national flag by accident. For America is to conquer the air in the era of Aquarius.

Another engrossing chapter deals with the reigning House of Windsor, and one leaves it wondering if a second Queen Elizabeth will yet sit upon the throne.

It seems unfair to dissect a book so full of good things: one can but commend readers of the OCCULT REVIEW to buy and study it in its entirety.

REGINA MIRIAM BLOCH.

THE GREAT CRYSTAL FRAUD; or THE GREAT P.J. By W. Stuart Leech, M.D. 7½ ins. x 4¼ ins., pp. 56. Chicago: Occult Publishing Company, 1900, North Clark Street. Price $1.

THE sub-title of this curious little volume describes it as "a Serio-Comic Story Based on Actual Happenings," and the author, as a foreword, says that it "is in the nature of an elaborate satire on one of the greatest impostors human intelligence has ever been called upon to contend with." "The fact," he adds, "that he did exist, right here in America, is recorded in the archives of libraries throughout the civilised world."

I do not know whether American readers will be able to identify "the Great P.J." The task seems difficult, because, unfortunately, there are, and have been, so many impostors in the realm of Occultism. In as far as Dr. Leech's allegory is a warning against the trickery of these gentry, it may serve a useful purpose. I gather that it is directed, not so much against those who claim occult powers and possess none, as against those who, possessing these powers, use them for selfish ends.

However, the symbolism of the book is very obscure, and I must confess that "the Great P.J." impresses me as less wicked than his dupes do as foolish. He terminates his career by marrying a young girl, which, in view of what might be expected, seems, in spite of the lady's youth, a highly respectable and rather commendable end!

One wonders why "the Great P.J.'s School" is called that of "Natural Science," and is led to speculate as to whether Dr. Leech had some interpretation in mind when he wrote the book other than that which appears on the surface. If so, I fear the book's symbolism has concealed this meaning from at least one reader.

H. S. REDGROVE.

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THE MIND OF ANNIE BESANT. By Theodore Besterman. 7½ in. x 5 in., pp xii. + 122. London: The Theosophical Publishing House, Ltd., 38, Great Ormond Street, W.C.1. Price 5s. net.

THIS book, published in honour of Dr. Besant's eightieth birthday, gives a summary of her main teachings, presented largely in her own words and classified under the headings of Education, Crime and Punishment, Social and Humanitarian Problems, the Status of Women, Socialism, India, Race and Nationality, and Theosophy.

Mr. Besterman has performed his task well, but it has been no easy one—this task of presenting an adequate summary of Dr. Besant's teachings within the confines of a slim volume. Still more difficult is the task of the reviewer who would endeavour to summarise the contents of the book in a few brief paragraphs. Dr. Besant's teachings, however, present a unity which does, in a sense, make this possible; her teachings can be summed up in two words: "Universal Brotherhood." A profound conviction of the reality of universal brotherhood pervades all her utterances; for her, man is brother to man, class is brother to class, nation to nation, and the whole of mankind is an elder brother to the beasts and the birds and all lower forms of life. Thus, Dr. Besant is led to champion all social reforms which tend to remove the harshnesses of modern civilisation—the exploitation of woman by man, of the poor man by the rich, and of the black man by the white, must cease if universal brotherhood is to be realised. So, too, must flesh-eating and the ill-treatment of animals by mankind become things of the past. I think, moreover, that it is the same fundamental idea that has led Dr. Besant to search for the essential unity underlying the seeming diversity of the religious systems of mankind. Men are brothers, and we must not seek to replace the religion and culture of one brother by the religion and culture of another; rather should we endeavour to combine all cultures and religions into a harmonious whole.

The longest chapter in the book deals with Theosophy and is abstracted from *The Encyclopædia of Religion and Ethics*.

Whether we agree with Dr. Besant's philosophy or not, the fact remains that she is one of the personalities of the present age who count. Her courage, her steadfastness, her tolerance and the breadth of her views are qualities which call forth our admiration. We are grateful to Mr. Besterman for this book.

H. S. REDGROVE.

THE MARK OF THE BAT. By Gertrude Dunn. London: Thornton Butterworth, Ltd. Price 7s. 6d. net.

THE vampire has become a more or less familiar figure in occult fiction. But the writer of this ingenious novel has contrived to give quite a fresh and unexpected turn to the theme. She has, so to speak, introduced a descant. We will not be guilty of that heartless crime against the eager reader—a detailed description of the plot! Let it be sufficient to say that in these exciting pages we become acquainted not with *one* vampire, but with *two*, and that one of the pair manages to double-cross the other and to be the instrument, in consequence, of the heroine's deliverance from the powers of evil. Her *ultimate* deliverance, that is to say!

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The sympathetic reader who follows the fortunes of the charming Elma Barry will frequently feel extremely anxious as to her fate. She seems to be rescued from one eerie peril merely to be drawn into another, and she is, really, altogether too trustful in her attitude towards her vampire-lover. We are told, however, that "in common with most modern young women" she had "no belief in the supernatual except as a pleasant and thrilling ingredient of fiction." Her experiences must have gone a long way towards changing this point of view! But then it was on her friends—the uncouth but learned Oswald Dease, the quaint, kindly Mrs. Renny and the devoted, ugly, honest Paul Larabee—that the full burden of those experiences really fell; we are never wholly sure that Elma understood her own danger. If Oswald Dease had not specialised in Hungarian folk-lore, if little Mrs. Renny had not had the pluck to spend that particularly dreadful night described in Chapter XII in watching and saying her prayers by Elma's bedroom window, and if Paul Larabee had not had his intuitions sharpened by love and his suspicions aroused by his successful rival's curious habits, it seems probable that Elma would have walked quite tranquilly to her doom. Exactly what that doom was, and its manner—or, rather, *manners*, for it had several!—of overtaking her, we will leave the reader to discover. The author is to be congratulated on what is really a quite spirited and interesting tale, and we are glad that she has not yielded to the temptation of making her vampires wholly revolting. We can feel a certain compassion even for the more villainous of the unhappy couples!

G. M. H.

COMMUNION. By Elise N. Morgan. Printed in U.S.A. at The Tudor Press, Inc., Boston.

THE golden cover of this little book does not belie its contents, which are of "much fine gold," and "sweeter also than honey in the honeycomb," for they are words that have come in the soul's silence of a mystic in tune with the Infinite. Very interesting indeed it is in the whirl of modern life—and transatlantic life—to find one who is aware of the Still Small Voice as were the faithful seers of old:

> "You are not clothed in a dark earthly garb; you are resplendent, radiant as the sun, you are vitally alive, ready to overflow from the Fount of Grace. The heart is not an organ of mere flesh, muscle, nerve; the heart is waves of love-light interpenetrating all spheres, all surroundings."

EDITH K. HARPER.

PATRICIA LANCASTER'S REVENGE. By Beatrice Chase. With four illustrations. London: Longmans Green & Co., Ltd. New York, Toronto, Calcutta, Bombay and Madras. Price 7*s*. 6*d*. net.

MARCUS AURELIUS left us the maxim that the best form of revenge is "Not to imitate the injury," a negative forgiveness lacking the "coals of fire" which a grander teaching commands. Which of these two precepts the heroine of Miss Chase's latest book puts into effect it would be manifestly unfair to disclose to the reader, for I should thereby be disclosing part of the *dénouement* of a most skillfully-concealed mystery. A detective story is the last thing one would have expected from the pen of a writer who has delineated her beloved Dartmoor in tints as exquisite as those of

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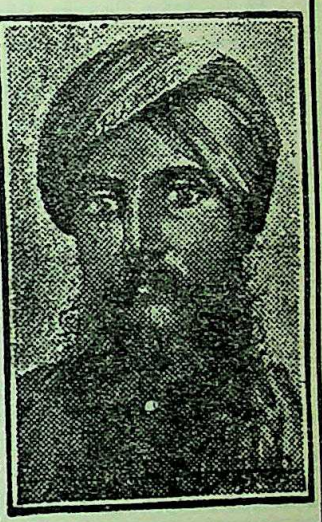

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a Turner. But, as she herself explains in advance, the story "has no blood in it, but plenty of laughter and love." And the scenes are, moreover, chiefly laid in the moorland with which she has made her readers so familiar. Nor do we fail to recognise several delightful characters, including the three Bluejackets, and "Tiger," that angelic cat of many parts!

Beatrice Chase, as is her wont, loses no opportunity of showing that the common tasks of everyday life may be transmuted into pure gold: her gentlewomen are gentle indeed, and can, if need be, run a house without servants and without losing any of life's graces. This is delightfully sketched in the chapter, "An Orgy of Domesticity." And is there not also the highest—and the deepest—mysticism in her spiritual outlook, voiced in Patricia's words:

"I am sure God lets us do just what we like in heaven, and I don't believe in the sharp line of demarcation between earth and heaven, between this life and the next. I believe this lovely world is part of heaven, lent out to us for a day, so to speak, lent us for the day of life, till sunset, and when to-morrow's sun rises, we find it's all the dear same lovely familiar things and places with God walking visibly among them all, as He walked every evening in the far-off Garden at the beginning of time and the world."

EDITH K. HARPER.

MY MISTAKE IN THE CHURCH. By Lucy Hayes. London: Arthur H. Stockwell, Ltd. Price 2*s.* 6*d.* net.

THIS little book records in its sub-title that its contents were received in the form of "messages from the Spirit World." One gathers that the source of these communications is understood to be a priest, who, both before and after his transition, found himself out of touch with much of his ecclesiastical limitations; in other words, he had apparently become conscious of the visible and audible realities of that spirit world on whose existence both his own and all other religions are based! It seems, however, he was afraid or ashamed to disclose the fact to anyone save his sister, a nun, who declared herself possessed of the same "supernormal" faculties.

These faculties were possessed, it may be remembered, by the Blessed Anna Maria Faigi, an Italian woman in humble circumstances, whose irreproachable character gained her the respect and consideration of the Catholic world of her day.

It is a pity the proofs of this little work were not more carefully gone through for the correction of sundry errors. Doubtless it is intended for spiritualistic circles of the "little mission" order, as it seems to inculcate their teachings in a general way, though entirely averse from teaching which excludes the reverence due to the Divine Master, Jesus Christ.

EDITH K. HARPER.

FORCES ILLIMITÉES. By Bertil Erla. Paris: Henri Durville, 23 Rue Saint Merri. Price 12 *francs*.

AMONG those who investigate pyschic science, there is a class of persons who are prejudiced in advance against the phenomena, and who refuse to admit the existence of anything super-physical; while, at the other extreme, there are those who do not hesitate to embrace the most

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fantastic explanations of singular events. M. Bertil Erla happily belongs to neither of these extremes ; though sympathetic, he still remains critical, and, moreover, has the courage of his convictions. For these reasons alone his book is well worth reading. He includes many original and most interesting examples of direct clairvoyance and other psychic phenomena, including a very remarkable account of a séance given by two Hindus in Nice which throws considerable light on the power, possessed by some Easterns, of making plants grow several feet in a short space of time. His remarks on spiritualism are most opportune ; while not denying the phenomena, he ably differentiates between the essential and the trivial aspects. M. Bertil Erla's studies of somnambulism have led him to the brink of discoveries which are of primary importance to occultists. *Forces Illimitées* is packed with interest, and is the product of an unbiassed and lucid mind.

MEREDITH STARR.

LES ARCANES. By O. V. de L. Milosz. Paris : Libraire Taillon, 83, Rue des Saints-Pères.

THIS curious work consists of a prose poem of 107 verses, followed by a commentary on each verse. While metaphysical and philosophical in tone, the poem deals with the deepest problems of life. The author has seen the vision of the Midnight Sun in the depths of the soul and has endeavoured to adumbrate his illumination in *Les Arcanes*. There is no doubt in my mind that M. de Milosz has become conscious, in an unusual degree, of the supersensual world. The thought of the author is profound, his language is unusual and difficult to follow ; nevertheless a close study of *Les Arcanes* will amply reward the earnest student.

MEREDITH STARR.

THE KIWAI PAPUANS OF BRITISH NEW GUINEA. By Gunnar Landtman. With an Introduction by Alfred C. Haddon. $8\frac{3}{4}$ x $5\frac{3}{4}$ in. pp. xxxix. + 485. With a map and 113 illustrations. London : Macmillan & Co., Ltd. Price 30s. net.

MANY readers will remember Dr. Landtman's huge and valuable collection of Kiwai Papuan folk-tales, published during the war. The present more general work on this people has been delayed for various reasons, and its publication makes one regret that it was not possible for it to come out before. For it is a most valuable collection of information about a region concerning which we cannot have too much first-hand knowledge. Among the aspects from which this " nature-born instance of Rousseau's ideal community " (as the author calls it) is discussed, are the Kiwais' totemism, death and burial, ideas regarding the soul, the spirits of the dead, mythical beings, black magic and sorcerers, and so on. Given Dr. Landtman's deservedly high reputation as an accurate observer, to say nothing of Dr. Haddon's handsome tribute to him, it will be seen that this is a book not to be lightly overlooked.

THEODORE BESTERMAN.

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THE
OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

"Nullius addictus jurare in verba magistri."

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NOTES OF THE MONTH

COINCIDENTALLY with the advent of the "holiday season," the Psychic Press has just issued a new edition of the work by Sir Arthur Conan Doyle which aroused so much interest and controversy on its first appearance some seven years ago. *The Coming of the Fairies*,* in its second and enlarged edition, is eminently the sort of book which should form a delightful companion in the tranquil solitude of the countryside on one of those all too rare days when the glory of the British summer is seen in its fulness. For producing the necessary sympathetic mental and emotional attitude towards the possibility of seeing for oneself some of the charming little creatures of the nature of those whose photographs have now become so familiar through the zeal of Sir Arthur Conan Doyle and the well-known Theosophist, Mr. E. L. Gardner, nothing better could be conceived.

That the "conditions" which the human intruder brings into the pure magnetic atmosphere of remote and secluded rural

*London: The Psychic Press. Price 12*s.* 6*d.* net.

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nooks, where such elemental forms may perchance become perceptible to physical sight, are a contributory factor of no small importance, would seem, on careful consideration, to be highly probable. The psychical or spiritualistic investigator is only too well aware of the subtle, and frequently disastrous, effects of the "conditions" imported into a séance by one or other of the sitters. It is sometimes sufficient for an attitude of sustained and determined hostility on the part of a single member of a circle to preclude the manifestation of any psychic power. This being so in the case where every other factor is definitely calculated to assist the production of phenomena, how much more is it likely that the personal magnetism and mental attitude of the sceptic should prove quite sufficient to inhibit the appearance of the delicate, elusive, and obviously almost super-physical creatures which, even under the best conditions, are difficult to observe? Add to this the heavy thought atmosphere of the present utilitarian and commercial age, which, like a fog, may justly be assumed to extend for many miles around the great centres of modern civilisation, and it will be readily appreciated that everything is against the occurrence of this rare phenomenon.

THE MUCH-DEBATED PHOTOGRAPHS

From the point of view of theoretical occultism there is no ground whatever for hesitating to accept the view that such creatures as "fairies" exist and play their part in the economy of Nature. What difficulty there is lies in fitting the photographs of the "fairies" into their proper niche in the scheme of things. Elementals of fire, air, earth or water, one would expect to be visible only to the highly trained sight of the clairvoyant. That such entities may on occasion assume a form sufficiently material to be amenable to record by the usual processes of photography is, to say the least, remarkable.

The circumstances that attended the taking of the photographs are too well known to need repetition at this date. Readers who may still be unacquainted with the details are invited to avail themselves of Sir Arthur Conan Doyle's book which, with its appendix and additional fairy photographs from other sources, brings the whole subject up to date. It is sufficient here to note that every precaution was taken to guard against active fraud. Controversy in the Press raged furiously round the question of the *bona fides* of the "fairy photographers" themselves, the main contention being that the fairy figures were cut from paper

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or cardboard and suspended in front of the child who was being photographed. Some even went so far as to claim to discern a resemblance between the Cottingley fairies and those of a well-known advertisement. The latter contention, we feel, cannot be seriously maintained. Sir Arthur Conan Doyle himself dismisses it with the plain statement that "a comparison will show that there is no truth in the assertion." In fact, his conviction of the genuineness of the phenomenon has strengthened and deepened with the passage of time.

"When I wrote a comment in the first edition of this book six years ago," he says, "I said that the narrative and the photographs represented either the most elaborate and ingenious hoax ever played upon the public, or else they constituted an event in human history which might in the future appear to have been epoch-making in its character. I have no hesitation now in saying that the second alternative holds the field, and that the experience of the two little girls at Cottingley, and their power of recording it, are destined to mark a definite advance of an enormously important character in human knowledge."

During the height of the controversy with regard to the photographs, the criticisms of the sceptics were directed chiefly towards the most spectacular and startling of the pictures. The one photograph out of the whole collection which, though the least artistic, was the most evidential—that of the fairy bower, with the magnetic cocoon, which apparently forms a natural fairy shelter—passed practically unnoticed. It is difficult to see how such a photograph could be the result of "faked" working, especially under the conditions which prevailed when the photograph was taken. To quote the remarks of Sir Arthur Conan Doyle himself, in regard to the photo in question, "This is especially remarkable, as not only would it be exceedingly difficult to produce such a negative by faked work —impossible in the opinion of some experts—but it contains a feature that was quite unknown to the girls. The sheath or cocoon appearing in the midst of the grasses had never been seen by them before, and they had no idea what it was. Fairy lovers and observers, of the New Forest and elsewhere, describe it as a magnetic bath woven very quickly by the fairies, and used after dull weather and in the autumn especially. The sun's rays through the sheath appear to magnetise the interior, and thus provide a 'bath' that restores vitality and vigour."

THE FAIRY COCOON

So much for the original Cottingley photographs. Since the

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first publication of the book a large number of communications have been received by Sir Arthur from people who claim to have seen fairies, and several photographs of more or less doubtful value have been submitted for inspection. Some of the more evidential have been included in the Appendix to the new edition.

One of the most striking is that of a woodland scene photographed almost simultaneously by two cameras. A gentleman and his friend, while cycling through Devonshire, halted by the wayside in order to take a snapshot of a pretty grove. Armed with their Kodaks, they made the necessary exposures from practically the same point of view, and with only a few seconds' interval between each. In the first of the pair of photographs a small creature is to be seen leaning against the trunk of a tree, with his back to the observer. It would seem that the click of the camera was enough to cause him to disappear, for in the second photograph, taken almost, but not quite, simultaneously, no trace of him can be discovered.

SOME GERMAN FAIRIES

For other photographs of Nature sprites included in this new edition we are indebted to Florizel von Reuter. One is the case of a gnome with whom a German lady succeeded in establishing friendly relations. "After several days our acquaintanceship had advanced so far that he would permit me to approach quite near to him," the lady in question mentions in her record of the case. In due time she judged that the moment had come to make an attempt to photograph the little creature. "I accordingly placed the camera amongst the shrubbery near the place where the gnome was wont to appear, and waited. I did not have long to wait, for presently the little figure became visible. It stood in profile and seemed to be intently regarding something invisible to me. I took two pictures of him." These two snapshots are reproduced, together with enlargements to bring out the details.

Commenting on these German photographs, Sir Arthur Conan Doyle says: "The statement of the lady with her friend's corroboration and the further assurance as to character from a well-known German authority upon psychic matters make, in my opinion, a very strong case, which becomes stronger yet when supported by the Cottingley results."

The most striking of the German photographs is that of a flower fairy, like a large butterfly, which is seen standing on the hand of a lady kneeling on the grass. A statement from a Miss

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Gertrude N—— from which a few extracts are taken by way of illustration, makes it clear that faking is practically out of the question. "My friend, Miss Else Arnhem, had told me," writes Miss N——, "that she had seen Nature spirits in our old park. . . . I remained very sceptical. During the summer of 1927 my friend Else began again to talk of the gnomes and fairies she had seen. . . . One morning Miss Arnhem came to me in great excitement saying she had succeeded in photographing a gnome. We developed the film together, and I was much astonished at the result, though by no means convinced. . . . Several days later, my friend came running to me with the words, 'I want a witness. Please take the camera and come with me to the fairy meadow.' I grabbed the Kodak and followed my friend. . . . Else knelt down in the tall grass, stretched out her hand towards a flower, then said presently: 'I have the elf on my hand, do you see it?' I saw nothing. Else then said, 'Snap now.' I did as directed. Then Else said, 'He has flown away now.' We went to the house and immediately developed the roll, I secretly amused at my friend's excitement. I became dumb with astonishment, however, when something began to show on the negative which had certainly not been visible to my own eyes at the time I took the picture."

Miss N—— remarks further that it is practically impossible to prepare or fake a Kodak picture; that the camera had not been out of her hands; and that her friend had not been alone with the pictures during the process of development. "I had merely photographed my friend's hands," she continues, "yet upon one of her palms stood a tiny elf-like shape such as she had repeatedly described to me."

ARE DOGS CLAIRVOYANT?

Miss Arnhem herself alludes to the interesting point that "my friend's two dogs always seemed to see the sprites. I have seen them bark frantically and endeavour to climb up the trunk of the tree upon which the sprite was perched. Many weeks after my departure, the dogs would stop and bark at the place where the gnome was wont to appear."

This instance of the fairies being visible to one person and invisible to another, while capable of making an impression upon the sensitive plate of the camera, brings us once more to the problem as to why they should ever be visible other than to clairvoyant sight. In the case of the girls at Cottingley, Sir Arthur Conan Doyle is inclined to the theory that they acted in some

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manner as mediums for their manifestation. He seems to hint at an ectoplasmic origin for the little figures.

"It is interesting to note," he writes in the Preface to this new edition of his book, "that the two photographs taken in 1917 are superior to the three of 1920. Were the photographs the result of manipulation, one would, of course, expect it to be the opposite. The fact is that as the girls—or one of them—approached puberty she began, as so often happens, to lose the finer psychic power, and the gap increased between her and these dainty little creatures. . . ."

And again at the commencement of Chapter IV: "One of our difficulties has been that the associated aura of the two girls is needful. This joining of auras to produce a stronger effect than either can get singly is common enough in psychic matters. We wished to make full use of the combined power of the girls in August. . . ." And most significant of all, "Even now, however, having a wide experience of transference of pictures in psychic photography and the effect of thought upon ectoplasmic images, I feel that there is a possible alternative explanation in this direction."

FAIRIES AND ECTOPLASM

It may be that the little elemental creatures made use of the pure magnetic substance of the children to mould for themselves temporary forms along the lines of conventional fairy lore; for there can be little doubt that the form ascribed by tradition to the fairies is the result of clairvoyant vision, the description of which has passed down the ages to the present time. But here again we are faced with the difficulty that ectoplasmic manifestations have for the most part taken place only in darkness, the presence of light being harmful to the medium, and preventing the building up of any form. Our knowledge of ectoplasm is yet in its infancy. It may be that a denser and coarser type is used in the dark séance, and that a finer grade, less susceptible to the influence of light, is used in such manifestations as those of the "fairies." Certainly there would seem to be a difference in the type of entity which builds up the forms. The whole atmosphere of the "fairy" photographs is one of grace and purity; while some of the coarse and rudimentary forms produced at the dark séance savour of the infernal realms. A glance at the ectoplasmic photographs illustrating the remarkable volume by Schrenck-Nötzing is sufficient to illustrate what we have in mind. The most plausible hypothesis, however, is that—as Leadbeater alleges—the

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"fairies" have etheric bodies, which would give them sufficient materiality to affect the photographic plate, and yet prevent the purely physical sight from perceiving them.

The additional physical sensitiveness which comes from special care in matters of diet and hygiene, without any arduous Yoga training, should be sufficient to bring such etheric forms within the range of vision. And what better opportunity than that afforded by a country holdiay for searching out solitary glades or dells where the occasional appearance of a Nature spirit is not entirely outside the bounds of possibility? If a perusal of the straightforward and interesting narrative embodied in this record, backed up with the additional cases cited in the appendix, does not prove sufficient to produce in the mind of the reader that open-mindedness towards the possibility of fairy life, which would seem to be almost a pre-requisite to their manifestation, then it is not the fault of the investigators, who have put their best efforts into the work of analysing and verifying, and stated their case with a precision and clarity which leaves little to be desired. "Here are the facts," they say in effect, "and it lies with you to take or leave them."

BUDDHISM AND THEOSOPHY

The tone of Theosophy in its early days was distinctly Buddhistic. It will be remembered that Colonel Olcott worked solely for the revival and propagation of Buddhism; and Mr. Sinnett chose the title of *Esoteric Buddhism* for a book that had only the slenderest connection with the subject proper. One of the Theosophical "Masters" is reported to have said that "Buddhism, stripped of its superstitions, *is* Eternal Truth itself." The location of the White Brotherhood in Thibet is a further indication of the intimate connection between the movement founded by H. P. Blavatsky and this Eastern religion; while the central tenets of Theosophy—Karma and Re-incarnation—are essentially Buddhist doctrines.

We are reminded of this intimate relationship between Buddhism and Theosophy as brought to the West by Madame Blavatsky, through a challenging little work by Mrs. Cleather and Basil Crump, which has just come to hand from Peking.* Although written by professed Buddhists, the book contains nothing in the way of attempts at proselytising. Mrs. Cleather, in the chapter on "Why I Believe in Buddhism," states that

* *Buddhism, the Science of Life.* Peking: China Booksellers, Ltd. $3.00. London: Luzac and Co. 6s.

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Madame Blavatsky, by whom she was accepted as a pupil, "most certainly taught Buddhism, for all that I had already understood as Buddhism was not only contained, but amplified in a perfectly logical manner in her books. In fact, she herself was an avowed Buddhist of the Mahayana School, having spent several years in Thibet studying under certain adepts who live there in strict seclusion, and are known only to the Tashi Lama and some of the high initiated Lamas of the Yellow or Reformed Order. All that she gave out in her books and in her instructions to her Inner School came from them and is part of the great store of Ancient Wisdom (Bodhidarma) on which the doctrines of Buddhism are based. In 1888 she completed her great work, *The Secret Doctrine*, compared with which Mr. Sinnett's *Esoteric Buddhism* was a brief elementary outline, which he published without her sanction or supervision."

As a student of Buddhism for forty years, part of which time was spent in India, and part in Little Thibet, and now in Peking, where she has been received in the Buddhist temples, Mrs. Cleather is undoubtedly entitled to speak with some authority. Madame Blavatsky's Buddhism, she says, "is in line with what I find taught by the Mahayana School of Northern Buddhism. Of the existence of an esoteric side to Lord Buddha's teaching there is, in my mind, no doubt, and this conclusion I have reached after studying both sides of this disputed question. It is surely only reasonable to infer it, from the teachings of Karma and Reincarnation alone."

A contributor in the present issue of this magazine appears to regard the teaching of Buddha as devoid of any significance for the Western world. In this connection the following words from an address by the Chinese Consul-General at New York, the Hon. Ziang-Ling Chang, in May last year, are well worth bearing in mind:

"The mere mention of the names of the great teachers of China and India should create an atmosphere of peace. For neither Buddha nor Confucius ever taught conquest by force. While the claim may be asserted that all religious founders have taught peace and universal love, the fact remains that only the schools and the followers of Buddhism and Confucianism are absolutely free from the stain of bloodshed in the campaigns for the propagation of these faiths. It is a striking fact that political penetration never followed the footsteps of Buddhist and Confucian followers. . . .

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"Buddha gives the strongest challenge to Western civilisation, which is founded primarily upon the doctrine of survival of the fittest." Perhaps some day when the Occident realises the inevitable catastrophe which extreme materialism is bound to bring about, Buddhism may be consulted with profit as a neutralising factor to save humanity from mechanical destruction."

Neither, of course, did the Founder of Christianity inculcate anything but peace and goodwill to all men. The fault lies not with the Teacher, so much as with His followers. It must be remembered that the human material on which the great religion of the West has had to work is of a less tractable nature than that of the East. It should not be forgotten that no one religion has the monopoly of Truth, and that within each is to be found some aspect of Reality from which the followers of other doctrines may learn. The militancy of one religion against another is as unjustifiable in its own realm as is physical warfare.

THIBETAN INITIATES

One of the most interesting chapters in the book for the Western reader is that contributed by Mr. Crump, in which he deals with Thibetan initiates, and which is illustrated with a photograph of the Tashi Lama, "whose immense moral and religious influence as the spiritual head of Asiatic Buddhism has been continually directed against the anti-religious power of Bolshevism." The Tashi Lama holds a far more potent sway over millions of people than any secular potenate. Mr. Crump appears to regard the Panchan Tashi Lama as either overshadowed by or a reincarnation of the Buddha. Whether, as one reviewer of the book in question remarks, "It is impossible to look upon the living features of the Panchan Lama without being convinced that he has attained to a view of life which secures him an insight into truth and emancipation of an extraordinary character" must be left to each individual reader to decide for himself. In any case, the varied and valuable contents of the little volume, with its comprehensive glossary of Sanscrit, Chinese and Thibetan terms, makes it a most useful work of reference.

THE GROWTH OF ANTHROPOSOPHY

The fact that so soon after his death, Steiner's *Anthroposophy* should become the centre of a *World Conference of Spiritual Science*, to be held in London during July, is an indication of the profound impression left by his teachings upon the world of contemporary occult thought. Anthroposophy has already

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proved itself to be the germinating point of a new therapy, a new art of education, a new type of agriculture, and new forms of art and science, based on the psycho-spiritual principles as expounded by Dr. Steiner. There is little doubt of the richness of the legacy which he has bequeathed to his followers, not only in the results of his system of spiritual investigation, but in the practical application of spiritual facts to the needs of human civilisation to-day. Steiner aimed at showing how medicine, natural science, education and the arts could not hope to advance healthily without some recognition of their spiritual connection with the cosmos.

The promoters of the Conference point with pride to the fact that Anthroposophy thus early in its history should have given birth to a Biological Research Institute, an International Laboratory at Arlesheim, with agencies in many countries, educational homes for delicate and backward children, nursing homes and clinics, as well as the art of Eurythmy, based on occult knowledge of the forces underlying speech and music.

The forthcoming Conference will be held under the chairmanship of Mr. D. N. Dunlop, O.B.E. Speakers from many parts of Europe will give addresses on subjects as far apart as "The Human Soul in Connection with Sleeping, Dreaming and Waking," "The School of Chartres," "Hidden Aspects of the Future and the Heart of Europe," and "The Position of Industrial Life at the Present Time."

In September next, the Conference will be followed by the opening of the new Gœtheanum (the original building having been burned down), the home of Anthroposophy founded by Dr. Steiner in Dornach, Switzerland, and built from plans and models designed by himself. Full particulars may be obtained from the Hon. Organising Secretary, Mrs. E. C. Merry, 46, Gloucester Place, London, W.1.

THE EDITOR.

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THE SOUL IN EARLY GREEK PHILOSOPHY

By WILLIAM LOFTUS HARE

IN my attempt to attain a firm grasp of the Greek idea of the Soul I take as my two chief guides Erwin Rohde and John Burnet.*

In an article on *The Greek Idea of the Soul* which I contributed to the OCCULT REVIEW some months ago, I briefly reviewed seven distinct conceptions of the nature and destiny of the Soul. With the last one, Orphism, the realm of philosophy was entered for the first time ; that is to say, Religion, while still holding to its own character and aiming at securing for man some spiritual good, supplied an intellectual reason for doing so. It gave a fine background for its operations which, for the practising religionist, made them appear satisfactory to the mind.

I.—PRESOCRATIC PHILOSOPHY

The motive of science was different : it had no propaganda in view, but sought for knowledge only. This does not mean that science was irreligious or anti-religious ; far from it. The early Ionian philosophers, by whom the method of science was first formulated, were not reactionary as regards religion ; they were investigators of Nature (*phusis*) in which was included whatever of reality there was in religion. Thus, we may say, religion was the path of life itself, as conceived by the older theologians ; science was the method of investigation of life ; and philosophy, when it came in its full power, was a brilliant light on that path.

We shall observe that the Ionian physiologists held a view of the soul different from that of the earlier theologians and poets. The soul of the world was rather an inference drawn from the soul of man. The force which manifests itself as the *psyche* of man works and rules in matter also as the general source of life that creates and preserves the world. These men were hylozoists, believers in the living matter of the world, and the soul belonged to the same order as the order of life in the world ; it was not unique or separate. Thus Thales was able to say " All things are filled with souls." Tradition assigns to him the honour of being the first " to call the soul immortal." But in this the

* *Psyche and Greek Philosophy from Thales to Pluto.*

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soul was merely participating in a general immortality observed in the life of the world.

Anaximander, who followed him, gave immortality to that "Unlimited" from which all limited things have been "separated out;" but the very act of separation brought the penalty of death or return to the Unlimited. Anaximenes spoke of the soul as immortal only in so far as it participated in the divine primeval element out of which it was created.

II.—HERAKLEITOS.

This view was more beautifully and powerfully expressed by Herakleitos of Ephesos. Psyche is Fire, a part of the universal fiery energy, a portion of the World-Reason, by participation in which it is itself rational. In men God is living; but God does not descend into man, as is the teaching of the earlier theologions (and the modern theosophists), entering into an empty vessel of the individual life. As a united whole he surrounds men with his flood and reaches after and into them, "as though with fiery tongues." A portion of his universal Wisdom is living in the soul of man. If he was to sunder himself from the universal wisdom, man would become nothing. It is his business to surrender himself to the One Living essence that nourishes him and is the Mind and Law of the World. (*Herakleitos Fragmenta*, 91, 92, 100, 103). The soul, indeed, creates the body, and it is a general Herakleitean law of "flux" that fire turns itself into the lower elements.

While included in the body, the soul is not static, but dynamic, and subject to change, like everything else; it is perpetually dying but to live again; drawing upon the surrounding World Soul, it lives and weakens; failing to repair the loss, it dies, at length, through too close contact with the world. But this death is not absolute. There is ever a process of return to the primeval state; the death of one being brings life to another. In death, like fire, man "goes out." (*Fragment* 77 cp. the Buddha's "Nirvana.")

In Herakleitos the old theological ideas of Hades, Heaven, the Islands of the Blest disappear before perpetual change and impermanence.

III.—XENOPHANES, PARMENIDES AND ZENO.

After Herakleitos, belief in the soul enters upon a relative decline. Rohde, following Aristotle, classes Xenophanes with the

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aphysici or "illusionists," and Burnett calls him a Pantheist. The aphysici denied reality to the physical world, like the thorough going Vedântists of India, and the Pantheists regarded the world as the only God or, to state it more strikingly, as God only. We are concerned with these metaphysical views so far as they allow the existence of the soul; and that is very slight. A logical denial of multiplicity, and an affirmation of the One as the only reality—precisely like the Indian Vedântists—implies if it does not affirm the unreality of the separate soul.

Xenophanes was primarily a social reformer, and would be interested in ridding mankind of illusory beliefs. As for Parmenides, he was surely inconsistent in maintaining the illusory nature of "the many," and at the same time asserting that the deity that rules the world "at one time sends the soul out of the Invisible into the Visible and at another time back again" (*cf* Diels, *Parm* 109 f). I can only explain this contradiction by suggesting that Parmenides, like the Vedantists, held to a "higher and a lower knowledge," the One Absolute for the enlightened man, and the other a concession to "the opinions of men." Rohde says that in this Parmenides was an adherant of the Orphic-Pythagoreans theosophy—which does not overthrow my hypothesis. I think Parmenides abandoned it in favour of his "Way of Truth" or belief in the One alone. Consequently, his characteristic doctrine has little or nothing to say about the soul.

IV.—PYTHAGORAS.

With Pythagoras all this was changed. He reverted to the Orphic view, and added to it all that he could do in the spirit of science. Likewise, his philosophy was an extension of the social reform of Xenophanes. His foundation of an aristocratic teaching Order proves this latter point.

As I have elsewhere written a comprehensive essay (*Mysticism of East and West*, Jonathan Cape) on the general philosophy of Pythagoras, I will not dwell on the subject here, except so far as it concerns the soul. I have shown that the *Key to Pythagoras* is grasped in his doctrine of Rhythm, commonly and erroneously called "Numbers." The general idea of movement, or change, as formulated by Herakleitos, is carried a step further by Pythagoras, who for the first time presents a scientific conception of the Creative law of motion, which applies to the soul as to everything else.

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Rohde explains the Pythagorean conception of the soul in the following words :

The soul of man, once more regarded entirely as the " double of the visible body and its powers is a daimonic immortal being that has been cast down from divine heights and for a punishment is confined within the " custody " of the body. It has no real relationship with the body ; it is not what may be called the personality of the individual visible man : any soul may dwell in any body. When death separates it from the body the soul must first endure a period of purgation in Hades and then return again to the upper world. The souls invisibly swarm about the living ; in the tremulous motion of motes in the sunbeam the Pythaghoreans saw the movement of the " souls." The whole air is full of souls. Upon earth, however, the soul must seek out another body, and this may be repeated many times. So it wanders a long way, passing through many bodies of men and beasts. Very ancient tradition said that Pythagoras himself remembered the earlier incarnations through which his soul had passed (and of which he gave information for the instruction and warning of the faithful). Here, too, the doctrine of the soul's transmigrations took on an edificatory character in a religious and ethical sense. The conditions of the new incarnations and the character of the new lifetime are governed by the performances of the past life. What the soul has done in the past that it must suffer in its own person when it becomes a man again.

It is thus of primary importance both for the present life and for future incarnations to know and to follow the methods of salvation delivered by Pythagoras to his followers. The society points out the way to its company of the faithful in purification and initations, in a " Pythagorean life " entirely organised with the same purpose in view—to " follow the god." Much of the old ritual symbolism that had been in use for ages must have been incorporated in this Pythagorean asceticism. The theological ethic of asceticism was essentially negative in character, and here, too, it meant nothing more than a protecting of the soul against the attacks of external evil that might come and pollute it. All that matters is to keep the soul pure : no need for moral reformation—only that it be kept free from external evil. The fact of immortality, the soul's perpetuity, stands fast and unalterable ; as it was from the beginning so it must be ever and live. To lift it at last altogether from this earthly existence and restore it to a free divine state of being—that, at least, was the final goal. (*Psyche*, *p.* 375).

V.—THE NEO-PYTHAGOREAN SOUL AS HARMONY.

Philolaos was responsible for an idea which had great significance later, and may be mentioned here in right order. He called the soul a Harmony of contrary elements, and illustrated it by the analogy of the *condition* and *quality* which belongs to the totality of the strings of a harp. Each string is a tone to itself, but the relation of all the strings is something in addition. It is *harmonia*. Thus he made the soul qualitative, not substantive.

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VI.—EMPEDOKLES.

In his teaching about the soul, Empedokles depends upon Pythagoras, or upon the earlier school from which he was derived —the Orphici. His practical work was healing, and he appears to us, at this distance, to have been a " medicine man." With him, healing was not only medical but religious, and was part of the general purification or *katharsis* which was formal and conventional at Eleusis, severe among the Orphici, and a philosophic prerequisite with the Pythagoreans. Empedokles was a mystic and a politician—remarkable combination—pointing the way to a blessed and divine state as the final goal of human life. Legend says he was " translated," body and soul together, to an everlasting life. As a scientist, Empedokles discussed the four elements of the older thinkers, which he called " roots " ; and two forces, Love and Hate, operating upon them, led to an alternate appearance and disappearance of the organic world. (This sounds like an echo of the *pralaya* of the Sankhya philosophy of India.)

In such a world, which has of itself no purpose, the souls appear, enjoy and suffer. They pass through incarnations of all the species—vegetable, fish, animal, bird and human being. They are thrust down to expiate, in this " meadow of disaster," their former deeds. By ethical purification and asceticism a gradual process to purer and better births is achieved, until the souls become the great men of the earth, and are finally released from birth (*moksha* of the Indians). The soul-daimon is, and always has been, essentially distinct and pure ; it comes from a world of gods and spirits. The psychic faculties of sense-perception and thinking belong not to it, but to the matter of the body which it inhabits. The soul gives life to the body, which dies at its departure.

VII.—MATERIALISM AND ITS REACTION.

We need spend but little time over Demokritos, whose physiological theory of atoms is well known. He had to account for the movement of things, and he placed a *soul-atom* between every two other material atoms otherwise motionless. At death the soul atoms disperse like the others to the general World-Stuff, and the human individual perishes utterly. Thus, persistence after death for the human being was denied for the first time in the long story of Greek thought.

It was left to Anaxagoras, the friend and instructor of Sok-

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rates, to make a first reply to this materialism, and his effort took the form of a simple dualism. He allowed on one side an inexhaustible multiplicity of material things derived from "Seeds," mingled with each other. Over against all this he placed a force to which he gave the name *nous* or mind. *Nous* is divine, transcendent. This Mind is, indeed, what we have hitherto called "soul," but only when in association with the body; when withdrawn from the body at death it does not die, nor persist. It merely ceases to be the individual psychic endowment of a body—ceases to be Soul—and reverts to Mind.

In these circumstances Anaxagoras refuted materialism, but abandoned the form of immortality hitherto taught.

VIII.—SUMMARY.

In the foregoing paragraphs we have culled from ten philosophers what is essential in their conceptions of the soul, and will now attempt a single view of their conclusions.

All we know of Thales, in this respect, is that he believed in the separate soul, and of his immediate disciple, Anaximander, that he gave immortality to that One from which finite beings were derived. Anaximenes held the same view. Herakleitos also, but in greater particular, and greater beauty, gives the major immortality to Divine Fire, and the minor immortality to the soul, which it fills only, and while it lives within it. The three illusionists, Xenophanes, Parmenides and Zeno, can give no reality to the soul as generally conceived, but only to the One.

Pythagoras is the first of the philosophers to grant pre-existence to the soul and persistence after death. Transmigration necessitates this. Empedokles follows him closely, while Philolaus introduces the qualitative soul as against the Pythagorean—Empedoklean substantive conception.

Demokritos made the soul material, transitory and mortal, and was refuted by Anaxagoras, whose Mind played the same part as the Divine Fire of Herakleitos; it lent a temporary soul to the body and returned to itself at death.

These various views were formulated over a period of two centuries from 600 B.C. to 400 B.C., but it cannot be supposed they were very influential among the populace, which was always swayed by the older religious views. Not until the discussions of Plato and Aristotle gave these philosophic experiments a kind of immortality did they influence the thought of the world.

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MEMORY AND SURVIVAL

By the Hand of GERALDINE CUMMINS

(Part I).

A PLAY called "Thunder in the Air," produced recently in London, has raised for students of Psychical Research the problem of memory if we survive the dissolution of the body. It is suggested in this drama that the dead live only as a memory in the minds of those who knew them intimately, that in no other manner can they survive for us. For we know them, visualise them, think of them, as they were when on earth, as they were, perhaps, at the last parting.

If they survive and go on in another life, and if the psychic conditions are somewhat analogous to those in this world, new memories must come crowding in, submerging the old, shaping superficially, at least, a new personality for them. What then survives?

The sharing of experiences, of common memories, is an important matter in the building up of friendship. Supposing that ceases, death causing a complete separation for a period of thirty years between a devoted son and mother, are they not strangers when they eventually meet in another life? The son may have died at the age of fourteen. Unless he has remained stationary, the mere boy he was, how is his mother to know or even recognise him? These are questions constantly asked, and they require serious consideration on the part of those who believe in survival of bodily death.

The mother's own memory of her child must have been partially effaced, at any rate submerged, owing to other crowding memories, owing to daily experiences in a life spent away from him during thirty years of separation.

It is noticeable that the alleged discarnate being, when directly communicating through even a remarkable medium, at times only conveys memories of a fragmentary character, is unable to tell the exact story of his or her earth life, though marked evidence of personality may be given in the manner and style of the communication. No constructive and convincing speculation as to the psychology of survival seems so far to have been written. In the question as to whether the accumulation of memory during our earth life constitutes the whole of our individuality for others, lies a problem that those who believe in existence after death should face and endeavour to solve.

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Whether we believe or do not believe in survival after death, the automatic script which follows would seem, at least, to furnish a target for criticism on the part of students of Psychical Research. This essay deals with the subject of discarnate memory, and purports to be communicated by one who was a man of letters when on earth, and whom I will call John Frazer.

"Those who have died, must refer to the Great Memory—not for their emotions, not for their own nature with its various loves and hates, but for facts concerning themselves. The Great Memory is, if you will, the subconscious mind of the whole human race. In our life, as in yours, there is the consciousness, the self known to other discarnate beings who live in the same state as those akin to them fundamentally. But there is also a deeper self, which is the self of the world, imperishable I believe, containing what was and is, containing also what shall be. For the history of man from the earliest to the latest times is all within what you have called the Tree of Memory. You may say, 'but future events have not yet happened, so how can they have shaped themselves upon the ether?' I tell you, they have happened, for they have already been born in the imagination of God. But the future is difficult to read I mean, difficult for men to read, because the memory of the future has not been so deeply impressed upon the invisible timeless substance, in that it has been thought only once and not twice, thought by the Maker of the Universes: therefore it is very fine and faint, and only its echo is caught by certain mortals who have the inner hearing. Whereas the gross and clumsy subjective thinking of man causes past memories to be, from the point of view of the sensitive, more definitely shaped in the atomic energy.

"I want you to understand the significance of this vast Memory in the lives of the ever-living, whom you may call departed souls. These, in pursuing their present existence, can live away from the memory of all past existence, or they can resume a vanished personality by picking up the threads from the Great Memory and sucking in from them, as you might suck a sugar cane, the nourishment of a past personality. It is not always perfectly shaped when the discarnate being endeavours to communicate. Sometimes only a little of the past individual's garment of mortality is taken from the great storehouse, and for a brief while displayed.

"Now I would call your attention to an important point in this connection. We, you and I, are each recorded on some page in

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this Great Memory. We must, as players in a drama, relearn the old part, before we endeavour to speak to our friends on earth, through a medium. As a rule we neglect this task, or we succeed only in obtaining a glimpse of the memory that enshrines our vanished personality. We have vanished and we have not vanished. It is hard to explain this duality. Fundamentally we are the same as we were when a loved wife, mother or sister bade us 'good-bye' in the earth life. We are the same in the sense that we would continue to have a feeling of repulsion for certain things and people we disliked on earth, and the old affections would flame up if we met again those people and things that were dear to us. But, if by personality you mean the sum total of our earth memories—our knowledge of Greek and Latin, our knowledge of concrete facts, then we are indeed dead, and to a certain degree destroyed, in that we can, as a rule, only resuscitate the old knowledge by obtaining contact with that part of the Great Memory which is ours. Yet we do retain—apart from it—our old mentality, much of its idiosyncrasies. That part of ourselves that is no longer integral, that has become detached, is the fleeting living consciousness of that period when we bade the earth farewell, is the aggregation of memory concerning facts in our earth life, concerning concrete knowledge memorised by us. Emotional memory remains an integral part of the soul, for it comes from the Creative Life, a term with which some define God here.

"It is strange to me that God should be described as loving and good, or as jealous and vengeful. He is none of these. He is the inevitable, the 'Omega' of all life. But He is neither evil nor good, neither cruel nor kind. He is the purpose behind all purpose. He neither loves nor hates; there is no thought created that expresses Him, for He would seem to me to be all creation, and yet apart from it, for He is the idea behind the myriad worlds, behind the unnumbered universes.

"Memory may be likened to the sea. It is all about you, and as illusive as the water of the ocean. When we are alive we come like children to it with our small buckets, and fill them with the salt fluid. How little we carry away up the sands. How easily and swiftly we spill it out upon the ground. Yet, behind us, is that vast area of water, booming endlessly upon the shore. The sound of memory is now to me like the sound of the tide as when, in the olden days, I listened to it through the summer evenings.

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"I want you to think of memory as this great sea. It gives of itself to the earth through all the seasons. It is, therefore, all about you as moisture is about you. And even when you are on earth you may draw from this invisible memory almost unknowingly. And, as one country has a damper atmosphere, a heavier rainfall than another, so will one mentality draw to it a greater share of the collective memory than another. It is changed when filtered through the brain of man; it takes upon itself his colour, his personality, and eventually, it comes up to his consciousness as original thought sometimes, but horribly dull and unoriginal at other times. For the average man draws through him mostly the recent memory ejected by many living brains. The thinker has a greater capacity for drawing to him the memories that lie in the depths of human nature, the strong memory, and not the superficial tossed off by the brain of man at the moment. What is rapidly cast off by him while he is still in the flesh does not continue to live for any long time. It is the emotional memories given out by the mind, the memories that are created by a fine vehemence that permanently continue.

"Man is like a power-station, constantly generating the fresh electric fluid of memory, constantly receiving, constantly giving out again. Human beings cling to their individualities and probably it is fitting they should do so. But only what is fundamentally themselves, what is the very kernel of their being, survives the continual dissolution. For, my friend, in life we are mentally, perpetually dying; in other words, as in every third season the tree casts off its leaves, so do we, as the years go trooping by, continually cast off our memories. And in so doing we change very considerably. What a stranger, the boy John Frazer of ten years old is to the John Frazer whose sixty years have sounded. How shy and self-conscious they would be if they met. How, in many respects, they would dislike each other. But from far down there would come some elusive stirring, some strange thrilling, deep calling to deep, if you will; so that these two, John Frazer aged ten, John Frazer aged sixty, would, despite their superficial differences, be drawn to each other as surely as the magnet draws the piece of metal. They would scarcely know why they thus responded, flew together, despite their conscious incongruities. But they would inevitably respond, be thus drawn together. For something deeper than individual memory compels this unity. They share practically no concrete memories; they are strangers. But the fine core of things has moved them to be comrades, friends.

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"In like manner, when men and women journey into this new state of life, they meet perhaps, after years, wives, husbands, sons, daughters who have tarried twenty, thirty, a generation of years behind them on the earth. If all is well, if they meet again in the world of the departed souls, they will not recognise each other through memory. They will know each other through something that goes far deeper than memory. Love and hate, caution and impetuosity, all the fundamental qualities, that lie at the base of a man or a woman's nature, will cause them to recognise each other, so that there is no need for reference, or for search in the Book of Life. They come together with the great bulk of their memories blotted out so far as they are concerned. But the fundamental knowledge still remains, and the old ties may be renewed, that is, if they belong to the fundamental part of you. But please believe me, that since I died I have not remained stationary. I have been changing, evolving, putting on, if you will, like the trees, a fresh coat of leaves, but unchanged within; so that my wife and my children will know me though my earth memories be buried as the foliage in the earth when winter comes.

"There is an unchanging part of us, that, so far as I am aware, is immortal. But, unless I search and prepare myself with much labour, I am not able to reproduce my earth memories, for they have detached themselves from me. They are the story that is completed. They lie in the book that is closed. And, according to the inexorable law of life, we must ever press on, continually shaping new memories, carving out of life a new story, while we, like a tree, grow slowly and surely upwards."

(To be concluded in next issue.)

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THE STAR OF PERFECTION

By H. STANLEY REDGROVE, B.Sc., A.I.C.

MAN is almost entirely dependent upon symbols for making his desires known to his fellows, for communicating to them his ideas and sharing with them his experiences. Language has become, in a manner, so much second nature to us that we conduct a great deal of our thinking by means of it, and are thus apt to forget its symbolic character. Yet the fact remains that the written word "hunger," for example, the spoken word "hunger" and hunger itself are three totally distinct things The written word is no more than a symbol of the spoken word which itself is no more than a symbol of the reality. Indeed, language, whether spoken or written, would appear to consist mainly of symbols of a very arbitrary character. The study of the derivation of words and the evolution of language tends to remove—to some extent at any rate—this impression of arbitrariness. Some spoken words are clearly onomatopoeic, and the hieroglyphics of the Egyptians were definitely pictorial. Perhaps all spoken words are derived from onomatopoeic roots, and all alphabets are pictorial in origin. Language might, if these suppositions could be demonstrated, be shown to be free from arbitrariness: its symbolic character would remain.

Words, however, are by no means the only symbols mankind finds it necessary or convenient to employ. Mathematics is essentially a system of symbology—it is symbolic logic—and its symbols have many advantages, in regard to both precision of meaning and convenience of use, over words. Indeed, most of the modern advances in the physical sciences would have been impossible without the aid of mathematics; and, as I have endeavoured to show elsewhere, mathematics provides us with symbols applicable to the realm of the psychical as well as those adapted to the needs of the physical sciences.*

He would be a curious mathematician, however, who, because of the superiority of the symbols of mathematics, despised the use of words, and endeavoured to carry on the ordinary affairs of daily life by means exclusively of mathematical formulæ. Our mildest criticism would be that he was unwise.

* See *A Mathematical Theory of Spirit* (1912), and "Mathematics and Psychical Research," *The Psychic Research Quarterly*, Vol. i. (1921), pp. 220-34.

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Is it not unwise of us if we despise the symbols of the ancients? Embodied within them is the wisdom of the past. Is it not worth while to endeavour to unravel something of their meaning?

Of these symbols, undoubtedly the most important is the pentagram—the Star of Perfection. This figure is most conveniently drawn by producing the sides of a regular pentagon—an equilateral and equiangular plane figure having five sides—so that they meet together in pairs.

Now, whilst it is a very simple matter to construct equilateral and equiangular plane figures possessing three, four, or even six, sides, the construction of a regular pentagon involves considerably more mathematical skill and knowledge.

It was the mind of Pythagoras* who first rendered the accurate solution of this problem possible. Contemplating the curious fact known to the Egyptians that a triangle having sides 3, 4 and 5 units in length respectively possessed a right angle opposite its longest side, Pythagoras sought to understand the reason of this fact and to generalise it so as to apply to other right-angled triangles. He was thus led to discover the theorem in geometry which to this day bears his name, a theorem necessary for the correct construction of the regular pentagon.

In his investigation of the properties of solid figures, Pythagoras made another very striking discovery, a discovery concerning the regular rectilinear solids. For a rectilinear solid, that is, one whose edges are straight lines, to be perfectly regular, it is necessary (i) that the solid angles formed by its faces shall be all alike, (ii) that its faces shall be all alike, and (iii) that these faces shall be equiangular and equilateral. Now Pythagoras found that he could construct five different sorts of these solids and no more. Using equilateral triangles as faces, he could make three different sorts of solids, namely, the regular tetrahedron (or triangular pyramid) with four faces, the regular octahedron with eight faces, and the regular icosahedron with twenty faces; whilst if he used squares as faces, he could construct another but only one sort of regular solid figure, namely the cube. These figures may have been—the pyramid and cube certainly were—known before Pythagoras. The important point, however, is

* Some of the mathematical discoveries to which I refer may have been made by co-workers of Pythagoras and not by himself; but I have followed the Pythagoreans' own custom of attributing all discoveries made by them to the Master. Certitude in the matter is, because of this custom, impossible.

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that Pythagoras found that, using other rectilinear figures as faces, he could not make a regular solid at all, save only in the case of the pentagon, by means of which the regular dodecahedron, with twelve faces, was obtained.

If we think ourselves into the mental atmosphere of the times in which he lived, we shall be able to understand somewhat the emotions which the contemplation of this figure produced in the mind of Pythagoras. It was a figure of mystery and wonder, holding within itself the secret of the Universe.

The Greeks believed the world to be compounded of four elements. To the mind of Pythagoras it seemed certain that their forms, being perfect, must be those of the regular solids. There were, as I have pointed out, four—shall I say ?—ordinary regular solids, having triangles or squares for their faces. These, then, were the forms of the four elements ; whilst the mysterious dodecahedron, the fifth form which involved in itself the number five, and exhibited twelve faces (the number of the Zodiacal Signs), must be the form of the Universe.

It is easy enough to criticise this as bad reasoning. Judged by modern standards, it is. But a future generation may pass a similar judgment on much of our reasoning. We must judge the reasoning of Pythagoras in relation to the thought of his age—in relation to what was then known and believed concerning the Universe. The assumptions concerning the forms of the elements and the Universe which seemed good to him (and later on seemed good to Plato also), fitted in very well with the rest of Greek philosophy and, as we shall see, served a very useful purpose in the advancement of human knowledge.

The dodecahedron was, for Pythagoras, the most perfect of all forms. The pentagram or five-pointed star—the Star of Perfection—was its plane symbol, and was adopted as the badge of the philosophical Brotherhood which he established, to pass therefrom into popular belief as a magic symbol of power.

From the time of Pythagoras to the Middle Ages, throughout these and beyond, the pentagram played an all-important part in magical belief and practice. It was a symbol of power to conjure up the dead, a symbol of protection to guard one against evil spirits. It appears on many early Greek coins and was extensively employed in early ornamental arts. During the Middle Ages it was, accompanied by the sign of the cross, placed above doorways to prevent the entry of witches ; and I have by me, as I write, an interesting talisman, dating from the seven-

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teenth century, on which the pentagram appears—as it did on many talismans—accompanied by other magical symbols.

Éliphas Lévi traced resemblances between the form of a man or a goat's head and the pentagram according to whether it had one or two points in the ascendant; and he regarded it, in consequence, as a symbol of the microcosm, or alternatively as an instrument of black magic. This seems a departure from the original tradition, a not surprising occurrence in the writings of this brilliant but very unreliable genius.

I believe there to be a heart of truth embedded within the seemingly fantastic theories and practices of magic. But even if I am correct in this belief, the fact remains that the history of Magic embraces many records of human cruelty, stupidity and ignorance. The pentagram, it would seem, has hardly justified its title of "The Star of Perfection."

There is, however, another side to the story.

It was imperatively necessary to the Pythagorean theory that the possibility of the existence of a sixth regular rectilinear solid should be disproved. Moreover, the dodecahedron being the most perfect of all forms, the form which "the Deity employed in tracing the plan of the Universe," * it was essential that its properties be fully understood and that its method of construction be formulated in the most rigorously logical terms. What an incentive there was here for mathematical research. The Pythagorean theory inspired Euclid to compile his *Elements of Geometry* and thereby lay the foundations of the science. Without this incentive, Euclid might never have accomplished his great work. The Greek mind cared little for practice, but everything for theory. It is just because of this that the world is so deeply indebted to the Greek thinkers, because always the gaining of theoretical knowledge has made advancement in practical achievement possible.

Diverse are the significations which have been and are attached to the mystic pentagram; but to me it is the symbol of the conflict of the human mind with experience—the symbol of the triumphs and failures of human thought in its efforts to understand. And it is, indeed, the Star of Perfection, because only through the work of the mind, only through the power of thought, shall man solve the problems that beset him and win Perfection for himself and for the world.

* Plato: The Timaeus, § XXIX.

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WHAT NEED OF CHRIST?

By CLIFFORD W. GREATOREX

I

WITH the launching of every fresh attack against the Christian essentials, the Christian cause is furthered. The advocates of anti-Christian theories and philosophies would best serve their object were they to bear in mind that nothing destroys a system of belief sooner or more effectually than indifference to its existence.

For my own part, I do not attach any really serious importance to the literary and journalistic outpourings of those people who, from one cause or another, fail to acknowledge the significance of a faith which, for some two thousand years, has weathered the storms of relentless criticism, virulent opposition, and all the multifarious vicissitudes of changing habits of thought and custom; but I think that there are sound reasons for a more courageous frankness on the part of those amongst us who believe, quite earnestly, that the Pilot of the Galilean Lake is infinitely more than a mere figure in history, and who incline to the opinion that the world will presently seek His pilotage, not in the servile spirit of a conquered host, but because of the realisation that apart from His leadership it can never escape from the thraldom in which it has continued so long and so unnecessarily. Whilst the world puts its trust in financiers, politicians, priests and autocrats, or whilst it fondly imagines that a democracy uninspired by universal ideals can bring in a new era of general well-being and security, it will never be immune from wars, social disruption, and the myriad other evils that accrue from the lack of a co-ordinating principle in life. In fact, it is only in relation to the ideals of what the cynics are pleased to style "other worldliness," that the dwellers on Earth can become safe from the disasters that absorption in material concerns inevitably brings about. Before our world can be delivered from impending calamity, it must be saved from itself.

II

We are all evolutionists to-day. Viewed from a modernist's standpoint, Christianity was born the day before yesterday; but this does not mean that it is a mushroom growth. Far from that! On its wings is the dew of the morning, and it is fervent

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with the joy of young life. Compared with it, most other religions are hoary with age. The world had great and good men before Christ was born to teach, to labour, and to suffer as only a sensitive spirit can suffer, and then to die most ignominiously on the cross. The pre-Christian world was graced with profound thinkers, eager seekers after knowledge ; devotees of the cause which they held to be the cause of Truth ; martyrs slain by the prejudices, the misunderstandings, and the fierce antagonisms that are the world's way of greeting a new revelation. No one but a fanatic would seriously suggest that before Christ came there was neither wisdom nor virtue in the world ; or that prior to His advent, mankind was merged in utter darkness of mind and heart, and that there prevailed nothing but a miasma of fallacy, superstition, and delusion. No intelligent Christian scorns the anti-Christian eras. Rather does he endeavour to learn from them, to turn their history and experience to account.

III

The ancient Egyptians brought their contribution to the progress of the world. They devised a very complex system of religion, believing in many gods, and entertaining a vivid assurance of the continuity of life after physical death. There were mighty conquerors amongst them, men of war, enslavers of less powerful peoples. But their civilisation came to naught. All that now remains of them and of their world is material for the archæologist and the historian, nothing else. It is easily possible for a man to live a full and useful life without knowing any more about the once glorious Egyptian dynasties than that they existed, flourished, and passed away.

In Greece, Socrates, the son of a stone-mason, was the leader of advanced thought in his day and generation. According to his teaching, the supreme virtue was exact knowledge. But his scepticism, which called to question all the established ideas and beliefs of his time, served amongst lesser men as an excuse for all manner of depravity and debauchery. It seems to be essential, in the interests of morality and right living, that, in every age, the majority of humans " must clasp idols."

Even when not grossly abused, the principle of subjecting all things to rigorous intellectual analysis, and of rejecting everything which the intellect does not consider valid, produces abnormality. Intellect, the part, is a sorry substitute for life, the whole. Mere intellectual probing, weighing and analysing,

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can never discover life's deepest realities. "I have swept the heavens with my telescope," an astronomer said, "but I found no God." It is useless to look for God through a telescope, or to try to ascertain His attributes by means of mathematics. God is not a cosmical giant, floating through stellar space. How utterly inadequate is reason as an absolute guide is shown on life's supreme occasions. We realise this truth when the soul is flooded with the beauty of an autumnal sunset, or by the mystic loveliness of a moonlit landscape; or when there dawns that psychological-physiological experience termed love; or when a golden-haired child lifts clear blue eyes and smiles; or when one is present at the passing over of some cherished relative or friend, and all the trumpets sound on the other side, and there is the rustle of angel's wings.

Plato succeeded Socrates as the brightest light in the intellectual firmament of Greece. "He endeavoured to teach men to take control of their lives; to avoid all distressful things; to overthrow those forces that would dominate them to their unhappiness," writes Mr. H. G. Wells in *The Outline of History*. But, to-day, who, save a student of the classics, cares very much what was thought or taught by either Plato or Socrates? Mr. Ramsay MacDonald attracts more attention than any philosopher of antiquity. What Mr. Baldwin says is more interesting than Plato's *Republic*.

Aristotle, who had a fine faculty for the arrangement of facts (or supposed facts) in systematic order, and has been called "the first natural historian," is now little more than a name. Yet I once heard a "freethinking" orator speak of "the father of natural history" as "an infinitely greater man than the Galilean peasant, Jesus Christ."

In a word, the philosophers and the savants failed to make any vital impression on any appreciable section of mankind.

Passing mention must be made of Stoicism, which, in its way, was an admirable intellectual invention. There were some excellent Stoics, if the attainment of a condition of insensibility alike to weal and woe be in any way excellent. But the cult had one inherent defect. Its followers strove not only to bear their own trials and misfortunes with perfect equanimity, but they were all too liable to become sublimely indifferent to the sufferings of their fellow creatures. Who can imagine that thorough-going Stoics would build hospitals, clothe the naked, or succour the distressed?

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I have purposely refrained from passing comment upon the religious ideals that the Hebrews gave to the world, for, until now, my concern has been with the failures of human ingenuity to solve life's problems or to give life real value and meaning. Israel did more towards the real progress of humankind than was achieved by all the subtle philosophies put together. By insistence upon the essential oneness of God, and the primary importance of moral uprightness, the Jews helped to free the world from the bane of polytheism and of a ruinous moral laxity.

IV

The ancient religions of the East present a subject too vast and intricate for detailed discussion here. Buddhism is a mystic faith that can be appreciated only by mystics, but quite impossible as a practicable religion for the greater portion of humankind. One of its weaknesses is the insistence upon the futility of the individual life with all its hopes and fears and aspirations. Nirvana, serenity of soul, may be purchased at too great a price ! One of Buddhism's virtues is its scorn of paltry aims and vainglorious egotism. Islam, in its original form, was on the side of righteousness and generosity, but it lacks the dynamic of a spiritual ideal, without which no religion can long exist as any but an empty form. The most powerful dynamic of any religion is devotion to a Person, a Beloved Character.

Two thousand years ago, Christ was born. Whether we believe in the doctrine of the virgin birth, or in the natural parentage of Jesus, makes no difference to the fact that He is to-day an infinitely greater power in the world than he could possibly have been during the brief years of his earthly life. In the name of Christ, more active work has been performed for the deliverance of struggling humankind from hopelessness and misery, more progress has been made in the study of human needs, than have ever been effected at any time in the name of any other religious teacher.

The religion of Jesus Christ combines in pre-eminent degree the mystical and the practical elements—the love of God, the realisation of the soul's deepest happiness in God, and its corollary, the love of our fellow creatures and the direction of life's energies and resources in social service. To do good, not for gain, nor yet because of the hope of blessedness in some future life, but simply because God, being Love, delights in loving-kindness—such are the essentials of Christianity.

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It is the life that counts. Have we striven for the good of our fellows who are less fortunate than ourselves? Nothing matters save the answer we can give to that question. Whether we be of Paul or of Apollos, of Bishop Barnes or of G. K. Chesterton, is of no moment whatsoever compared with that.

Truly, human ingenuity has often invented counterfeit creeds, systems and policies which, by a strange miscarriage of human justice, have been associated with the sacred name of Christ; but which, in fact, have about as much to do with the spirit and example of Jesus as the devilish cruelty of an Inquisitor or the foul militarism of a Napoleon have to do with the sweet persuasiveness of Saint Francis of Assisi, Much that is extraneous, irrelevant, harmful and disgraceful has been interpolated in the pages of the Book of the Helpful Life whose Author and Exponent is Christ; but, for that misadventure, no sane person suggests that Christ can be held responsible.

What the spirit of Christ has done, what it can do, is evidenced in every movement towards the clearer recognition of the value of the individual life. It is witnessed by every social gesture which emphasises the right of every human being to healthy and happy living and the enjoyment of the benefits which Stoicism bids us ignore, Buddhism tells us to despise, and the philosophies of the intellectuals regard merely as interesting phenomena, treating both the individual and his needs as a subject for curious study and analysis. There are Stoics, Buddhists, Hedonists and insensate philosophers in every community to-day. Hence the paramount need of Christ, the only effectual and disinterested Defender and Champion of those who are too weak, or too ignorant, or too hemmed in and hedged about to look after themselves.

It may be that the goal towards which, until the present, evolution has been working, is the development of a type of human being capable of appreciating and putting into effect certain of those eternal verities which were the basis and the inspiration of the life and teaching of Jesus of Nazareth, and of which all great religions, in varying degree, have been an adumbration. When Christianity was born, the Western world was at its lowest ebb, spiritually, morally, and intellectually. To-day, there is an intensifying conviction of the social importance of loving-kindness, or a mutual helpfulness that is deeper and wider than all the surface differences of race and creed. The more abundant life which Christ came to impart is becoming a manifest actuality. Who, in the ages now passed, ever dreamed of a serious proposal

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to scrap the engines of destruction, to outlaw war, and to settle international disputes by means of peaceful arbitration? Or who ever imagined that the humblest of manual toilers had as much right to fullness of life as the man of "noble" lineage? Have not these vital changes in outlook come about through the operation of the tender, revealing spirit of Jesus of Nazareth?

Christ is a vital factor in human evolution. Than his teaching, no religion, no philosophy, no political system either is, or ever has been, more productive of the greatest good for the greatest number. Let it be judged by its already achieved results.

Christ came because without His coming the development of the world would have been arrested. Human society would have advanced no further.

And so the Word had breath, and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought.

Which he may read that binds the sheaf,
Or builds the house, or dig the graves,
And those wild eyes that watch the waves
In roaring round the coral reef.

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THE GREAT STAIRWAY (A Vision of Life)

By ALICE GAZE

IT was night, and the world lay under the spell of a great hush Just the murmur of the wind in distant trees, the clear shining of the stars writing their silent message on a belt of steely blue, the fragrance of earth and flowers, and the beauty of mystic darkness. The Lord of Love had wrapped a weary world in the Garment of His Peace.

And an Angel came to me in the silence, and at his touch I soared up and up, with the Breath of the One Great Life singing in my ears, until I stood with him upon the Mount of Vision.

"Behold," cried the Angel, and lifting his hand he showed me a picture of Life. And I saw Life as one mighty Stairway, a stairway not confined to earth, nor did it merely span from earth to heaven, but soared tier upon tier, from world to world, throughout God's Universe.

And every stair was a little life, and every stair told its story of struggle and suffering, joy and sorrow, sin and sacrifice. Far below the stairs were tiny and dark and bare, but as they ascended they grew ever more beautiful, colours appeared, growing more varied and lovely, flowers sprang to bloom, and the light grew stronger—till far above the topmost stairs were bathed in the Light and Beauty of God.

And I watched men and women toiling upon their stairs, I saw them weaving their pattern of Life. I watched many a one intent upon a thread of colour, till the thread broke and vanished, and the worker wept in anguish and frantically sought the broken end. And I wept too, in sympathy, till I saw with joy a little higher each worker find his thread again, stronger and more beautiful, and start to weave another strand into his carpet—till from the top the pattern showed one perfect whole!

Again the Angel cried, "Behold!" and laid his hand upon me—and the picture grew in wonder, for lo! I saw upon every stair Another toiled. Unseen, unknown, up the Great Stairway came a Radiant Climber. Swiftly He came, up from the lowest depths—unsullied—beautiful—and on His shoulders lay the burden of a Cross, yet His Hands seemed ever free to help a struggling climber.

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Up, up He toiled. Stair upon stair He passed, bearing His Cross. And I saw that as He went each stair was made more beautiful by His passing. Sweet flowers of Love sprang up, and the tender green of sympathy showed where His Feet had trod. And strangely, too, I saw that those who journeyed with Him were unaware of the Radiant One toiling upon their stair!

How sweet He was! How eager to help them on their way! I saw Him stoop over weeping ones with words of comfort; I watched Him lift the little ones and bear them upon His Breast; and all the time that Cross lay heavy on His Shoulders, and all the time none knew Who smoothed their way.

So on and on—until—one final struggle—He stood supreme upon the topmost stair. Radiant, He turned and gazed, beautiful beyond all telling. The Light of God poured on Him, the stars circled round Him in gleaming beauty, and as I watched, breathless, I saw Him plant His Cross upon that topmost stair.

So stood the Cross of Christ at the head of Life's Great Stairway, the symbol of His overcoming; and the stars which circled round swept upon the Cross, turning it into living, jewelled beauty. It seemed to be the homage of worlds He had overcome.

For a while He stood and gazed upon His glorious Cross as though in joyful meditation upon that which was accomplished, then He turned and looked with shining Eyes down, down the vast Stairway He had mounted: He looked with tender, yearning pity upon those yet toiling far below, those who had not known Him, those who had not understood their stair of suffering and limitation was not all, and that above them lay stairs bathed in the Love and Joy and Beauty of God—and suddenly His Voice rang out, reverberating like sweetest music from stair to stair—"I'm going back," He cried.

Just once before I had heard that Voice—and then, as now, I stood upon the Mount of Vision; then, as now, He uttered but three words. I saw Him then journeying a rough stony road with a great multitude behind Him, and I noted as He came His followers were falling back, till at last He walked alone upon the stony way.

Presently He turned and gazed upon the throng melting into the far distance, He looked down at the stones about His Feet, and He said in a Voice of unspeakable beauty and sorrow—"Nothing but stones!" And picking up some large, sharp stones He wrapped them in His robe and bore them upon His way.

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Now, after the lapse of years, I heard that Voice again, but now it rang with joy triumphant. He had attained, and the glory of His attainment lay upon Him and upon His Cross. Yet, far below, toiled those who had not known Him, those who would not heed Him and His message, and who still struggled and suffered and wept upon their little stair—and His Voice rang out in glad surrender from the summit—"I'm going back!"

Just three more words, and the wonder of them made me forget all else. He was coming back! Coming to help each one of us to do our climbing a little better and a little quicker, coming to tell us our little stair is not all, that nothing is lost, in spite of our broken strands and frayed ends, and to give us a glimpse of the Love and Joy that awaits us on the stairs above—and at the thrill of it I cried out fearlessly, "Coming when, Lord?" But at my cry the Angel of Vision put his hand before my face lest I saw and heard too much—I fell to earth, and found myself once more upon my little stair!

EX MEDITATIONE: A FRAGMENT

By E. M.

ONLY the very wise may know true humility: for only to those who know can be the measure of their humbleness.

The fool loves noise and show and pomp, and proclaims aloud his rights and privileges. In his foolishness he imagines he is sufficient unto himself.

But the wise man knows by his wisdom the infinite greatness of God, and humility is his inevitable portion. When he stands in the presence of The Father, he can do nought but prostrate himself, speechless, and devoid of self, before the Glorious Majesty of his God.

Let me, then, ever strive for that true wisdom which brings true humility.

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SRI GURU PITAJEE : AN INDIAN MAHATMA

By HELEN MARY BOULNOIS

(Part II.)

WHEN Mr. S. returned to Delhi and told me he had arranged the interview, he had mentioned this to me, saying even my dress had been described. The well-bred master of the house had also spoken of it ; yet, if I believed either of them, it was only as something very possibly exaggerated. But as the boy by my side turned earnest almond eyes upon me, reading my face as if already known, he continued in his broken tongue :

" He saw you just as you are, eyes, hair, colour, everything. He saw you in a dress like smoke, misty, and with some deep beautiful blue, like and edge, yet not quite an edge."

It was a grey georgette, embroidered with sea-green blue that I wore when addressing the Freemasons at Delhi, as arranged by Mr. S., who had afterwards offered me an introduction to the Mahatma.

" How does he travel ? " I asked.

" He sits quite quiet in the recess. We must not speak. All must be perfectly still. It would do great harm if we broke in and brought him back suddenly. He was gone one hour, perhaps two ; then he came back, spoke to us, said : ' Yes, I must see her. She knows much. There is just one thing she must learn and she will learn it from me.' "

These were precisely the words Mr. S. told me, though he had added others yet more significant of actual spiritual conditions.

Time did not allow more to be said at the moment. Happily I met one of the Mahatma's advanced Chelas later in Calcutta and was able to pursue the subject more deeply with him.

" What is it that ' travels ' ? " I asked. " Not some spook from the body as is so commonly understood ? "

He smiled.

" Does the mind travel ? " he asked me. " Can you, sitting here in a drawing-room in Calcutta, close your eyes and see a house, a garden, a room away in England ? Can you go from object to object ? See seated there the ones you love ? Just

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so can the consciousness of all travel ; but our Master, he can do more. He can go there so surely that he sees not only what he already knows or remembers, but the thing that is happening there now—the thing he does not know and no one can have told him. Sometimes, but rarely, this may happen to us in dream, then we say the dream has come true ; but the Master never loses consciousness. Far from it ; he adds to his consciousness."

" How does he do that ? "

" Has he told you there are minds in different centres of the body ? "

" He has."

" Very well. He awakens one of those minds, or we might say he enters deeply into the consciousness of that mind, generally closed. When he is there, it is dangerous to disturb him suddenly. It is so delicate. Humanity has not yet entered into its possession. Possibly it never will. These things are strange, difficult to say. One can never climb to them suddenly, only piece by piece, step by step."

There is great danger in suddenly recalling anyone from this condition of deep inward thought, even though, as consciousness is retained, it can hardly be described as trance. There are those who like to speak of this condition as the travelling of the spirit. Such see peril in the sudden transition of the spirit from far distances to present places. Others prefer to use different terms, possibly more exact, that when a brain-centre, not in common use, is brought into a state of acute consciousness, it is dangerous to compel such consciousness abruptly to close a shutter upon it and concentrate suddenly on a different brain-centre. This is why in the Orient it is considered not only rude, but a sort of physical molestation to startle and suddenly awaken a sleeper.

This further talk happened some weeks later ; for the moment I drove in the carriage in the deepening dusk, the studious youth by my side.

Evening with Indian stillness, Indian odour, Indian mystery was about us.

The little carriage ahead stopped by a wooden railing on a high bank overhanging the river Jumna.

The Mahatma stood by the carriage door as I alighted. Together we advanced and gazed over a wide scene of peace.

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"A quiet place for evening meditation," remarked the old man who was so strangely young.

* * *

Thanks to the courtesy of highly-placed Indian government officials, letters passed later between the Mahatma and me. In spite of pressure of other work, not only did these gentlemen translate my letters to the Pitajee, but found time to write me replies from the master, in which I learnt of arduous pilgrimages, undertaken by this gentle and aged Father in God.

"On the 17th August last," he writes, "I went out on a short tour of pilgrimage to Amar Nath in Kashmir. I was accompanied by my disciple P. S., and have returned from the place only recently. The pilgrimage was a very difficult one. You know my diet and the condition of my physical health. I had to walk over a distance of seventeen miles over ice, bare-footed and bare-headed, for I neither use the umbrella nor the socks or the shoes. Yet it is a matter of great surprise to me that I am perfectly fit and did not feel in any way inconvenienced from this troublesome journey. It is nothing but the manifest kindness of my great Mother who is looking after me every minute. My physical health is far from satisfactory, but my spirit is working as usual."

On the 29th November, 1924, he wrote:

"I am in great haste at the present moment preparing myself for a pilgrimage to Hinglaj, which lies at the south of Beluchistan. I shall have to be practically on foot for fifteen days and return the same way. It is a place where you can have an experience of the Divine in the form of a Halo of light at a certain hour of the morning. In our language we call this "the Jyotiswarun" —Divinity in the form of light. I shall be starting on Monday, 1st December, and I shall not be back till the 15th January, 1925. Physically I am not as well as you saw me last, but in my own sphere I am as young as ever."

On the 29th March, 1925, he wrote:

"The great Mother is and has been too kind to me, as otherwise it would have been a sheer impossibility for me to proceed to Hinglaj and to be back—a journey which took me almost a full month on the camel across a very dreary desert infested by dacoits and marauders."

Again later he wrote to me:

"You have asked me about the significance of the sacred word AUM. I may say it is Divinity itself. It consists, as you

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know, of the three letters A.U.M.* A. denotes Brahma, the Creator of the world. U. denotes Vishnu, the preserver, and M. denotes Maheswar, the giver of knowledge, or the Guru. The whole world is composed of these three essences. Guru is composed of two syllables, *Gu* and *Ru*. *Gu* indicates Gufa or a cave, which means "ignorance" or darkness. *Ru* means "Light" or knowledge, anything which illumines. He therefore is Guru who dispels the darkness and takes us into light, therefore Guru is the beacon light of the whole creation."

Again:

"We must have absolute confidence in the Divine (call it Mother or Father, as you please), who is guiding us and controlling our destinies. In the degree that we open ourselves to it does the Highest Wisdom manifest itself to and through us. Be true to your own soul, for it is through your own soul that the Voice of God speaks to you. This is called conscience, this is intuition. This is the voice of the Higher Self, the voice of the Soul, the Voice of God. Reason is, however, not to be set aside; but it is to be continuously illumined by the higher spiritual perception. We can then enter into the quiet of our own interior selves. The true wisdom is the knowledge of God, and it comes by intuition. He who would enter into the realm of wisdom must first divest himself of intellectual pride. He must become as a little child.

"Rest assured that the light is ever shining, and the only thing that is necessary for us diligently to see to is that we permit neither this thing nor that thing between us and the light. It is not to be purchased, but is a condition waiting simply to be realised by the Grace of God."

* Tomes might be written upon this sacred monosyllable, the utterance in sound through the human vehicle of that Invisibility creating all; for it is considered the subtle sound or *Shabda* accompanying Creative vibation.

It stands for the great Trinity:

Brahma	Vishnu	Shiva
Srishti / Creation	Sthiti / Maintenance	Pralaya / Withdrawal
Agni	Varuna	Mitra

This is the Alpha and the Omega, the first, the last and the middle of all things. This is energy (*Nada*) solidifying itself as the Creative Power of the Lord.

The Sacred Word in its vibrating creative significance must be spoken only by the Twice-born with three suppressions of breath. "Brahma in sooth is in this All. It hath therein Its beginning, end and breath; so one should worship It in stillness."—CHANDOGYA UPANISHAD.

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Again he wrote :

"Life, growth, development and decay are the characteristics of matter, and the physical body ; but the simple, immaterial and indivisible entity, the soul, is unchangeable and all sufficient, who alone has His being in and from Himself and gives to all others their being.

"I will give you some illustrations which I hope will be of some assistance to you in realising what I mean. Take, for instance, a pitcher (an earthen jar), which is full of water." The pitcher falls and breaks. The pitcher is broken but the water inside is not destroyed, but continues to exist though in a different shape. As a further illustration I would quote a few lines from the *Gita*, which as you know is the Great Word of the Lord Sri Krishna among the Hindus :

'Basansi prnani jatha Vihaya nabani grihnati naro parani,
Tatha sarirana bihaya jirnanyani sanjati nabani dehi.'

The physical body is like the dress or clothes worn by men. As soon as the clothes or the dress is worn out or old, that one is rejected and a new dress or cloth is worn by the man rejecting the old one. So in the case of the soul ; as soon as it finds that a body has become decrepit and old, it rejects that one (which means death) and reincarnates in a new one. Thus you will see that the spirit continues though the physical body changes. One cannot realise this very quickly unless one can assume the perfect serenity of temper which enables the mind to see as clearly as in a mirror the reflections of what are happening within. Take the case of a tank or pond. There is ground beneath the water ; if the water is calm and undisturbed, one can see from the surface the ground at the bottom ; but if on the other hand the water is made dirty by disturbance, it becomes muddy and prevents the bottom ground to be seen. The ground at the bottom of the pond represents the soul behind the frame, the water is the mind ; if the mind remains calm and unperturbed, one can realise the soul which is on the background.

"To deny therefore the immortality of the Soul on the ground that we do not remember our past actions is faulty. One of the proofs for establishing the immortality of the soul is that the higher destiny of men involves the perfecting of his defective earthly soul beyond the grave. Men do not perish when their body dies, and as they are still embodied, though only in matter finer than the physical, they must be in some place or other. When a man leaves his physical body, he passes into three lokas

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(domains) successively, according to our Scriptures. (1) The Preta Loka (the domain of the spirit), (2) The Prtis (the domain of the ancestors departed), and (3) Swarga Loka (the Heavens). After staying in the last-named place, Swarga Loka or Heaven, for a period which depends upon the amount of "fruits" he has stored up for enjoyment there, he returns to this earth and is reborn. This happily reminds me of the Last Great War when the soldiers who were superannuated were again recalled to duty as their services were again required. So God sends these spirits to the earth again as He finds that their presence is required. The "fruits" represent the accumulated results of the actions of past lives. I think I have been able to make the matter somewhat clear to you."

Once more the loving-kindness of the master, overflowing to all around him, was realised in such words as:

"My Dearest Beloved Daughter,

May my Tara Mata pour Her choicest blessings on you. It was a real delight to go through the contents of your letter. It is a great kindness of Tara Mata on me that She has answered my prayers for you and may She continue to do so. . . . I received the picture postcard of the Holy Mother (enclosed in your letter from Paris) with delight, and note all the contents of your two letters gladly. My blessings to you. It gives me much pleasure to find you addressing me as 'Father,' and it gives me greater delight to be able to address you as 'My dear daughter.' . . .

"I remain, dear daughter,

"Your Father in God."

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"THE EPISODE OF THE HOUSE"—PREVISION FULFILLED

By EDITH K. HARPER

PREVISION, prophecy—the art of seeing things to come—has in every age exercised profound fascination on the human mind. W. T. Stead attached particular importance to this form of psychic phenomena and was fond of hurling it as a bombshell in the face of that type of wiseacre who finds in the word "telepathy" a pompous and final explanation of all super-normal messages. The longer the lapse of time between the prophecy and its fulfilment the greater, sometimes, the interest. My mind recurs to a case in which the prophecy was speedily followed by, although it did not bring about, its fulfilment. I refer to a prophetic message concerning a motor-car accident to Lady Warwick—now the Dowager; an accident foretold many hours before it took place, all the circumstances being quite unknown to the recipients of the message. This prophecy, which I have given with full detail in my book, *Stead: The Man*, roused much interest at the time as being a particularly good example of prevision, and the watchful care of our friends on the other side (though the warning was received too late by Lady Warwick to prevent her starting on that memorable motor-drive). In a chapter devoted to Prevision, in his new book, *Why I Believe in Personal Immortality*,* Sir Oliver Lodge deals with this particular class of message, giving as example an instance of verified prediction which happened in his own family. He calls it the "Episode of the House." It is one of those cases in which several years elapsed before the fulfilment of the prophecy: in fact, the whole affair had been completely forgotten by those involved. I shall quote the story as told by Sir Oliver:

"It so happened that Lady Lodge was having tea with her friend, Miss Clarissa Miles, in her London flat at Egerton Gardens, on 6th May, 1913; and by way of entertainment Miss Miles had also invited a professional clairvoyante, who went by the name of Madame Vera, to give what might be called a 'reading' or intuitional discourse, without going into any kind of trance." Lady Lodge took notes of what did not seem at the time of any

* *Why I Believe in Personal Immortality*, by Sir Oliver Lodge, with four half-tone plates. London: Cassells. Price 5*s*. net.

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special importance. These notes were seen by Raymond Lodge, who was "mildly interested" in them and copied them out. They were then forgotten. These are the notes now quoted by Sir Oliver: "A house in the country, a happiness, a stream or river that runs at the bottom of the garden. The house seems long and low-built, straggling; a piece that leads down to water. A happy condition; a happy period. On a height; the garden goes down to water, a feeling of good luck. Old-fashioned; a church door. The rooms are old-fashioned; no two rooms alike. Low steps, very funny, up a step and down a step. Some rooms long and narrow—all shapes. Something that will be associated with your life. Hall not large, house low, old oak. This house is where you are going to be. Large pictures hanging, old pictures. Wall opposite more like stone. It is in the country and hilly. Long way from the station. A summer-house, large, that goes across, inside there is a table and chairs; the front is glass."

The curtain on this prediction of an imaginary house must now fall for some years. Raymond Lodge was killed in the Great War in 1915. In 1919 Sir Oliver, retiring from the Principalship of Birmingham University, found himself house-hunting or, as he says, looking for a cottage to which he could retire. At length Lady Lodge and he fixed upon a small Lutyens house in the Hampstead Garden Suburb. Raymond, who from the Beyond was keeping in the closest touch, did not seem keen on the Hampstead house. After the house had been actually taken, the following message, repeated more than once, came "through the usual channel" from Raymond to his parents: "Tell mother to stop house-hunting: I have found one, and am only waiting to push it to you.—Raymond." During this time Sir Oliver had gone down to Wiltshire on a visit to his friends, Lord and Lady Glenconner. One afternoon Lord Glenconner suggested a walk and during the walk they looked in at an old farmhouse in the Avon Valley, and Lord Glenconner remarked that he had bought the house and the land during the war and had lent it to the officers on duty on Salisbury Plain, having furnished it for that purpose, putting up a few old pictures and family portraits to make it homelike. It was now unoccupied save for a caretaker. Sir Oliver was so taken with the house that on the spur of the moment he found himself suggesting that *he* should become its tenant. Lord Glenconner laughed at the idea, saying it was much too far from habitation. It was several miles from a railway station. Sir Oliver agreed the prospect of being buried in the country had its drawbacks. However, the

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matter did not end there. The idea had taken firm root in Sir Oliver's mind. Lady Lodge was in France at the time, probably visualising her future home in Hampstead Garden Suburb, which they had already acquired. But Fate (or Raymond) decreed otherwise, and, says Sir Oliver, "after a few preliminary telegrams" the Garden Suburb house was given up and the old farmhouse in the Avon Valley was taken. It was autumn, 1920, when the family actually moved in. . . .

Now for the sequel—the fulfilment of Madame Vera's prediction made in Miss Miles's flat seven years before. Again I quote Sir Oliver:

"After we were settled in we were looking through a box of Raymond's papers, and we came across his old document, the copied-out record of his mother's private sitting with Madame Vera, rather more than seven years previously. We had been struck at once with the description of a house at the end of that sitting; and though it would not have fitted any other house that had been looked at, *we now perceived that this one it fitted almost exactly*."

Following this statement, which I have italicised, Sir Oliver elaborates, point by point, the sequence of parallels. Outward and inward description, situation, surroundings, age, decorations, old oak, furnishings, and—not the least interesting—an old church door which had been added to the house, all were there. Sir Oliver comments: "That practically all the other features mentioned in the prediction could apply so correctly to this house by chance seems incredible; it seems still more incredible that the existence of a church door in the entrance porch to a specified dwelling-house could have been foreseen before it was there! I prefer not to make any lame attempt to explain the incident. . . . I can only vaguely surmise some kind of 'planning,' on the other side, to bring these things about. For, as I have said elsewhere, Inference from the present, and Planning for the future, are our two normal methods of prediction in the ordinary affairs of life."

I have given very briefly and inadequately a summary of a circumstance in which telepathy and chance coincidence, as explanations, are completely ruled out. Sir Oliver gives it as one among many illustrations of various psychic phenomena from which he has deduced his facts, the facts on which the science of Psychical Research is based in its quest for the survival of human personality. Once this quest has been answered, what is the outcome? When, by one means or another, what may be

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called the Cosmic Consciousness has been awakened, the first steps have been taken on the ladder of spiritual ascent. Life is no longer bounded by the Two Silences. We are, as separate individuals, units in the One Army of the Living God, in "this great universe in which nothing real goes out of existence. . . . The destiny of the race depends upon us and upon those who have gone before. We are co-workers together. That happier state which is called the Kingdom of Heaven is the Goal; it is to be reached on earth some day. Towards that end Immortal Powers are working."

Thus Sir Oliver indicates the peaks of the future which even now the eyes of some of us can descry faintly shining through the mists. The things which God has made beautiful are eternal—flowers, mountains, sunset and the love of the soul.

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The human body also forms a "highly complex reticulum of currents": tiny living entities—"independent, yet inter-related"—float on the stream, utterly unconscious of the greater organism to which they belong. We, in our turn, are fragments of a vast planetary body, forming the physical frame of the Spirit, called in Scripture "The Prince of this World." This globe and all the other planets and constellations circulate in the "cosmic rivers of inter-stellar space," driven onwards in their incessant course through the mighty pulsations of the Sacred Heart of Deity.

We know that a virulent microbe, so small that it is not even perceptible to the human eye, has power to bring disorder and death to the organism which harbours it. History teaches us that Bolshevist elements swiftly destroy huge empires. Human depravity gravely affects the equilibrium of the planet, which at present appears to heave in tumult like a fever-stricken patient. The deplorable social conditions prevailing everywhere, with extreme penury tormenting multitudes, while a plethora of wealth is spiritually asphyxiating a few individuals, react on the planet in exactly the same way as local congestion and atrophy would affect our physical frame. The blood, representing wealth, must circulate freely, supplying life-fluids to every cell.

Peace can never be restored to war-maddened nations until men realise that we are fragments of ONE great Unit, and that an ultra-selfish policy is suicidal, being contrary to the fundamental Law of the Universe, which is LOVE!

PRINCESS KARADJA.
Monti Trinità, Locarno.

Ascension Day.

THE UNITED LODGE OF THEOSOPHISTS

To the Editor of the OCCULT REVIEW

SIR,—Adverting to the notice of the magazine *Theosophy* in the last issue of the OCCULT REVIEW, I am venturing to send you a few remarks on the *United Lodge of Theosophists*.

The U.L.T. has evolved from the little group of seven persons who founded it in 1909. Without the aid of any advertising of personalities or any kind of playing down to the popular taste, it has grown slowly but surely, until at the present time there are many affiliated lodges and individual members throughout Europe and the U.S.A. Only last year the Los Angeles Lodge built for themselves a large headquarters building containing a lecture hall, reference library, reading and class rooms, and editorial and other offices. The activities of the various United Lodges, though unobtrusive, are widespread and continuous.

This would not appear to confirm the suggestion of your reviewer that the Theosophy of H.P.B., which inspires the U.L.T., is "dead."

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and novelist, who was my father's stepfather), and in an original copy before me is the autograph inscription: "Work done under Sri: Hilarion. *Light on the Path*, begun October, 1884. *Karma* written December 27, 1884. Mabel Cook." H.P.B. wrote the *Voice of the Silence* in 1889, and she included the following warning (p. 17):

> Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

This was done in order to counteract the following advice in *Light on the Path*, verse 20:

> Seek it [the way] by testing all experience, by utilising the senses in order to understand the growth and meaning of individuality. . . .

"Mistrust thy senses, they are false," says the *Voice*, and this is a cardinal doctrine of *Raja Yoga* (the Buddhist *Dhyâna*). H.P.B. said that M.C.'s imperfectly controlled psychic organism had misinterpreted her teacher's thought.

My late step-aunt was well known in the family as a strong spiritualistic medium, and her literary talent inherited from her father made her a useful instrument at that time. She began her occult training under H.P.B., who made her co-editor of *Lucifer*, and placed her under the tutelage of Master Hilarion ("our semi-European Greek brother," *Mahatma Letters*, p. 64). In her *Letters to Sinnett*, H.P.B. spells the name "Illarion" and says (p. 153) that on her way back from India (1870, after her initiation in Tibet) she "first went to Greece and saw Illarion, in *what place* I cannot and must not say." H.P.B. says of her own training that it was only after "a terrible struggle and a supreme effort of will, with the help of initiated friends" (her Teachers in Tibet), that she gained control of her psychic organism. Mrs. Cook was not so fortunate, and very soon left the movement, subsequently denying that Hilarion had anything to do with her work. I only mention these details because they show the necessity for great caution in similar cases of psychic "inspiration," especially when there is no trained initiate like H.P.B. at hand who is competent to judge the merits of the claims made. Our only guide in such cases is the material offered, and that in Mrs. Bailey's works, as I have indicated, is at least open to serious question.

I am, etc.,

Peking, May 23. BASIL CRUMP.

THE ETHER

To the Editor of the OCCULT REVIEW

SIR,—I read with interest Mr. C. H. Collings' hypothesis concerning currents in the ether in a recent issue of your magazine. The views expressed coincide absolutely with certain explanations given to me from the Beyond in 1904 concerning the relationship between the Macrocosmos, the Cosmos and the Microcosmos.

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responsible for them or because they agree or disagree with the *Secret Doctrine*. Only in this way will our people find their way out of the narrow rut of the credulous devotee or of the narrow sectarian follower, on to the broad road which leads a man to self-realisation."

Thanking you for your courtesy in this matter.

Yours very truly,

ALICE ANN BAILEY.

To the Editor of the OCCULT REVIEW

SIR,—I am very much surprised to read the extravagant claims put forward for Mrs. Bailey's works by Mr. Herbert Adams in your May issue, p. 305. He appears to accept without question her statement that her works are imparted to her psychically or inspirationally by a "Tibetan brother," who has "dictated and paraphrased" the *Sutras* of Patanjali in her latest book and revised her commentary. On p. 306 he quotes from her introduction to the effect that a "second Ray impulse" is coming, which "has no relation to the first Ray impulse which produced the work of H.P.B." He calls this statement "authoritative," and one would like to ask him on what evidence he bases his opinion. In the *Mahatma Letters* we are warned of the "unprogressed *Planetaries* who delight in personating gods and sometimes well-known characters who have lived on earth" (p. 462). Where is one to draw the line in these cases, and who but a trained seer or initiate, like H.P.B., could distinguish between a personation and the real thing? Mr. Adams goes on to assert that the book "emanates virtually from the Brotherhood," who, "ignoring all the petty issues, or, rather, answering them most effectively by the voice of an accredited messenger, declares once again in clear and solid English the Science of the Spirit hidden in the *Sutras*." I have just been looking through Mrs. Bailey's *Cosmic Fire*, and find it simply full of pure, unsupported assertion, not at all on the lines of the masters' teachings, but, on the other hand, containing most of the well-known terminology of the Neo-Theosophy and Adventism of the Besant-Leadbeater cult, such as "the World-Teacher—the Christ," "the Master Jesus," "Cosmic Rapture," "Rhythmic Bliss," "Sevenfold Love of God," "Coming of the Lord." As to the alleged "clear and solid English," perhaps Mr. Adams will enlighten us concerning the following: "The average man comes into incarnation through egoic impulse, based on desire, and on the relation of the second aspect to the third aspect of the Self to the Not-Self" (p. 767). And yet there are people who hail *Cosmic Fire* as a continuation and expansion of *The Secret Doctrine*!

Mr. Herbert Adams is in error when he says (p. 305) that *Light on the Path* "was communicated to the world through a disciple of the Masters within the present century." The writer was Mrs. Keningale Cook, *née* Mabel Collins (only daughter of Mortimer Collins, the poet

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CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the* OCCULT REVIEW.—ED.]

THE "TIBETAN"

To the Editor of the OCCULT REVIEW

SIR,—May I request the privilege of sufficient space in your valuable magazine, the OCCULT REVIEW, in which to make clear my position with regard to the authorship of my latest book, *Light of the Soul*, which is commented upon by Mr. Herbert Adams in your issue of June 1928, American edition, page 377?

The value of the study of the *Yoga Sutras* of Patanjali is so great, and the need for elucidation of the truths which they contain has been felt so keenly, that it is with real pleasure that I have seen the book mentioned in your pages. I am deeply desirous of having this book made available for all who may profit by it, and I am grateful to my friend, Mr. Herbert Adams, for his article about the book.

Mr. Adams is evidently under the personal opinion that the Tibetan Brother with whom I have co-operated in producing *A Treatise on Cosmic Fire*, *Letters on Occult Meditation* and *Initiation, Human and Solar*, and who co-operated in the production of the present volume, is one of the Masters of the Wisdom connected with the Trans-Himalayan group of Masters. This is a matter purely of his personal opinion, an opinion to which he is as much entitled as any other opinion which any person may form on this or any other matter. I am, however, reiterating publicly and in print, as I have previously done on several occasions, that I myself do not make and never have made any such claim. It is the express wish of the Tibetan that his real name be withheld. It is his desire that the books be studied and valued on the basis of their own intrinsic worth and by their appeal or non-appeal to the intuition, and not because any person presumes to claim authority for them. In February 1923, I wrote for publication in *The Beacon*, the following paragraph, which I wish very much you would do me the courtesy of reprinting at this time.

"In this particular period of the history of the Theosophical Movement it should be apparent to all careful students that much of the trouble has been brought about through two factors: the blind credulity of a certain group who accept any statement provided it is backed by an Hierarchical claim of some kind, and the narrow sectarianism which would make a prophet out of H. P. B. and a Bible out of the *Secret Doctrine*. It is high time, therefore, that occult books should be put forth and judged because of their contents and not because of this, that and the other Master is supposed to be

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One admits, of course, that to obtain quick results with the crowd, appeal must be made to sensation and sentimentality rather than to reason and intuition—in other words, that truth, to become popular, must be coloured, distorted, adulterated. In the early centuries anno domini the degree of the worldly success of Christianity was the exact measure of its corruption; and from a superficial point of view, about the year 400, the Christianity of Constantine and the Nicene Fathers must have seemed to be alive, and the teachings of Jesus to be dead—nay, stillborn. But those teachings have passed through the mill of time as true and vital as ever, while the once triumphant Church is now, to say the least, looking much the worse for wear.

So, one may venture to prophesy, will it be with the Message of the nineteenth century. The teachings of the Masters, given through H.P.B., will survive, true, vital and urgent in the future as in the past and present; while the highly-decorated variations of Theosophy, nowadays so much in vogue, will either fade out or give place to a succession of cults, each newer, more popular, and less near to Truth than its predecessor.

I am, sir,
Yours etc.,
R. A. V. MORRIS.

THE SCRIPTS OF CLEOPHAS

To the Editor of the OCCULT REVIEW

SIR,—In your issue for June a letter signed "Eric Kirby" appears in reference to the above. It is remarked that in some automatic communications received "here," the statement was made that "Geraldine was collator in a library." The dictionary defines the verb to collate as, "to bring together and compare; to examine critically, noting points of agreement and disagreement (manuscripts and books), etc." Miss Cummins has not, at any time, been engaged upon this kind of work. It appears, therefore, that little reliance can be placed upon the information received automatically, if, by the said "Geraldine," Miss Cummins is indicated.

It is further remarked that Miss Cummins, in a speech delivered before the "Alliance," claimed that the writings might be "either from the subconscious mind" or from "one incarnation." Miss Cummins did not make any such claim. Readers of *Light* for April 7th will perceive that Miss Cummins analysed the various theories and remarked that "it was not for her to advocate any particular theory, but merely to state the facts and leave her hearers to decide."

It is encouraging to note the interest displayed regarding the "Alexandrian Script." I am glad to have this opportunity of informing your readers that it will be published in due course.

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"Mr. Kirby," I am sure, will agree that it would have been difficult to publish half a million words—of which the Alexandrian Script is a part—in one volume.

Yours faithfully,
E. B. GIBBES.

THE LEAGUE OF MARY

To the Editor of the OCCULT REVIEW

SIR,—Although this letter is in the nature of an appeal, I am hoping you will find space for it in some corner.

In the little Service book that we have used for so many years in our Church, the passage occurs in one of the prayers: "Teach the mothers-to-be the sacredness of Motherhood, so that by their thoughts and desires they may plant Thy clear Image in the soul of the child-to-be, and not the darkened reflection of Thy Holy Being. Teach those little mothers-to-be that upon their shoulders rests the spiritual and bodily welfare of the future race. Teach them, O God, that they are moulding their child's character from the day of conception and not from the day of so-called birth. *Let all womanhood understand their true mission to the world as being the spiritual helpmate of man,* so that on their bed of sickness they may close their weary eyes, well knowing that by no evil thought or desire on their part have they sent a man's thoughts on the evil path." This is part of a prayer that has been sent forth into the higher realms to reach mankind for many years (since 1901).

Now comes the time when I feel the need to make an appeal to Brethren to join outwardly "The League of Mary" that I am forming. I say "Brethren," as Brothers, too, must have Mary incarnated in them in her purity before they can hear the Salutation of the Angel Gabriel (the awakened spiritual consciousness).

Might I ask those who are willing to join by banding together, to send in their names and addresses for the silver badge in the form of a dove, by means of which they may recognise each other as belonging to *The Invisible Church Triumphant*, irrespective of what denomination they belong to on this plane?

The only pledge required will be made in the Silence, to the Great Eternal Father-Mother that we will endeavour to make the world brighter, cleaner, purer, by doing our utmost to become an incarnated Mary, and that we will extend our hands to help, day by day, as far as lies in our power, any lame dog that may be sent our way, be it man, woman or child.

Yours in the Bond of Universal Brotherhood,
ELIZABETH MARY ANNE EAGLE SKINNER.

Mystical Church of The Comforter,
Denmark Hill Station, London.

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REJUVENATION

To the Editor of the OCCULT REVIEW

SIR,—The article in the last issue of the OCCULT REVIEW on the "Menace of Rejuvenation" brackets Steinach with Voronoff.

The condemnation of the latter's system appears to be to fully justified, and would seem to be an incursion into Black Magic. But it would be a pity to weaken Mr. Mackenzie's attack by placing Steinach within the same category as Voronoff. Without claiming any special knowledge, it would appear that the Steinach treatment does not involve introducing into the human body glands of other and lower animals. From what one gathers, Steinach simply ties two already existing glands in the body together.

It would be interesting to hear what definite objection there is to Steinach's methods.

Yours faithfully,

X. W.

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PERIODICAL LITERATURE

Dr. Eugène Osty, who is so well known in French circles of Psychical Research and is the editor of the Revue Métapsychique, paid a visit recently to England and was the guest of the National Laboratory, where he delivered an address on the work of two prominent "painter-mediums." A full account and report are given in the latest issue of the British Journal of Psychical Research, which opens the second volume of that excellent publication. One of the mediums in question is Marjan Gruzewski, born at Wilno in Poland, in 1898, his family being described as landed proprietors in comfortable circumstances, while the other is Augustin Lesage, a French working miner of Pas de Calais. The psychic gifts of the first began to be exhibited at the age of seventeen and were apparently remarkable, including telekinesis, teleplastics and poetic improvisation in the somnambulistic state. Two years later it is said that he "revealed himself as a designer, then a painter in trance." During the subsequent space of eight years he has produced some hundreds of pictures exhibiting "diverse technical knowledge," that of anatomy included, "which he has not learned and of which his conscious intelligence shows no trace." He was tested last year at the Institut Métapsychique of Paris, where he carried out work consisting of designs made in complete darkness and portraits painted in the somnambulistic state. The gifts of Lesage were manifested suddenly at the age of thirty-five, when "he showed himself to be endowed with a rare faculty for Oriental painting," his first canvas being pronounced by numerous professional artists "a work of exceptional merit, considering its *genre* and the ignorance of the author." He has been referred to already in these pages, and we note that certain designs produced publicly at the Institution mentioned above "were especially interesting to ethnologists, who discerned therein types of decorative effect peculiar to old Oriental Civilisations." In addition to Dr. Osty's lecture, there are other articles of moment in the British Journal, including that of Mr. A. E. Mundy on "Vibrations in the Air and Ether," being the report of another lecture delivered at the National Laboratory, accompanied by a series of experiments. Mr. E. E. Dudley writes on the supernormal production of "paraffin gloves," and Mr. David Gow's short study of "Fads, Facts and Fancies" of so-called "Occult Science" is reprinted from the Quest. Mr. F. E. Leaning's paper on Ex-corporeal Consciousness is very good as a review of phenomena belonging to the records of the past. It is concerned with experiences in the objective world, while consciousness is divorced for the time being from its physical embodiment. A ready and recurring example is when the psychic sees his own body "as from another point in space, as any other independent observer might do." The Seeress of Prévorst is a good historical example.

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The reversion of occult interest in the direction of Christian Theosophy and Christian Mysticism, of what may be called a free type, that is, less or more unencumbered by theological conventions of the orthodox kind, is not perhaps among the least characteristic features of the moment, and it is worth noting that it is represented already by no less than three periodicals. There is the CHRISTIAN THEOSOPHIST of Mrs. Muirson Blake, otherwise Jean Delaire—which is an official organ of the Christian League Lodge within the bosom of the Theosophical Society, under the control of Adyar. It studies the Gospels in the light of Comparative Mythology, bewails the apparent antagonism between modern official Theosophy and the Christian Church, and quotes what it describes as "the extremely interesting and significant Creed," which embodies some of the ideals of St. Ethelburga's Church in Bishopsgate, under the direction of Dr. Cobb. There is also the INNER LIGHT of Dion Fortune, which regards Christ as the Lord of Compassion and seeks to unfold the teaching purpose of Christianity. Finally, we have come across the CHRISTIAN ESOTERIC, which appears to regard the Christian ideal as the principle of social unity. It is, however, more especially astrological, representing the views and methods of Hiram E. Butler, whose *Solar Biology*, a method of delineating character, is of old remembrance in our own past. The CHRISTIAN ESOTERIC is unfortunately the least attractive in matter and manner, though it is the largest of the three publications under notice and also by far the oldest, being now in its thirty-fifth volume. It is published at Applegate, Cal., U.S.A.

M. Jean Bricaud, who is President, we believe, of the Martinist Order—that is to say, of a remnant left over from the spacious days of old—is to be congratulated on his faculty of research and on the success which attends his efforts of this kind, at least from time to time. LE VOILE D'ISIS has a notable contribution from his pen on an obscure personality who passed as an adept and prophet in the days of Louis XII. It is to be confessed that we had not heard of him previously; but the discovered record of Jean Mercure repays in a negative way the pains which it must have cost to produce the only real monograph which exists concerning him. It appears that a single French historical dictionary has stooped to notice him and has described him as a celebrated charlatan. That he was an eccentric of his period is shown by his claim to be a disciple of Apollonius at the beginning of the sixteenth century. He appeared, moreover, like his master, clothed in white linen, with an iron chain about his neck, and saw to it that his wife and children were furnished in the same manner. As if a precursor of Cagliostro, he pretended to the possession not only of all past knowledge, but that his own researches had been pursued in realms undreamed of old. He possessed above all (1) the spirit of vaticination, (2) the art of natural magic, and (3) the Philosopher's Stone, apparently in both forms—the Stone of Healing and the Stone of Transmutation. He made weird gifts to the King; he dis-

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puted with doctors and men of learning, who confessed that his attainments surpassed human measure; he cured the sick; and last, but not least, in the opinion of that age, when the King presented gold in return for his own offerings, he distributed it at once to the poor. Why he emerged for a moment, what was his purpose in view, and what became of him, constitute the enigma of Jean Mercure. As one who had found all things, he sought nothing, apparently, for himself, and returned into his original obscurity. The curious facts are worth reciting in brief, perhaps more especially because he does not stand alone. The chequered story of alchemy affords some other and familiar instances of mysterious proficients in its problematical art who went and came strangely, carrying their secret knowledge, manifesting mysterious powers and passing too soon from the stage of history. The anonymous artist who visited Helvetius exhibiting the powder of projection, is one case in point. A second is the unknown "lover of learning" who called himself Eirenæus Philalethes and wrote, at the age of less than twenty-two, *An Open Entrance to the Closed Palace of the King*, confessing to one predominant reason: *Ut adeptis appareat me illis parem et fratrem*—that those who know like me may hail me as their peer and brother. The third and last—not that there are no others—was one who called himself a Greek Archimandrite of Mitylene, who was travelling with the Stone in the early eighteenth century and distributed it there and here, to the ruin, for the most part, of those who received it. The story of these people is like that of Jean Mercure. It has never been told, except in respect of a few outward incidents. The darkness gave them up, and again it took them in. Pending an authorised correction, which is not likely to arrive, we cannot help thinking that there was an art or science going about in the name of Alchemy for several hundred years; that it testified concerning itself, in these strange personalities as in others; and that it was neither imposture nor delusion.

The ADYAR BULLETIN is known to us only by occasional quotations in other periodicals, including THE THEOSOPHIST. The last extract that we happen to have met with says that an "event most pregnant with great and world-wide changes" is that which has assumed a certain "manhood into God," referring to "Krishnaji the Beloved." Statements of this kind repay citation as opportunity offers, because they clear the issues, and we can see, less or more broadly, the kind of claim in the presence of which we stand. Now THE THEOSOPHIST provides as a supplement the latest portrait of Mr. Krishnamurti—otherwise Krishnaji—on board the ss. *Leviathan*, voyaging to New York, and we are told that the time of its taking "must have been either early morning or late evening, as he is wearing his dressing-gown." We have in any case a picture of the particular manhood which has been most recently taken into God, and the declaration shall stand at its value, to be received or left as those who look may choose. It shall lie on the table, no doubt, so far as we and some

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others are concerned. But the ADYAR BULLETIN goes on to cite in quotation commas some of the remarks which come from the young man in the dressing-gown : " I am the door to Liberation. I fling open the door. Walk through it on your own feet." After what manner Mr. Krishnamurti flings himself open and after what manner, if any, it might be possible to walk through him on any feet at all, even one's own, must be left again, but this time to the prophet who thus mixes and thus confounds his images. Or shall we leave it after all to the ADYAR BULLETIN, which proclaims " the quiet authority of his public teachings," their " cry of revolt against all shams and pretences," their shattering of " hypocrisy and self-deception " ? Yes, it may be left surely ; and perhaps the BULLETIN has given us both word and key, against all intention. The two are one, and the one is " self-deception."

A contributor to LA REVUE SPIRITE raises the question whether " the beyond " is within us, and registers that an affirmative answer seems to him devoid of meaning, because it would come to the same thing if it were proposed alternatively that we are within the beyond. It is an error, moreover, to assume that there are two worlds, for as a fact they interpenetrate. It will be seen that the speculation is no better than an essay in nonsense, and it is curious that the oldest psychic and spiritistic periodical in France has seen fit to insert it. But we live in strange days, when the purpose of French occult journalism is often past finding out. L'ERE SPIRITUELLE continues in its own opinion to spread the philosophy of the Rosy Cross by talking about the pride of knowledge, the fourth dimension, the principles of astrology, the phenomena of sleep, so on and so forward —all the familiar varieties of " esoteric " views and reveries, but of the old German Order, its proclaimed doctrine, legends and history, there is not one word anywhere. LE SYMBOLISME surprises us also from time to time, though we tend to sympathise with the free-lance doings and writings of its editor, M. Oswald Wirth. One of his contributors has wearied us too long and too often on the subject of the letter G in Freemasonry,and has now discovered that the Philosophical Stone arises for consideration therefrom, if we consent to regard that great puzzle of alchemy as the " access " of human consciousness to a higher psychic state. There is something to be achieved in this direction by the art of contemplation, and it may include the word of the Supreme Enigma, more especially if attention be fixed on the twenty-first Tarot key. Lastly, there is UR, now in its second year, a review of Esoteric Science published at Rome, and of no inconsiderable interest, as it treats serious subjects seriously. But at the moment such stars are leading that it must needs evoke Gabriele Rossetti and his " Anti-Papal spirit before the Reformation," as well as his disciple and imitator Eugène Aroux on the " Mysteries of Platonic Love in the Middle Ages." Both these dreamers unfortunately have been out of court from the beginning.

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REVIEWS

THE BRONTËS AND THEIR STARS. By Maud Margesson. London: Rider & Co. Price, 12*s.* 6*d.* net.

IT was a brilliant inspiration to bring the light of Astrology to bear upon the lives and fortunes of the tragic Brontë family—a family that has often enough been described as "ill-starred" by writers who have no belief in planetary influences! This, of course, applies only to their outer fortunes; the inner fire of genius that burnt in several of them is a very different matter, and an explanation of it will be eagerly looked for by students who are interested in something beyond the merely mundane influences of Astrology. They will find an immense amount of matter for thought and speculation in this book, and in the horoscopes contained in it, which comprise not only those of the four Brontës and their father, but also those of Charlotte's husband, of her friend, Ellen Nussey, and of Mons. and Madame Heger. It is unfortunate that only in one case—that of Branwell Brontë—was the birth-time even approximately known, and some of Miss Margesson's maps, together with the conclusions drawn from them, are likely to become "bones of contention" in astrological circles! Much of what she says is, however, both illuminating and convincing, and she makes very clever use of quotations from the letters and poems of the individuals concerned, in support of her views. Whether they entirely agree or not, readers will be carried along by the absorbing interest of the subject and the fascination of this new method of treating it. Even those who know nothing of Astrology must find the book readable and thought-stimulating, while all astrological students will feel that they owe the author a real debt of gratitude for her courageous enterprise. It is to be hoped that this book will be the inspirer of many more along similar lines.

EVA MARTIN.

CIVILIZATION RE-MADE BY CHRIST. By F. A. M. Spencer, B.D. London: Allen & Unwin. Price 7*s.* 6*d.* net.

IN this extremely interesting book the Rev. F. A. M. Spencer has sought to apply the moral teachings of Jesus, as revealed in the Gospels, to the social problems of the world of to-day. The casual critic may think it difficult to find any connection between the two, conditions in Palestine having been so different from those in our present-day world, but Mr. Spencer succeeds in showing that they can be very definitely connected. His chapters on War and Peace, Charity, Crime, the Stewardship of Wealth, Marriage, and Eugenics, cannot fail to be read with intense interest by all who would fain see Christianity made a living force in modern civilization. On points of detail his views will sometimes arouse argument and disagreement, but the earnest purpose which informs his book, the spiritual insight which illumines it, and the author's burning desire to improve conditions of life for humanity as a whole, must compel attention and inspire sympathy in every reader. The development of personality, or character, is what Mr. Spencer sees as the chief object of our sojourn in this material world, and most of the reforms and changes that he advocates are directed

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towards the attainment of that object in the greatest possible number of human beings. "It is good to live," he says emphatically, and "it is better to live more than to live less." Certainly this is a book that should be read far and wide. Its practical outlook, its outspoken vigour, and its genuinely Christian spirit make it a challenge that cannot be lightly ignored.

EVA MARTIN.

IN DEFENCE OF LIFE AND PROPERTY. By John Jeffries. London: Simpkin Marshall. Pp. 16.

THE SEVEN GREAT PROBLEMS OF ASTROLOGY. By C. E. O. Carter. London: Theosophical Publishing House. Pp. 38. Price, 1s. net.

THE title of Mr. Jeffries' little booklet is something of a puzzle, and it is only partially elucidated by his Dedication, which runs as follows: *In these days, when all private property is threatened, mankind must, in defence, have more abundant life.* He then proceeds to give a variety of brief notes on some of the main factors in Genethliacal astrology—the Houses, the Planets, Affinities, Aspects, etc.—and concludes by remarking that as man's present cycle upon earth may only last for another seven hundred years, he should not "revile noble astrology." The reader is left somewhat bewildered as to the value and object of this curious pamphlet.

There is no doubt, however, as to the value of Mr. Carter's treatise on seven astrological problems. He writes not for those who despise or revile the science of the stars, but for students who, having proved and tested its worth, are anxious for further enlightenment as to "how it works." Mr. Carter frankly confesses that certain aspects of this question are beyond him at present, but he declares that "the answers to all questions exist somewhere, and the human intellect is capable of ultimately solving all problems that lie within the scope of finitude." Astrology is as yet, as all rational people admit, only partially understood, and much remains to be discovered; but every serious contribution to astrological thought throws "light on the path," and the helpful and suggestive way in which Mr. Carter tackles some most difficult problems will make his book invaluable to every keen student. Particularly good are Sections III and VII, on "The Scope of Stellar Influences" and "The Right Uses of Astrology" respectively.

EVA MARTIN.

THE CAUSAL BODY. By Lieut.-Colonel Arthur E. Powell. London: Theosophical Publishing House. Price 15s. net.

THIS is the last of a valuable series which systematically presents a wealth of information under the above title gathered from some forty volumes, chiefly from the pens of Mrs. Besant and C. W. Leadbeater. Mr. Powell is to be congratulated in having performed so creditably a laborious task for the service of theosophical and other students, many of whom will be only too well aware of the time and labour often expended in tracing or corroborating particular facts in the standard books on the subject.

A close study of the Causal Body and the Ego functioning therein is of the highest importance to the occult student. In the right understanding

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and culture of that body and the scientific direction of the egoic life lies the key to his higher evolution.

Students who have not hitherto given particular thought to the Causal Body or studied the larger theosophical works on the subject, will be surprised, on glancing through this book, at the mass of detail available to them. And herein lies the peculiar value of this class of compilation: it throws out in bold relief a vast amount of information which was not known to exist; and even to the deeper student facts of profound interest which may have been overlooked in the course of extended study are linked together and presented to the mind under appropriate headings, and a comprehensive view is gained of any particular aspect under consideration.

Every possible phase of the subject is dealt with, and the section concerning the ego and his relationships is especially to be recommended as emphasising the necessity for a wide basis of understanding, of strengthening the link between the ego and the personality, and suggesting many lines of development to that end. The chapter dealing with the memory of past lives gives the requirements for successful investigation, and should dissipate entirely the too sanguine expectations of the average medium and crystal gazer.

The numerous diagrams in the book are extremely helpful, and the volume should meet with a warm welcome.

HERBERT ADAMS.

THE STORY OF THE SANCTUARY. By Vera G. Pragnell. Published by The Vine Press, Steyning. Price 3*s*. 6*d*. net.

THIS attractive little volume, written at the request of the increasing number of friends of the Sanctuary, is full of deep truths and of practical suggestions, and is a sincere and truthful account of the writer's search for truth and of her efforts to put her theories into practice. She relates how, on the death of her father, she set out to reconstruct her life. She studied economics, etc., and tried social service, but was not satisfied (who is ?) and so set out in solitude to know and understand herself and Life. She had to overcome fear—fear of being forced to face herself, fear of solitude. But her hunger for knowledge and truth, Christ and the Love that conquers fear, found her, and inner harmony was restored. . . . A charming description is given of the little cottage she made an abode of peace and of work, with its ever-open door, its bench outside for the wayfarer, its simple little guest-room for any weary comer, and its cheerful workroom for the making of simple household goods. But the talk of a wayside man changed the direction of Miss Pragnell's thoughts and work: "Give a body money," he said, "and he gets drunk. Give him land and he makes a man of himself." "Not necessarily," comments Miss Pragnell, after four years' experience, but at all events he has had a *chance*. So Miss Pragnell embarked on the work which she here describes so faithfully and humorously, not omitting the various failures and mistakes every worker is bound to face.

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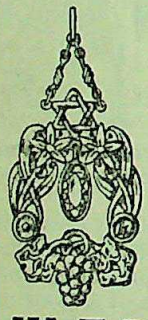

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the ground. Sanctuary Cottage itself is at the disposal of guests or of settlers while they are building, and of wayfarers. Gradually many activities are taking shape, for it is a very living, growing idea that lies at the root of all the activities. Folk-dancing is a joy, arts and crafts spring up, a school grows, campers come and visitors from many countries. Ideals are by no means always realised, and this sincere little book does not slur over mistakes and disappointments, but makes of them fresh starting points.

Naturally each individual must seek for his or her own work and life, but this is a most inspiring record of the forces one earnest person may start. "Its origin," she writes, "was that call of Christ to the individual heart . . . the basis of any true reform. . . . All the world would, surely, seek the Christ. But few will face Calvary. . . . 'Christ's one man saves the city' still holds good. It is enormously encouraging. But—it is a mighty challenge."

ROSA M. BARRETT.

SHRI RAMAKRISHNA. By T. L. Vaswani. Madras: Ganesh & Co. Price 8 *annas*.

SRI VASWANI, himself a spiritual leader in India, has written this brief account, embodying some of his lectures and talks on Ramakrishna and his message. Each time one reads the deeper teaching of these Eastern thinkers one is struck afresh with the fundamental similarity of the various religions. The phraseology and the superstructure may differ enormously, but the deepest truths are alike. The Eastern mind tends mainly to contemplation, to self-mastery and realisation, and the Western to the embodiment of truth in active service, to organisation. Humility and abnegation are the main tenets in the one; "I am among you as he that serveth" in the other. "The syntheses of all religions is the hope of the Future. It is India's message to the Nations. The different religions are different expressions of the One Divine Life," says Vaswani.

Ramakrishna realised Christ as the embodiment of Love, and saw God everywhere. "Let the householder," he said, "do his work with one hand and touch the feet of the Lord with the other." Again, "Everyone says, 'this is *my* land, *my* house' . . . but no one partitions off the Endless Sky overhead." "A broom-stick, unclean in itself, may yet sweep a little corner and make it clean." "You are not asked to run away to the jungle. . . . Be in the world; but do not let worldliness enter your hearts." . . . "Only that service is true which sees God in the poor and needy." Much, indeed, may be learnt from the thoughts of such a man.

ROSA M. BARRETT.

A PILGRIM'S FAITH. By T. L. Vaswani. Madras: Ganesh & Co.

THIS little booklet contains Sri Vaswani's reflections on such subjects as the Voice of Nature, the Philosophy of Silence, the Message of the Future, and so forth. Very beautiful are the thoughts. He paraphrases Ibsen's question, "Where would you look for your real self if not in the heart of one who loves you?" by saying, "Where would you look for your real selves if not in the Heart of God?" "Religion, to be real, should be new every day." He longs to see the East learning arts and science from the

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West, while the West needs to turn to the "hoary-headed East to learn her Ancient Wisdom, to develop the mystic sense, to recognise Nature . . . as a sanctuary of the Spirit . . . to grow in the spirit of idealism . . . to practise the presence of God in practical life." "In that day the Orient and the Occident may work together as comrades in the service of a new, brotherly civilisation."

ROSA M. BARRETT.

MAKING UP ONE'S MIND. By W. Roberts. London: C. W. Daniel & Co. Price 2s. net.

IN his Preface, Dr. Russell Gargill strongly recommends everyone to read this little, well-printed book, and "share with me the pleasure of the new and interesting vistas opened up."

In a series of discussions the writer, in very clear language, deals with the process of making up one's mind. In fact, he gives a simple introduction to the study of psychology, though that hard-worked word scarcely appears. He takes some concrete example, a chair or a book, and shows the ideas that gradually grow around that article. In speaking of mental processes, he says, "We do not know what the mind, of itself, is, we only know how it works." His reply to a query as to what is inspiration, is, "Inspiration is a term applied to that which is really not a mental process at all. It is the result of mental processes. In other words, it is an effect. Of itself it has no mental activity. . . . I conceive inspiration as the direct effect of the mind operating on the highest plane. In other words, it is the result of a tremendous sequence of associated ideas working at very intense pressure." The book is well worth attention.

ROSA M. BARRETT.

THE EVOLUTION OF THE WORLD AND HUMANITY. By Rudolf Steiner. London: Anthroposophical Publishing Co. Price 10s. net.

THE work of Rudolf Steiner does not make what is commonly cally *easy reading*. We may presume that his disciples themselves recognised a certain obscurity and stiffness in their Master's style, when they formed themselves into study-circles in which his various and voluminous writings were to be read and pondered over, and an earnest effort made to comprehend and assimilate his essential message.

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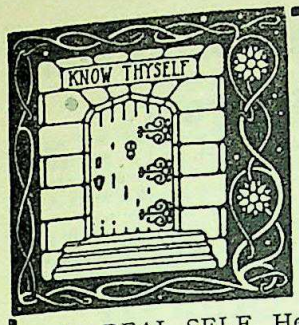

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admit that in the concepts which are the result of our ordinary life there is absolutely nothing that does not come from the outer world, from the observation of our senses." (Lecture I., Pages 8 and 9).

Many so-called mystics, Dr. Steiner reminds us, make use merely of their sense-impressions, transformed and disguised a little, to produce "mystical experiences." True union, a real and fruitful working part nership with the Universe, is not, in these days, to be so easily attained. In the course of these thirteen very remarkable discourses a sincere and original thinker has left, for the modern world's consideration, a plan of self-discipline and self-emancipation by which he believed that oneness *could* be attained.

We may not accept all the conclusions which he drew from the beliefs that, in his later years, he held so firmly; but we can hardly escape the conviction that "Steinerism" is a serious contribution to the world's thought. The book is one to buy rather than borrow; for it will not yield up its secret to the perfunctory or hurried reader.

G. M. H.

THE FUNDAMENTAL FACTS OF SPIRITUALISM. By A. Campbell Holms. London: The Psychic Press, 2 Victoria Street. Price 2s. net.

As Mr. Holms tells us in his brief Preface, he is the author of a more comprehensive work on spiritualism—*The Facts of Psychic Science and Philosophy*, and the present little volume is merely intended as a popular introduction to the subject; a guide, as it were, to beginners.

Though a very convinced believer, acting throughout as "Counsel retained for the defence," Mr. Holms does not show himself, in these pages, as a fanatic. He writes quietly and with a certain clarity, and the various little sections on such subjects as "Crystal Visions," "Psychometry," "Spirit Raps," "Fire-Tests," "Direct Writing," "Spiritual Healing" and so on, will, we think, be found both useful and interesting. There is an Appendix on the "Formation of Spirit Circles"—for which the writer acknowledges his obligation to Mr. J. J. Morse, sometime editor of *The Two Worlds*, and which makes an eminently suitable supplement to the more theoretic matter.

The printing and general *format* of the booklet will commend it to that large section of the reading public which, in more senses than one, prefers that its literature should not be of the over-weighty variety!

G. M. H.

LE GENIE CELTIQUE ET LE MONDE INVISIBLE. Par Leon Denis, Paris: Jean Meyer Editions. Price 10 francs.

THIS is an extremely interesting study of the Celtic genius by one of the most advanced of the modern French thinkers. M. Denis leads us from "Panceltisme," the symbolism of Ireland, Scotland, Brittany, Lorraine, and the Druids, to the idea of reincarnation and the religion of the Celts, with their sacrifices and conceptions of the death-mystery, and thence to the world of the spirit and psychic initiation. He finishes his masterly analysis with the Celtic influence in the French conscience and ends in a remarkable pæan, which reminds one forcibly of the mystic Druidic joy shout to the rising sun:

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"Lumiere de Dieu, venue toucher le sol de France, toi qui fus transmise par l'antique Druide, répands toi sur la creature et infuse dans son cœur les nobles vertus; dégage de ses sens les molécules matérielles qui obscurcissent son esprit et paralysent son essor vers l'infini. . . . O ma France bien aimée, respire cet azure fécond."

It is a true expression of that higher patriotism and that "vision without which the people perish." REGINA MIRIAM BLOCH.

BHAGAVAD GITA: An Exposition. By G. Vasant Rele. Bombay: Taraporevala Sons & Co. Price Rs. 4·12.

THE *Bhagavad Gita*, or *The Lord's Song*, together with the Upanishads, has been one of the inspirations of my existence. As a young girl I read the former in Sir Edwin Arnold's version, but perfect as the author of *The Light of Asia* was in his exquisite pictures of Buddha's life, he proved too poetical in his rendering of *The Lord's Song*. It was only when I had read Mrs. Annie Besant's unrhymed translation that I realised the full majesty and immutable beauty of the Sanskrit original. It was with some natural hesitation, therefore, that I approached Mr. Vasant Rele's volume; but this was quickly dispelled, for his book is a most serious, learned, valid and illuminating one, the fruit of the deep research of a scholar and a seer. There are two excellent illustrations. One is a complicated picture of the human *Asvattha* tree "with its roots above and branches below, known to be part of the organised physical body; desires are its leaves. He who knows it (its working) knows the knowable. This Asvattha has ever been the physical manifestation of the Absolute in this world of life. It attracts towards it the senses and the mind rooted in the nature around." The other is a comprehensive chart of the living body and its relation with the Divine, as depicted in the *Gita*, and its gradual ascent into the Absolute.

To read the *Gita*, accompanied by Mr. Vasant G. Rele's exposition, is a spiritual experience "far above rubies." REGINA MIRIAM BLOCH.

THE MOST IMPORTANT THING IN THE WORLD. By W. Stuart Leech, M.D. Chicago: The Occult Publishing Co., 1900 North Clark Street. Price $2.

IF one is prejudiced against his book at first sight, it is due to the poor drawings which illustrate it. This is a great pity, for they accompany the most valuable text it is possible to peruse. Dr. Stuart Leech is undoubtedly a rare combination of occultist and modern scientist. He is esoteric to a degree and, in simple, impressive language tells of the continuity of life and consciousness through sleep and death. Like the late Max Heindel, he is an American leader of the great Aquarian wave of thought and revelation upon whose crest our race now stands. He senses all the harmonies of Divine Truth, be they spoken by Goethe or Walt Whitman. He writes of the vibratory laws to which the stars revolve, the higher astrology, the Kundalini fire, the lotus of the brain, of astral healing and the Ray of Eliphas Lévi, the modes of slumber and death, and the interior stars or glandular centres which control this unexplored continent which we term a human being.

A wide public should peruse this spirited defence of the Veiled Truth at Saïs, whom scoffers and sophists have so long maligned and ridiculed.

REGINA MIRIAM BLOCH.

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(See also "Notes of the Month," *Occult Review*, July 1927, and "The Coming of Azelda's Golden Book," *Occult Review*, January 1928.)

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THE MORROW OF DEATH: A Treatise on the After-Life. By "Amicus." With Foreword by the Rev. G. Vale Owen. London: Rider & Co. Price 2s.

IN an explanatory note we are told how the Communications in this book were received. "The identity of 'Amicus' . . . is well established. He was, on earth, a minister of religion, and passed into spirit life about forty years ago. For a long period he has been our dear, familiar friend, as genuinely real to us as any still in the flesh." "And," adds the writer of the above statement (Mr. Ernest H. Peckham), "all profits which may accrue from its sale will be used in spreading the truth as to the life hereafter." It is a sensible and pleasing little book, therefore may it find many purchasers. It gives a simple, dignified and charming picture of the life which continues after the so-often toilsome battle of the earth-time journey. Not only is it convincing, but it resembles in many ways the assurances received by others also seeking light on the great question of the After Life. Many seekers whose minds have been disabused of the dreadful and extraordinary teaching of orthodox religion that we shall rise again some day, after the blowing of a trumpet, etc., and reappear in our erst-time physical bodies, will echo the statement made by "Amicus" that "the resurrection of the dead means man's emergence through the experience called death into a realm of his own making, into the circumference of his own selfhood—which selfhood, under the operation of the unerring law of affinity, gravitates and attaches itself to those like unto it."

The Rev. G. Vale Owen has written a sympathetic and attractive Foreword to the volume. We know, of course, that scientific psychical research is a necessity, but its cold and detached methods hardly make for soothing breaking hearts—but, for those who will, there is strength and joy to be found in a careful and thoughtful reading of the assurances of "Amicus."

E. K. HARPER.

MARY SCHWEIDLER: THE AMBER WITCH. By W. Meinhold. Translated from the German by Lady Duff Gordon, with an Introduction by J. W. Mackail. 6ins. x $3\frac{3}{4}$ ins., pp. xii: + 247. London: Humphrey Milford, Oxford University Press, Warwick Square, E.C.4. Price 2s. net.

READERS of the OCCULT REVIEW not already acquainted with Meinhold's really splendid work *Maria Schweidler die Bernsteinhexe*, in Lady Duff Gordon's fine translation, first published by Mr. John Murray in 1844, should certainly not miss the opportunity of securing a copy of this cheap reprint of it in *The World's Classics*.

Johann Wilhelm Meinhold was a native of Usedom, an island situated at the mouth of the Oder, where he lived the quiet life of a pastor during the first half of the nineteenth century. His *Amber Witch* not only stands out as an exceptional book on account of its style, but its subject matter is of great interest to the serious student of Occultism. Meinhold was a master of the chronicle-romance—one of the greatest masters of this literary method, second, perhaps, only to Defoe. By every artifice possible—an Introduction explaining the finding of an old and incomplete MS. without beginning or end, an archaic style, and one abounding in an infinity

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of minute detail, and, above all, by a most thorough historical knowledge of the period dealt with—Meinhold created so great an illusion of reality that his story was accepted as a contemporary account of a witch-trial, until the author himself revealed its fictional character.

But if the details of the story, which helped so greatly to produce this illusion, are untrue, Meinhold's imaginative story of a witch-trial remains, nevertheless, a true account, because based upon the widest possible knowledge of the subject. He reveals to us, as few writers have done, the terrible psychology of witch-mania, and shows how an innocent girl, once accused, could be regarded with detestation by those who ought to have loved her, because of fear—fear of unknown powers, which held man's thought in fetters and forced him to actions of the most diabolical character.

Meinhold's work is a work of genius. No more need be said.

H. S. REDGROVE.

THE NEW CIVILISATION. Four Lectures delivered at the Queen's Hall, London, in June 1927. By Annie Besant, D.L. Adyar: Theosophical Publishing House. Price, boards Rs. 1.4, cloth Rs. 1·12.

THIS book is the Indian edition of the work of the same title published in England by the Theosophical Publishing House, Ltd., and noticed in the OCCULT REVIEW earlier this year.

The two texts appear, except for some trifling emendations, to be identical. On page 8 of this new edition, a footnote is added, apropos of the classification of the Teutonic as the fifth sub-race, explaining that "The Mother-Race is often counted in with its daughter-races, and reckoned as one of them: then the fourth emigration becomes the fifth sub-race."

As intimated in the review of the English Edition, the lectures of which this book consists are thought-provoking in quality. They contain many statements of a debatable character, but, also, many undoubtedly true things trenchantly said. The present edition should serve to bring the book before a wider public, and is very appropriate in view of the many references made in the lectures to India and Indian thought.

H. S. R.

A CALL FROM THE PAST. By Mrs. E. de M. Rudolf. London: Daniel and Co. Price 7*s*. 6*d*. net.

THIS novel is a good example of that class of fiction which is inspired practically entirely by the hard, dry formative intellect, and hence it is exceedingly difficult to feel more than a momentary gleam of enthusiasm during its perusal. The plot is excellent, but the way it is handled is so lacking in imagination and atmosphere that the reader becomes indifferent both to the characters and to the events which befall them.

MEREDITH STARR.

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VOL. XLVII MARCH 1928 No. 3

NOTES OF THE MONTH

FROM the nomenclature of chemistry has been borrowed a term which, in psychological circles, serves to replace the word so largely popularised by Theosophical writers, to signify the process whereby the baser emotions are purified and raised to a higher degree of refinement. Both mean essentially the same thing, although the Theosophist may talk about "transmutation" while the psychologist may speak of "sublimation." It is true that the old alchemical term implies far more than the "sublimation" of the chemist; but, after all, from the standpoint of human nature, each is equally adaptable. In its physical sense, "sublimation" is a purificatory process on a parallel with distillation, and as such is peculiarly applicable to the refining and idealising of the personal dross with which, alas, the gold of human nature is so largely intermingled.

It is a pity, however, that the term has rather unfortunate associations with the psycho-analytical system of Freud; because the first impulse of the spiritually-minded occultist or mystic is one of aversion. The memory of fanatical "new psycho-

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logists" with blasphemous audacity attempting to psycho-analyse the Founder of Christianity Himself, still has power to cause a revulsion of sentiment in all decent-minded people. There is, of course, no reason why mystical and religious phenomena should not be the subject of examination, classification, and perhaps explanation in the light of physical science. While consciousness is embodied in physical form, all psychological processes, from everyday thinking to the rarest and highest mystical insight, must have some basis in physiology.

BASES OF KNOWLEDGE.

It will be remembered, indeed, that some of the Eastern systems of yoga definitely seek, by inducing physiological changes, to awaken forces within the nervous system which shall result in an illumination akin to that of the mystic. There is this difference, however—the Eastern philosopher, while working on the physical body, regards this merely as a vehicle for the manifestation of the immortal Spirit; while the Western psychologist tends to mistake the effect for the cause, and to interpret every manifestation of religious or other genius as having its origin in some pathological condition of the nerves or body.

Western Science generally is severely handicapped by an incorrigible materialism. No exception can be taken to the application of the method of science to the investigation of mystical phenomena. The many writers on mystical philosophy within the Roman Catholic Church have already done much work in the way of classification; while the epoch-making researches of the late Professor James, embodied in his *Varieties of Religious Experience*, bear witness to the fact that this work can be done without casting any shadow of irreverence or disrespect on the beliefs of others. It is when religion falls into the hands of self-satisfied and complacent Freudians, who fail to see in examples of mystical genius such as Jacob Boehme, for instance, little else than psycho pathological manifestations, and who cannot perceive anything anomalous in the attempt to psycho-analyse Jesus Christ, that a protest seems to be called for.

With such reflections in mind, it was not without misgivings that we approached a reading of one of the most recent additions to the literature of religious psychology, by Professor Sante de Sanctis, entitled *Religious Conversion*.* A disagreeable preponder-

RELIGIOUS CONVERSION

* London: Kegan Paul. 12s. 6d. net.

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ance of references to Freud was noticeable. Nor was the subtitle of the book reassuring, since it is described as "a bio-psychological study." Fortunately the reader is to some extent disarmed in the early pages of the preface, where the author offers a personal explanation of his reasons for writing the book.

"The theme of the present work" (he says) "was not deliberately chosen. It arose from incidental motives, though powerful ones: a certain sympathy for the neglected or mal-treated arguments of men of science; William James's celebrated lectures on *Varieties of Religious Experience* in 1905; the famous Congress of Religious Psychologists at Geneva in 1909; the writings of Professor Flournoy; an interest in the stimulating theories of Freud. The material was slowly but constantly accumulated on my shelves, without any idea of publication. . . ."

After much reading and thought on the subject, extending over a period of some four or five years, the idea of the book began to assume definite form, and the early chapters were commenced in 1921.

"When the book was finally written," Professor de Sanctis continues, "I began to ask myself if I were obeying some spiritual need in making a study of religion from a biological viewpoint. I had to explain why I had spent so much time in long and laborious reading, and in patient reflection, on a theme so restricted as conversion; while I recognised how little I had added to the literature of the subject.

"I came at length to suspect that my subconscious self had taken over the direction of my pen and my thoughts. I re-read the eight chapters of my manuscript to discover if my brain had been playing me some trick, but I still found the theme was not one which moved me especially.

"Here it should be explained, however, that religion in general cannot fail to interest all who are capable of rising above the pitiful sordidness of daily existence. In these times of moral confusion, of hectic search for every form of physical enjoyment, of an arrivist and overweening science, it is only persons of callous spirit who cannot feel the enchantment of those regions of the soul in which goodness and idealism rule and inspire us to struggle against vileness and scepticism. There are moments, even long periods, when we thirst for something Ideal to raise us above all controversy, when we feel the need to close our eyes from the contemplation of brutality and injustice, and to take refuge in our innermost sanctuary. Whoever

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has not had such experiences can never feel the spirit of religion, or enjoy the poetry of goodness and the passion for life and humanity."

With delightful candour, however, the author puts it on record that "so absurd an idea as to constitute myself the defender of morality and religion never entered my head."

Although contending that the psychologist dealing with religion is under no obligation to make any intimate personal confessions of his own inner attitude, we are indebted to Signor de Sanctis for the following significant revelation :

"Every attempt to plumb my unconscious self was in vain. How often is the restless human mind incapable of comprehending itself? Consciousness exhausts itself in contradictions. Those individuals suffer keenly who, without being sceptics, oscillate between an unwelcome conviction that the reason cannot explain everything and an inability to believe by an act of will; who, whilst following the hard path of duty, disregard all those profound inner urgings which they consider irrational, and turn towards science for the satisfaction of their desires on a different plane.

"After re-examining all possible motives, I decided that my true motive for publication was that as a rule my scientific colleagues of the laboratories and hospitals ignore religion. They will continue to ignore it so long as it is defamed in writing, in lectures, and in conversation, even though it is still—traditionally—practised. This is an evil, for there comes a moment in every life when the questions will be asked: Can God be found by an act of pure thought; or in the energy by which the universe is moved; or in what transcends nature and the human spirit? Why is it that faith, to all appearances a thing so puerile, should in actuality be so powerful? Is rational knowledge enough to live by? What are we, and whither are we going? Why do we secretly feel that duty and love to our neighbour are right? Here are questions that have been put to me by colleagues in intimate conversations and in moments of sincerity."

A SYMPATHETIC APPROACH

It will thus be seen that on the whole the Professor brings to his task not only a scientific and unbiassed mind, but a genuine spirit of sympathy, far removed from the sneering cynicism of the avowed sceptic on all matters concerning religion and the inner life. If he expresses a disinclination to

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make religious psychology "a paladin of 'grace,'" the sentiment will find a responsive echo in the heart of many a reader otherwise religiously inclined. Many earnest souls find it difficult to accept the idea of divine Grace, in spite of the fact that it is a reality to which the mystical life is constantly bearing witness.

Before considering the central fact of conversion, *i.e.*, sublimation, and the causes leading up to it, Professor de Sanctis makes it pretty obvious that while he is willing to concede that the theories of Freud have an indefeasible right to a place in contemporary psychology, and that no modern student of the subject can afford to ignore them, he is by no means prepared to accept them without definite reservations.

"We shall have frequent occasion," he writes, "to refer to the ideas of Sigmund Freud, because we are convinced that to-day no one can undertake any work in individual psychology without seriously considering his theories. This does not necessarily involve the application of psycho-analysis in any partisan spirit to the psychology of religion; nor does it necessitate ignoring the work of Freud's predecessors, Janet or Paulhan, or the researches of his epigones."

Àpropos of psycho-analytic practice, it is interesting to note the author's comments on the difference between the methods of applying it and his estimation of their respective values.

"Psycho-analysis applied to the individual proceeds from his behaviour (his gestures, conversation, the accounts he gives of his dreams, etc.) to the psychological motivation of that behaviour—a motivation which, whenever possible, is verified by the conscious testimony of the individual himself, while being interrogated. The psycho-analyst, after the verification, bases his findings on the psycho-analtyical interpretations which are fundamentally doctrinaire; that is to say, informed by a certain set of general ideas, which, although originally founded on empirical observations, have to-day almost assumed the authority of principles. Everyone will agree that this sort of application of the psycho-analytic technique, though dangerous, is legitimate and full of promise.

"On the other hand, the application of this method to the investigation of the unconscious mind of a people, through the psycho-analysis of its ritual, its ceremonies, its behaviour, its customs, and by means of the study of its cultural history, and so forth, is only a tacit application of the results of individual analysis to race psychology; an interpretation of external facts,

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based upon the experience drawn from the psycho-analysis of a few individuals, and availing itself of easy generalisations."

Reverting to the main thesis of the book, a preliminary survey of the predisposing causes of conversion, and the various forms it may take, leads by logical stages to the question of the psychological aspect of the process itself. After enumerating the multifarious types of conversion, Professor de Sanctis confesses that :

FACTS WHICH ELUDE THE PROBE

"In enumerating the external and internal factors of conversion, and of the reactions of the consciousness of the converts, we have only touched on the surface of our theme. In the convert there is, however, something more profound, which the psychologist must search for in the roots of life itself."

It is refreshing to discover a scientific writer sufficiently sincere to admit that there may exist within the depths of the human soul forces of the nature of which contemporary psychology is unaware. It is not impossible, surely, that this "something more profound" may be the very "grace" about which our author is so much in doubt, working in the region of the "unconscious."

This latter term is not used by Professor de Sanctis as synonymous with "subconscious."

"We adhere," he says, "to the term 'subconscious' in spite of the objections of the psycho-analysts, including Freud. Subconscious is a term which not only indicates the level of consciousness and implies the possibility of all the contents of the subconscious mind eventually becoming conscious in their turn, but at the same time the term subconscious suggests the conception of the primacy of the activity of consciousness. In fact, for us, consciousness is the recognition of old and new situations, or of former conscious or subconscious experiences. . . .

"But the term subconscious also possesses another merit. It implies the idea that the conscious and the subconscious are indissolubly linked together, and are in continuous intercommunication. This conception finds strong support in the anatomy, histology and physiology of the nervous system. The conscious and subconscious—or as others call it, the unconscious—are not two separate stores of contents, nor are they two different fields of action. . . .

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"The term unconscious, on the contrary, clearly implies a negation of such continuity of intercommunication, and tends to emphasise the conception of an unconscious personality, in the pathological sense, or of the 'subliminal self' of Myers."

In the light of this definition the full force of the following paragraph at once becomes apparent:

"I believe that much of the recent success of the theory of the unconscious, or the subliminal, in the religious sphere is due not to its clarity but rather to the satisfying explanation which it offers of the convert's sense of detachment, or of his certainty that he is dominated by, and even subjected to, a force external to himself. The doctrine of the unconscious was suggested by the descriptions of the mystics themselves; and the psychologists who cannot accept transcendence as such, adhere to it with enthusiasm as a less compromising explanation than that of 'Grace.' Numbers of Catholics, especially the Modernists, do not object to this view, because it is an admission that 'grace' does not operate upon the rational faculty, but only upon the unconscious."

APPROACHING THE OCCULT VIEWPOINT

If we are to accept the views of our author as indicative of the trend of contemporary psychological theory, it may not be long ere we may find the more rational division of the field of consciousness into sub-conscious, conscious and super-conscious becoming general. It seems, to the lay mind at any rate, difficult to understand how modern psychology manages to evade this evidently natural division. Taking the normal consciousness as the base line, all that falls below the threshold is of the "sub-conscious," while all that invades it from above is surely adequately described as emanating from the "super-consciousness."

The admission of Professor de Sanctis that while adopting the conventional psychological nomenclature, he "does not renounce the conception that the human psyche is a form of activity *sui generis*, regarding whose essence and origin the science remains, and should remain, entirely agnostic," is not only a testimony to the independence of his outlook, but a promise of sure and steady development of the science of psychology in the near future.

One of the most interesting sections of Professor de Sanctis's work is that devoted to a consideration of the nature and action

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of the process of "sublimation." "Certain fanatics," he points out, "seriously believe that the whole of the new psychology originated with Freud (in whose system the term figures largely). Sublimation, on the contrary, is a word of considerable antiquity, and still older is the conception it crystallises. *Sublimare* in Latin and Italian means to elevate by the action of an internal force."

The study of sublimation in its psychological sense is largely due to Freud. With him it becomes a specific process. The elements of the sexual instinct, according to him, are characterised by their transmutability from a sexual purpose to a more remote and higher end. "Sublimation, as a matter of fact," comments de Sanctis, "is a conception which to-day is generally accepted in the Freudian sense."

Fearing lest his leaning towards the theories of Freud should give rise to the impression that he sees in the libido the psychic product of the sexual instincts and nothing more, our author alludes sympathetically in passing, to the views of Jung.

"According to Jung and his followers, the material of sexual representations can be utilised to create the highest ethical and religious interests. But this does not necessarily imply that the force of the sexual instinct has been transformed into asexuality. Rather, these complexes are from the first more highly refined . . . and are readily interwoven with abstract thoughts which are rather in the nature of ethics or of religious mysticism. . . .

"I do not intend here to discuss the opinions of the psycho-analysts. I confine myself to the observation that Jung with his arguments combats the specific significance of the libido by tracing its deeper current; and that his exploration is sound can be seriously upheld."

SUBLIMATION

While the Freudians invariably regard sumblimation as a process of the unconscious, de Sanctis rightly insists that sublimation is a voluntary and conscious process, operating by means of a conflict or struggle which, if it begins imperceptibly, at length becomes voluntary.

"Renunciations, temptations, conflicts, and even 'falls from grace,' are incontestable proofs of this, since it is in such situations that the consciousness can recognise the antagonism between the opposed sets of desires and the two conflicting courses of action, and in repentance can estimate defeat, as in deliberate renunciation it can value the victory."

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That sublimation has a physiological basis, however, in no way negatives the fact that it is of spiritual origin Whence comes the motive power for this incessant struggle between the lower and the higher, a struggle which characterises the whole course of human existence ?

Certain misguided occultists, perceiving the connection between the sex force and spiritual development, and realising that chastity is enjoined as a *sine quâ non* in the case of any real progress, become enamoured of the practice of "conservation." Absolute and entire conservation follows as an effect of true spiritual unfoldment, and cannot be attained by mere repression. The only hope of success lies in idealising and sublimating every motive, every thought, and every feeling. This can only be done by a life of unremitting endeavour to become "an instrument for the Divine hands to work with," a life of utter consecration. Sublimation is as possible in married life as in the life of the recluse. Everything depends upon the thoroughness of the sublimating process. The endeavour to save and hoard the sex force like a miser is in the end futile ; for unless it can be sublimated or transmuted it can only react harmfully upon the physical health.

IN THE ADYTUM

When, however, the refined magnetic essence is consciously (or unconsciously) offered in glad surrender to the Divine, Whose presence by degrees rises more and more brightly out of the darkness of the "unconscious," then, and only then, the thrill which Jacob Boehme refers to as the "dance of the holy Sophia" will be a sign from above that the pure worshipper has found favour in the eyes of God. If the aspirant is strong enough the Secret Power will be awakened, and the union of the male and the female will take place within. Then, when Kundalini is aroused, will total chastity become a possibility but not before. Those who regard the most sacred and most secret power in the human body as merely a means of opening the psychic faculties should be warned that they stand in danger of desecrating the temple of the Holy Ghost. As the Divine Sophia says to the regenerate soul : I here quote from Jacob Boehme :

"Afford thou the essence of fire, and I will afford the essence of light, and the increase. Be thou the fire, and I will be the water, and thus we will perform that in this world for which God hath appointed us, and serve Him in His temple, which we ourselves are. Amen."

G

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"WAS 'H.P.B.' A CHARLATAN?"

It is not often that we have the pleasure of welcoming a new work from the pen of William Kingsland. He is a careful and painstaking writer, who does not rush thoughtlessly into print, so that his Critical Anaylsis of the 1885 report of the S.P.R. on the phenomena connected with Mme. H. P. Blavatsky is worthy of the most serious consideration.

It is a matter of regret that the remainder of the space at my disposal forbids more than a brief allusion to this able vindication of H. P. Blavatsky, as against the imputations embodied in the Hodgson report of 1885. We intentionally refrain from designating it the "S.P.R. Report" for the following reasons, which Mr. Kingsland classifies by way of introduction to his detailed defence.

(1). The S.P.R. never investigated the phenomena.

(2). It delegated the work to a Committee.

(3). The Committee never investigated the phenomena.

(4). The Committee delegated the work to Mr. Hodgson to investigate the evidence for phenomena which had taken place years previously.

(5). Mr. Hodgson, therefore, did not investigate the phenomena.

Consequently "the phenomena connected with the Theosophical Society" were never investigated at all! No direct evidence is brought forward in any single instance by the direct witnesses for the "prosecution"—the Coulombs.

"We lay our finger here," says Mr. Kingsland, "on what is perhaps the decisive factor which would cause us to discredit totally the evidence and statements of the Coulombs. It is this: According to Mr. Hodgson, almost everyone at Theosophical headquarters appears to have been implicated in some way in a conspiracy to defraud. It would appear to have been a sort of mutual deception society. . . . How is it that out of this army of confederates, not a single one comes forward to support the statements of the Coulombs? Not merely so, but Mme. Coulomb in her published statement does not even mention anyone as being implicated in their deceptions."

Perhaps, however, the most striking suggestion in the book is that put forward by the author himself. May it not be, he conjectures, that the world at the time of the Hodgson report was not *ready* for the official recognition of occult science? There

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is evidence and to spare that there may be such a thing as the premature birth of knowledge. Most of my readers will recollect the striking article by Sir Kenneth Mackenzie on this subject which appeared in this magazine some months ago.

Whether or not the Society for Psychical Research ultimately finds it possible to modify its attitude as expressed in Hodgson's utterly prejudiced report, the fact remains that, in spite of such official non-recognition, the teachings of H. P. Blavatsky, as embodied in her phenomenal treatise on *The Secret Doctrine*, have made themselves felt not only in the extraordinary and world-wide dissemination of Theosophy as popularised by her disciple, Dr. Annie Besant, but have left on many branches of modern science and philosophy traces of their influence. The uncompromising materialism of H.P.B.'s time has slowly given way to the silent pressure of the deeper view of the nature of the cosmos as so startlingly put forward in the works of this mysterious and puzzling personality.

In view of the letter over the signature "A," which appears in the correspondence columns of this issue, it may be as well to draw attention to the distinction to be drawn between the vindication of the memory of one of the pioneers of contemporary occultism, to which Mr. Kingsland has so ably contributed his share, and the more potential letters centring round living personalities. There are, as my esteemed correspondent suggests, far more urgent matters than this calling for attention at the present time.

THE EDITOR.

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FATAL DREAMS

By ELLIOTT O'DONNELL

THE not infrequent announcements in the papers that so-and-so died in his sleep of heart failure makes me wonder if the actual cause of so-called syncope during sleep is invariably physical—blood, for example, pressing on a very much worn-out valve or muscle and causing it at last to give way and burst, or some other equally natural factor that might have produced the same result during the hours of wakefulness—or whether the cause of death lies, at times at least, in something far more subtle and complex, something that may, indeed, be partially or not at all physical.

I am thinking, when I pen these lines, of dreams which are popularly termed nightmares. Now there would seem to be little doubt that obstructed respiration combined with indigestion does very often produce an aggregate of painful sensations in the alimentary canal, which, in their turn, affect the brain to such an extent that alarming and unpleasant dreams are the result; but is this always the case?

May there not be some unpleasant dreams which owe their origin to something quite outside the Known and Material; in other words to the Superphysical? Many years ago, when I was sojourning on the Pacific Coast of North America, I had an experience which made me feel quite certain the Unknown does occasionally influence the sleeper. It was in this wise. I was staying for a while in a small settlement at the foot of a spur of the Rocky Mountains. I often used to go for long rides, generally after cattle, into the neighbouring forest, and on one occasion, having been obliged to leave the main track in pursuit of a very troublesome bullock, I succeeded in very effectually losing my way. As a rule, when I was in this kind of predicament, I relied on the sagacity of my horse to put me right, but on this occasion the resort failed, the animal having only recently come into the possession of my friends and being, in consequence, but little acquainted with those parts. The darkness of the forest, the silence and utter solitude of the place, and the indistinct images of the trees, which in the gloom assumed strange and grotesque shapes, had a very disquieting effect on it, causing it, every now and again, to shy and show a marked disinclination to proceed any further. I was at my wits' end to know what to do, and had come to the conclusion I had better tether it to a tree and

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lie down beside it, when a broad stream of moonlight, pouring through a wide gap in the foilage overhead, showed me a tumble-down wooden hut standing close beside an isolated tree, which looked as if it had been blasted with lightning. I had not time to observe more just then, for my horse shied with such abruptness that I was pitched right out of the saddle on to the ground. Fortunately I alighted on a bush and escaped with no worse injury than a few scratches. To my infinite dismay, however, I found my horse had decamped, and the sound of hoofs growing momentarily fainter and fainter, convinced me that attempt to overtake him would be hopeless. What was I to do? Wander on and, perhaps, get much further from the right track, or stay where I was and wait till daylight? The last alternative appearing to me as the most sensible, I chose it, and glancing once again at the hut I decided to take shelter in it for the night. It was a very derelict affair, the roof and floor in holes, the door hanging on by one hinge, and the solitary window-frame devoid of glass. There was no furniture saving an old wooden chair with half a leg and a rusty, much-battered pail with the bottom off. A pile of débris of every description, broken glass and crockery, kettles minus their spouts, and saucepans minus their handles and caked with rust, lay in one corner, and in the other a quantity of brushwood, which no doubt had served as a bed for some poor wanderer like myself. Wretched as the place unquestionably was, it seemed dry, however, and being very tired I lay on the brushwood and was soon fast asleep. I was presently conscious of strange noises, murmurings and wailings, at first very gentle and far away, but which gradually drew nearer and nearer, increasing in volume all the while, till they eventually sounded close beside me, and resembled the groanings and shrieking of some poor woman in the very direst mental and physical agony. Then I suddenly realised it was the wind, and that a great storm was in progress blowing through the tree-tops and whistling and howling round the hut with demoniacal fury.

Occasionally a blast, bigger than any of those that had preceded it, blew the crazy door wide open, and into the room, from the blinding darkness of the hell outside, glided a tall figure, swathed from head to foot in black. Close at its heels followed another similarly attired figure, and behind that a third, and so on, and as they each crossed the floor past me, I recognised in their white-set features the face of some dear relative or friend, long passed over. When they had all solemnly and silently paraded through the hut, disappearing through the wall facing

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the entrance, there was a slight pause, and I became conscious of the advent of something indistinct and shadowy, all the more alarming because it had no definite shape or form. I got the impression, however, that it was a dark, yellow thing, spotted like a lizard's belly, with a grotesque and very terrible head, and that it was walking at a measured tread with long outstretched arms. A cold, pestilential atmosphere, under which everything shrivelled and grew rigid, accompanied it, and I heard it whisper, "Yes, I am Death, you must join the rest; there's absolutely no escaping me." I felt myself fainting, my sight grew dim, my hair rose on end, and—I awoke in a paroxysm of terror and literally sweating with fright.

For some minutes I lay absolutely still, not daring to move hand or foot, and hardly able to realise it was only a dream, so extremely vivid had it all seemed, and then gradually my fear gave way to a kind of ennui, and something sharper and more poignant than ennui as well. I became filled with a loathing for everybody and everything, but more especially for myself, and this last sentiment became at length so acute and utterly overpowering that I sprang up and rushed out of the hut. The dawn had already broken, and its grey light revealed to me a horseman threading his way along a narrow, winding path, about sixty yards distant. Hearing me halloo, he halted, and on his turning round, I perceived, to my joy, that he was someone I knew from the settlement. When I told him where I had slept he at once pointed at the tree by the hut and said, "Do you see that tree? It is known round here as the suicide tree, because several men who have occupied that hut have been found hanging on it. Mebbe if you'd stayed in it much longer you'd have done the same."

"Mebbe, I would," I replied, and I thought of my dream.

In the sixties of the last century there was a strange case of suicide resulting from a series of dreams at Bromley. The victim was a widow called Gosling, generally regarded by all who knew her as a thoroughly normal woman, happy and genial, and at the same time practical and business-like; in fact, the very last person to suffer from delusions. Well, quite suddenly she took to having very harrowing dreams about her sailor son to whom she was greatly attached. She saw him lying dead, half submerged in a pool, amid slimy rocks and seaweed, on a gloomy, desolate beach, and heard his voice in accents of indescribable agony imploring her to join him immediately in the Great

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Unknown. These dreams made a great impression on her, for she was convinced they were due to supernatural agency, and after enduring them for some days, she finally resolved to take her life. With this end in view she left her home one Friday evening, and going to a part of the river Lea, known as Limehouse Cut, threw herself in and was drowned. It was subsequently learned her son was not lost at sea, so the voice she had heard calling could not have been his, unless it was a case of telepathic communication between two sleeping brains. Had he dreamed he was dead and called to her in his sleep, and had she also in her sleep received the message telepathically, or were the dreams wholly due to some diabolical superphysical agency, and very possibly associated with the house in which she was living? It is assuredly a debatable problem.

Sometimes, and, perhaps, not so rarely as may be thought, deeds of violence actually occur during sleep. Here is an authentic instance. In the early hours of the morning of May 23rd, 1844, William Sexton, son of the then landlord of the White Hart Inn, Ampthill, dreamed he was walking along a dark and gloomy street in some large town, when a tall and sinister-looking policeman suddenly emerged from a doorway and said, "Come along with me, I'm going to put you in the stocks." Horribly scared, William bolted, and the policeman, with loud cries of "Stop!" at once pursued him.

Never was there such a chase. First down one street, and then another, on and on they tore, their feet creating the most appalling echoes as they pounded their way over the hard cobble-stones. Sometimes the policeman seemed on the very verge of overtaking William, and then William, with a superhuman effort, would spurt ahead again and leave his pursuer far in the rear, only, however, to be overhauled again and all but captured. And so repeatedly, till William at last got thoroughly exhausted. A voice then whispered in his ear that anything was preferable to capture. "Think what a disgrace the stocks would mean to your family. Think of your own shame and the pain and insults you would have to endure. Think of all this and for God's sake don't let him overtake you."

William felt something hard and cold slipped into his hand. It was a razor, and in a frenzy of despair he slashed himself with it. The pain awoke him. Springing out of bed in horror, he rushed to the nearest room and succeeded in explaining what had happened, but before assistance could be procured he died. And

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all through a dream. What prompted it? Some purely physical cause, something William had eaten late at night, and which not being properly digested weighed heavily on his stomach causing painful sensations in the alimentary canal, these sensations, in their turn, influencing his sleeping brain? If this be so, what a diabolical vengeance on the part of outraged nature! Or, once again, was the Superphysical wholly responsible for the dream? Had William in some strange manner attracted to him the horribly malignant side of the Unknown? Was the house or room in which he slept haunted by it? The vividness of the dream inclines me to the latter theory.

More remarkable than either of the cases I have quoted is that of William Wright. One morning in 1835, William Wright, a shoemaker, met one of his friends called James M'Levy in Fountain Close, Edinburgh, and asked him if he believed in dreams. On M'Levy saying "Sometimes," Wright told him he was continually having a very vivid dream about a mutual acquaintance of theirs named James Imrie. He dreamed, he said, that he and Imrie were arguing quite pacifically, when he suddenly observed an expression, which he could only describe as hellish, so utterly evil and malignant was it, come over Imrie's face, and before he could put himself on his guard Imrie snatched up a knife and stabbed him. "You ken full weel," he added, "what gude friends I and Jamie hae always been, and I'm loth to confess it, but ever since I hae had those dreams and seen that expression, which can only come from the Deil himself, it's so ugly, I am afraid of him, and that's God's truth." M'Levy told him he was sure there was nothing in it, and that he must not allow his mind to dwell on such a thing. The two men then parted.

The following day, at just about the same time, M'Levy chanced to pass through the Close again, when there were loud cries of "Murder!" and Wright came running out of a neighbouring house with a bloodstained knife in his hand. Much alarmed, M'Levy asked him what had happened, whereupon Imrie said, "I've killed him; and it was all through that cursed dream."

He went on to explain that he had the same dream again the preceding night; it had been even more realistic than any of the other dreams, and he was still thinking of it, when he met Imrie. They adjourned to a public-house and were engaged in an argument about Socialism, when he suddenly saw that same hellish expression he had so often seen in his dreams begin

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to form in Imrie's face. Making sure Imrie was about to stab him, he had caught hold of a knife lying on the table by their side and struck at him. "Understand," he added with tremendous earnestness, "it was in self-defence, mon, for had I nae stabbed him, he would hae stabbed me." Imrie died some hours later. At the inquest and subsequent trial Wright told his story of the dreams, and the Court was so impressed that the capital charge was dropped and he got let off with a term of imprisonment for manslaughter.

Here is a case, then, strictly authentic, of a normal, rational man—no suggestion was made at the time of the occurrence that he was otherwise—being driven by a series of haunting dreams to an act of homicide. Could such dreams owe their origin to any other than a diabolical superphysical agency?

Unhappily there is reason to suppose that dreams of this description are not uncommon. Only the other day I read a case in a South American paper of a man accused of murdering his room-mate by stabbing him during the night. He admitted the deed, but declaredmost emphatically he wasmorally innocent, since he was sleeping when he killed the deceased. He dreamed, he said, that his friend suddenly got up and attacked him, and it was in sheer self-defence that he picked up a knife and struck a blow with it. The Court, paying no credence to his story, found him guilty, but who can say for certain that he was not speaking the truth, or deny positively that he was influenced in what he did by some malign spirit agency?

Before leaving the subject of what I may term homicidal dreams, that is to say, dreams which are directly responsible for suicide or murder, let me quote just one case, more remarkable than any of those I have mentioned, inasmuch as contrary and opposite dream-influences were undoubtedly at work. One morning, in a village in the Midlands, a certain Col. Harper and his wife sat at breakfast, with the butler, a prematurely-old man, in attendance. The idea suddenly coming to the colonel that it would be nice to have his pretty niece Effie Harper to stay with them, he made the proposition to Mrs. Harper, who readily fell in with it.

During the conversation the Colonel and his wife made several allusions to Effie's wonderful diamonds, a family heirloom.

Breakfast over, Mrs. Harper wrote to Effie, and preparations were at once set on foot for her forthcoming visit, when a letter was received from her, saying she was very sorry she could not come.

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She did not give the real reason, which was this: The night she got the invitation, she had a peculiarly vivid dream. She thought that, aroused by something, she started up in bed in time to see the handle of the bedroom door give a sudden turn, and the door slowly open. There then crept into the room a man, clad only in shirt and trousers. The moonlight pouring in a broad white stream through the window facing the door, she could see him with startling distinctness. He was bald, with white hair hanging in coarse, shaggy straggling locks over large, projecting, wrinkly ears—a man prematurely old, with a very sloping furrowed forehead, an ill-shaped head and bent shoulders. The white face wore an inexpressibly evil and repulsive expression: evil and repulsive in the cruel, prominent, pale-blue eyes, gleaming from under shaggy eyebrows; evil and repulsive in the flabby, shapeless, sensual lips; evil and repulsive in every line of the head and in the massive, wolfish jaws. In one hand he held an ordinary table-knife with a white horn handle, the blade of which, worn to a point like a dagger, and showing recent signs of being sharpened, shone and glittered in the moonbeams. Petrified with horror, Effie watched him advance stealthily towards her, his light sinister eyes fixed on hers with a deadly stare. Nearer and nearer he came till he was close beside the bed, when, with a horrible smile of exultation, he raised his knife ready to strike. With a wild shriek of terror Effie threw out her arms to ward off the blow and—awoke. The dream, which for some reason or other she could not help associating with her impending visit to the Harpers, so upset her that she decided not to go, and, despite the remonstrances of her parents, who thought it was all very absurd, at once wrote to her relatives to that effect. Several months later, however, on the Harpers inviting her again, she yielded to the persuasions of her mother and went. At dinner that night a remarkable scene ensued. No sooner had they all sat down and the butler approached her with a plate of soup than she gave a loud scream and fainted. On recovering, she told the Harpers of her dream, and declared that their butler was the exact counterpart of the man she had seen in it, the man with the knife. The Harpers merely laughed and told her it was all imagination. Some hours later, long after everyone had retired to rest, the whole household were awakened by frantic screams from Effie's room, and on Colonel Harper rushing to see what was the matter, he found Effie engaged in a desperate struggle with the butler, who was endeavouring to stab her with a white horn handled table-knife. The colonel

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speedily overpowered the ruffian, who, looking terribly white and haggard, made the following confession. He said that ever since he had first heard the talk of inviting Miss Harper to stay in the house, he had been haunted by a dream, always the same dream, in which he saw her lying in her bed with the diamonds he had heard so much about flashing and sparkling round her neck and on her breast. The sight fascinated him. He felt he must have them at all costs, even if he risked body and soul in the attempt. He tried to fight down the desire, but it was of no avail, each successive dream only increasing it ; and when he saw Miss Harper at dinner with the exact counterpart of the diamonds of his visions round her neck, flashing and sparkling with the same wonderful and extraordinary lustre as he had seen in his sleep, he made up his mind to murder her.

That was his story, the story of a dream, or rather dreams, that tempted to robbery and homicide. He was not punished, at least by no earthly law, for before the Colonel could summon the local police he had died—died of long-standing heart disease. As Miss Harper had never seen her uncle's butler in the flesh, nor known, in fact, there was such an individual till that night at dinner, when the mere sight of him caused her to faint, can there be any doubt but that her dream was sent as a warning by some power or powers on the Other Side interested in her welfare ? And if the Supernatural be held responsible for her dream, why not for the dreams of the wretched butler, too ?

So far I have only touched on what I may term homicidal dreams, that is to say, dreams that tempt either to suicide or murder ; but there are other kinds of fatal dreams—dreams that induce vice and wholly and utterly demoralise. For example, I see, on turning over my correspondence, that those who sleep in a certain room of a house in Gloucester run the risk of taking to drink through the dreams they experience there. My informant declares that this has been the case with person after person. Men and women, absolutely temperate before they slept in the room, have yielded to a sudden mania for drink, and have, one and all, attributed their downfall to the pernicious influence of certain dreams It was the same many years ago with a tree in Hyde Park. "Do you see that elm, guvernor?" a tramp once remarked to me, indicating with a sweep of his grimy hand a tall, isolated elm. " Don't sleep anywhere near it if you value your blooming soul. Before I was like this "—and he cast a look of disgust at his rags and tatters—" I slept

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under it several nights in succession—I was looking for work at the time. I am, or rather I was, a waiter, and as a result of what I dreamed I took to vice, sinking lower and lower till I finally become what you see me now. And believe me, guvernor, I am not the only one as 'as 'ad that hexperience. If ever anything is 'aunted, that there tree is, 'aunted by dreams, and regular bad 'uns."

TE DEUM

By PHILIP HARRISON

Thank God for every bird that sings,
For every flower and every leaf,
For every happy hour that brings
A present joy to balance grief.

Thank God for every day that's born,
Thank God for every day that dies,
For all the promise of the morn,
And all the peace of evening skies.

Thank God for courage to endure,
For those brief dreams the years have killed,
For faith that knows the end is sure,
For hope that sees the aim fulfilled.

Thank God for Life and all it brings,
Thank God for Love, which is Life's breath,
Thank God for all these many things,
But, most of all, thank God for Death!

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THE THREE LAWS OF FREEDOM

By MICHAEL JUSTE, Author of *The White Brother*, etc.

EVER since the mind of man flamed into consciousness, there has been, at some period of his life, a certain altitude he has attempted to climb, a height looming clearly in the days of persecution, and attained to in the days of happiness, a height surrounded by an atmosphere of perpetual spring, lit by the light of the sun, and made clean by the pure winds of the spirit. From this summit man sees more clearly the path of his development, and finds the sieve that sifts the rare grains of Truth from the common grains of Error. It is towards this summit that souls must travel ere they can begin their conscious pilgrimage towards Godhead. And Freedom is its name.

There is only one caste in humanity possessing the true understanding of freedom, and this is composed of those who have achieved a certain illumination in the spiritual sense. One can call them mystic-occultists, an unfettered group of wise students who understand the clear, yet hidden laws, created by God. They are free because they are wise enough not to trample down the freedom of others. The rest are not free, have never been free, though all possess a certain amount of freewill. Democratic nations and autocratic nations are both bound by the same fetters. To the spiritual eye the wealthy man is clothed in the same tattered rags as the beggar; for all are thinly clothed who do not wear the royal raiment of freedom. To the spirit that is the only costume that matters; for, according to the teachings given me, the soul desires three things: Freedom, Love, Creation. Freedom is the prerogative of all souls, though few realise it; and they who would limit the freedom of man, limit, I understand, their own freedom when they pass over, living in a half-comatose state, desiring freedom, but unable to break the shell they had created. In some cases I have seen these people who have imprisoned themselves on account of their lack of tolerance. Some have been so imprisoned for centuries. I have seen them dressed in the costumes of the period in which they lived. But it may interest the student to know that many also attempt to return the evil they did by doing good, and thus repair the damage.

In the mind of the adolescent this desire for freedom is very strong, and revolt against old customs and laws signifies its appearance. After adolescence it usually disappears, but within

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the hearts of a few it lingers, and they generally become the forerunners of the too-slowly moving caravan of humanity. Usually, such are in closer and happier relationship with the spirit within them, seeking to obey its commands, and so possessing a broader outlook upon life; for the closer we are in communion with our Higher Selves, so much more freewill do we possess.

I believe our ideals and dreams of sweeter things are the invocations of our Higher Selves desiring this liberty, thus producing that restlessness within man that makes him a pioneer, a creator of the arts, a builder of new civilisations; but also, if such a creative season comes to the soul of a man, it comes only because that soul has planted in its wintry past the seeds necessary for such a time.

Now when speaking of freedom we do not mean independence as understood by the majority; that form of freedom is but the ego suffering from a form of mental elephantiasis. The freedom we mean is the realisation that all should be permitted to express themselves and work in harmony with the laws of Nature.

Therefore it is that the truly spiritual are free. They see with inner vision the heavy and terrible chains of the past that imprison the individual and the nation, chains created through ignorance and arrogance. My teacher once described to me how he saw with inner vision the result of a selfless deed by a friend. Immediately this friend made the sacrifice a great chain dropped from her.

Now this desire for freedom has, within recent years, brought many strange children to birth. The clumsy body and illogical mind of Democracy has been reared, holding in her arms the loudly bawling, crimson-faced infant named Socialism, and many another queer child has followed in its wake. For a great ideal is like a mental emperor, ruling the minds of many who serve and gladly obey its commands. A man in whom such an ideal incarnates has behind him a stupendous power. It is he who pours this spiritual tonic into those willing to drink, renewing them with strength and releasing them from old conditions. All this proves how deeply implanted is this desire for freedom. The democratic spirit, so strong to-day, is, we believe, the Higher Self of a nation striving to express itself, but doing so imperfectly because of the imperfections of the instrument. For this Higher Self brings with it a mental force that stirs the minds of its human atoms, illuminating and broadening their vision of things.

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Now in this age this force is rapidly being freed, not by the conquerors—conquerors are rarely generous—but by the conquered; and deaf and sightless is that man and that nation who cannot hear and see these portents. The gods are unlocking the dungeons wherein Freedom has long lain manacled, and the clang of her falling fetters brings new courage into the hearts of the enslaved, and an uneasiness into the hearts of their oppressors.

There is a certain feeling abroad, felt by many sensitive and clairvoyant people, that we are entering into a new era, an era of justice, wherein freedom in all its aspects will be expressed. This, we understand, is an influence that comes at certain turnings in the journeyings of our planet, a cyclic and pre-ordained development, rather than the repair of some divine and age-old accident, as many believe.

If the minds of the past were imprisoned by narrow and dogmatic beliefs of religion and philosophy, they were but necessary experiences for the soul, forcing it to realise the value and importance of freedom, for the Higher Self can express Itself only when It is free. I think that the finest expression of freedom is to be found in children, because they are nearer to the Spirit, and are therefore protected.

Now when thinking of freedom, there is an aspect man has seldom considered, that aspect being freedom in relationship to Nature. Man has usually considered Nature to be an unconscious power, unaware of our actions, unaware of our methods of using her. If man only realised, however, that Nature also has a mind and wish for self-expression, he would work in much greater harmony, and produce results as great, if not greater, than those produced by past civilisations. To-day we think of Nature not as an entity, but as a number of unconscious forces, working, in some miraculous manner, in a perfectly harmonious fashion, a belief manifestly absurd when examined fearlessly and impersonally. Nature is only dead and unresponsive to those who are dead and unresponsive to her. There is a mind in Nature that feels the thwartings of man as keenly as the personality; and it is this thwarting of her freedom that forces Nature to rebel. And the elements all respond. We have had earthquakes, tornados, volcanos, all in great activity within the past few years, and what to us is abnormality in Nature's movements is really a return of Nature to her normal state. Nature is not a willing servant to an ignorant and unclean master, a master who in the past has interfered with her methods, denuding

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lands of trees and plagueing them with alien forms of life ignorantly placed there by man.

If we glance round and question the calamities constantly taking place, and the unrest in the hearts of men, we will recognise that some hidden energy is at work besides that released from the oppression of nations and the pressure of changing environments. This energy is changing, slowly but surely, the minds of those responding to its influence. It is, I believe, the power of the awakening gods, who are the agents of the majestic consciousness of Nature, a consciousness that is slowly being freed as man repays his debt to the past, and makes himself fit to enter into the new age.

Here, then, are three aspects of the one principle that must be realised ere man can resolve the disharmony in which he lives: freedom for the soul of each being; freedom for each nation; and finally, and most difficult of all, an understanding and recognition of Nature's consciousness, and an endeavour to work in harmony with her forces.

By way of conclusion a few teachings bearing on the subject given me by my teacher may fittingly round off this article.

"In many places are those who can teach the student to enter into harmonious relationship with the great Demeter; but there is a great struggle before the student ere she unveils her face. There are specially trained beings, partly human, partly elemental, who test the aspirant, lending him filaments of their more subtle and purer bodies to help him bridge that gap between his higher and lower self which separates him from *his kingdom in Nature*. Man was born to be a sovereign ruler in these interior worlds, but he will not be allowed entry if he fails to apprehend and obey their laws.

"We have not built up an instrument sensitive enough to record Nature's finer vibrations; and to do so is the A B C of occultism. How can we enter her consciousness? How can we commune with her unless we build within ourselves those diaphragms which respond to her finer elements? We must remember that though Nature is an all-embracing mother, she will not call to us if we are to be destructive forces in her kingdoms. Her wisdom is not our wisdom, and she is strong and imperative in demand, and will not allow us to disturb her serenity.

"This is why, at times, the student becomes a hermit. He often fails for the first and second time to enter into the conscious-

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ness of Nature. But sometimes he is successful, for there are many ministering beings to the soul, and at the time, when faint-hearted and discouraged, he is about to return to the normal life of man, he suddenly finds there will come to him that for which he has been seeking so long. For he had renounced all desire for this attainment, believing it impossible, or that it was not for him. And true renunciation often brings to man God's realisation. All have to follow this path. Do not be discouraged, for the great mother watches over her indolent children and smiles on their smallest efforts to regain union with her presence. But how hard a struggle it is to become an instrument for Nature's purpose. Your greatest help is that inner self within the garment you have moulded and modelled for its use. Freedom is the power to be ; to become an instrument to work in harmony and to realise the Law which is behind all things."

All the above implies that if man endeavoured to approach Nature with understanding and sympathy he would get to know of her reality, and would unlock, through sympathetic response, the elemental powers. Then would follow stupendous changes in the features of this planet. Old religions would return ; temples would be built ; and man would revert, not to a sensual and picturesquely evil form of paganism, but to a clean and holy paganism, wherein the gods would commune and help mankind in his attempt to gain wisdom and knowledge of their powers. Then, when the overpatched costumes that cloaked the simple creeds of the past have been flung aside, the clear laughter of Arcadia will ring over a golden world, and Truth and Freedom will be the acknowledged sovereigns of humanity.

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HOLY WRIT.

By F. H. HAINES.

(An Essay on Symbolism by CUNNO *received in Automatic Writing)*

WE are able to communicate something respecting those heavenly spheres wherein the mind of man is reflected; but to extend our revelation beyond the Summer Land were to enter into a phase of description built entirely on symbolism. Already we have been compelled to use the symbolic word more frequently than you are accustomed to in your earth-writings, the effect whereof is a loss of that definite vision which men esteem as "Reality." But although some may find understanding difficult in the absence of the concrete, yet symbolism is more truly an appeal to the spiritual understanding, and will convey Truth that were never interpretable by "Reason."

Analysis of the effect of writings upon the reader will enlighten him as to their source; for in the inspired word there is a latent power to thrill which may not be mistaken for clever word manipulation. Without the divine afflatus a book may entertain the intellectual faculties, and much that is written panders by grossness to that which is lower than the intellect, with deplorable results; but the Spirit knows instantly the presence of the Spirit. "Like to like" may not be gainsaid. And in the inner mystery of the symbol you feel ecstatic reunion with "the Unseen," with the non-physical, with the untranslatable mystery which encompasses man on every side. The symbol may be incomprehensible to Reason. You may read with your eyes and not understand. But your spiritual nature nevertheless senses something esoteric, a meaning behind the symbolic word which vibrates with spiritual truth so that YOU, the "you" of Heaven and Earth, rejoice.

Symbolism is the mystical language used from the very genesis of created things to express the inner or spiritual meaning. To those uncultured ones whose vision is sense-bound, the appearance is the reality, the shadow is the truth. Others, higher on the path of Wisdom, sense mystery all around, and yet lack vision and understanding. They conform blindly to whatsoever religious teaching they may have received in their earlier years and attain their Heaven hereafter blindfold and spiritually dormant. Others, sensitive to the Light but lacking the Ancient

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Wisdom, vainly seek with Reason's eye to scrutinise the inscrutable, and wander disconsolate on the physical plane, ever unbelievers, fools by nature. These take the plunge you call "death," in ignorance of that awakening when the eyes of the Spirit must perceive Reality. Then the symbols must be read aright. The Spirit unveiled of flesh soon discovers the gift of understanding; and woeful is the backward glance that knows its earth folly.

Blessed indeed is he who perceives the symbol on Earth and knows it as such, even although he lack wisdom to interpret it aright. Some symbols carry the magic of their meaning plain to your world. Such is the Cross, which inspires self-sacrifice throughout eternity. Therein you have a point of spiritual vision which has rent the physical for multitudes, and afforded them joyous moments of ecstatic adoration, when light from the Christ sphere penetrated to their momentarily sensitised souls.

That is the purpose of the symbol, to afford a point of contact between Earth and Heaven, between Spirit and Spirit. But not always is it thus used. Oft the symbol becomes the idol, the graven image, which is worshipped, venerated, and so made an active principle of evil by the thought potentialities of misguided worshippers. "Thou shalt have none other God but Me" is an injunction that were less the command of a "jealous" God than the authoritative advice of a loving father.

Man has never realised his spiritual capacities, his creative faculty. In a moment of folly he forgoes the privilege of communion with God, forgoes the right to give and receive Love, and becomes obsessed with veneration of the method of intercourse. The symbol is exalted, the ceremony is extolled without spiritual understanding: man becomes an idolater. This condition is more prevalent in these latter days than when the Israelites set up the golden calf. You worship the symbol on the mental plane where they did so objectively. But whether you raise an idol in the form of a graven image, or whether you create your intellectual concept, your theological creed, or your system of ethical perfection, the result is the same—you forgo the highest privilege of your being, communion with God.

Blessed indeed is the iconoclast in God's sight, though inevitably he is deemed accursed among men. The destruction of the idol, be it wood or word, metal or mental, is service to man and glory to God. It is a shattering of the vehicle wherethrough

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evil finds life. Not yet do men realise that thoughts are things, and that worship is a tide of power that vitalises the object worshipped. In all humility, I would submit that even God Himself wins something beyond human comprehension from the worship of His faithful ones. The adoration of the Heavenly Hosts is no idle manifestation of humility. It undoubtedly uplifts those that worship, and the Spirit of Eternal Love grows richer in blessing under the stimulus. But this you should know, that the idol which is the focal centre of worship or venerating thought becomes a power for ill that grows with the multitude of its worshippers. The symbol takes to itself the power that streams towards it from its devotees. Wood or word it may be, but under the influx of such mental activity it acquires personality that feeds and grows on the adulation bestowed upon it. Moloch invested with human awe may claim any sacrifice of man. The unreal becomes reality when endowed with that life borrowed of the Spirit which impregnates every human thought. And the overthrow of the monster, the soul-destroying evil one, were an herculean task for the most resolute of iconoclasts, did not Heaven itself come to his assistance. Therefore we say, blessed indeed is he who, abetted by heavenly powers, wages war against the man-created idols that hold the multitudes in thrall.

It is only the misuse of the symbol that debases it. As a viewpoint of that which may not be perceived on the physical plane, the symbol has a function to perform which renders it necessary to man. Therethrough you can draw nearer to God and His kingdom of Spirit. Reason may not understand this mystery. "Common-sense," built up on the crudities of the five senses, lacks spiritual discernment, and is too "vulgar" to "believe." But intuitively the Soul senses the mystery behind the symbol, and if untrammelled by sense superstition may seek to penetrate into the inner meaning, may seek closer communion with God.

All God's handiwork is "Holy Writ." His symbols are within and without. Not a leaf upon a tree, not a twig twisted by adversity, but symbolize Truth for your discernment. The very fret of the bark upon the tree-bole indicates a presence which you might well worship for very wonder. The frost upon the window-pane, the mists wreathing magic upon the moors, the lichen upon the rocks, the spore of the fungi running underground, all are symbols indeed of activities that may not be

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profaned by that caricature of understanding termed "Science." The stars in the heavens proclaim His Presence. Let but the Spirit exercise its inner vision and you shall see His symbols omnipresent and therethrough enter into an understanding of the Hidden Truth which shall lift your lives into a very present heaven of joyous worship.

"Things are not what they seem." The American poet only saw the material when he wrote his popular "Psalm of Life." To very many men and women "life is but an empty dream." Few make "stepping-stones of their dead selves" to attain a higher vision. Yet things are symbols, and therethrough the vision may beattained if youlack not spiritual understanding. Life itself, individually and collectively, is symbolic, a cypher which, if read aright, tells a very different story to that commonplace every-day life with which you grow so weary. The common interpretation you put upon every deed and thought is just the superficial judgment of one who, controlled by the enactments of men, must needs have no vision of divine justice and truth. Verily ye know not what ye do, what ye are, or whither ye go! How then can you judge? I tell you that your perspective is false and that your boasted successes are your failures, and the trivialities that you deem such are your appointed tasks which accomplish God's miracle. Therefore turn the spiritual vision from transcendental thoughts to the comprehensible affairs of life, to the routine and commonplaces of your environment, and read therein Holy Writ which shall more closely engross your understanding than the dogma and theology of ancient days.

Strain not to garb with false philosophy the simple symbols that abound in everyday life. The open door is indeed God's invitation to enter, and if you pause to construe it mystically the door may close against your spiritual progress. "Do what thou hast to do with all thy might." In the doing, understanding will come if your vision be uncontaminate of false glamour. The drudgery you would eschew signifies liberation in the Hereafter. The comfortable ease you crave for, indicates an unholy enslavement that may deny spiritual progress, the emancipation from which will cost the Soul anguish beyond your present conception. Poverty is a symbol of God's favour. The possession of riches is an ensnarement of the Soul, devised to test its vaunted self-sufficiency. Wordly goods negative spiritual assets. The sunray that aureoles the head of the attic worker is prophetic of future glory; and the fog that shrouds the City of Mammon

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is a visitation symbolic of the spiritual darkness gathering about Mammon's devotees. All that happens on Earth is portentous of the Hereafter, although none on the physical plane possess the faculty of interpreting more than a modicum of the truth. For your sanity's preservation the meaning is ever obscure.

To the worldly wise this conception of universal symbolism is "childish." This epithet, devised to express scorn, is delightful to the spirit world. The innocent faith of a child is our symbol of holiness, and the spiritual warden of the Inner Sanctuary of the Heart of Christ. To be "childish" in thy belief is to draw nearer to God than ever Wisdom dare. Believe then this: there is a hidden truth in all that arises, within or without; that which holds the sense is but the appearance, purposed to beguile mortal man; and the secret teaching behind the appearance is a spiritual reality which can be dimly perceived if the inner sight—the eyes of the child—be opened. Think ye God creates haphazard? Is your conception of Deity so restricted by your incompetent self that ye imagine Creation pursues its majestic course by means of wanton interactivities of creatures such as ye, and less than ye? The impress of God is omnipresent. Not your interpretation of Him can limit His Being or His Will. Ye men are less than nothing. He is greater than all. And all that is expresses Him in secret cypher, the meaning of which can only be rendered completely by Masters on the plane of spirit for His Higher Purpose. You can but dimly and vaguely understand. You see in part, and can but know in part; and even so knowing must misinterpret, for to err is human.

It is this persistent impress of God's teachings in cypher that is the foundation of much of the mystic lore known unto men. Numbers, colours, the lines on the hand, the stars, have each their interpretation which, in the absence of culture, may be the ground of charlantanism and lead to the exploitation of the credulity of the ignorant. But the pretensions of alchemy do not discredit chemistry, and the "quack doctor" is not the measure of the experienced physician. You are at the beginning of knowledge in these studies of the symbol, and the future should lead to a more dignified consideration of the data on which they are founded.

Let your prayers, then, be for understanding. The hidden truth which confronts the human sense in a thousand thousand forms, and yet remains undiscovered, were too wonderful for man in its true spiritual significance. But, "seek and ye shall

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find." Yes, find something of the Truth wherewith you can vision an ever-widening field of God's Presence, and so grow to a larger and closer communion with Him Who ever seeketh thee. There is no limitation to thy search for His Truth but thine own desire. And when, in the fullness of Time, the Alpha of His Revelation shall become manifest, when through some symbol, some appearance, you discover the God Presence and understand the first letter of His Will towards man, then shall the Spirit within become radiant with holy zeal to interpret the whole mystery of His Creation, and the Symbolic Universe shall become unto you a never-ending Book of Revelation.

IDEAL

By F. E. LAWRENCE

Ever the thing that no man knows,
Ever the end one may not see;
And Truth sits high above the snows,
Her forehead veiled in mystery.

Is there no finer goal than Truth,
No surer aim, no kindlier height,
Only that dim, unconquered peak
To lead her votaries through the night?

Courage to light the fires of hope,
Pity for all of man's distress,
Wisdom to guide the hands that grope,
And love to cast out bitterness.

We who have bared our breasts to pain,
And fought with fear and borne with wrong,
We must have strength to fight again,
And in our hearts some marching song.

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REINCARNATION

By JEAN DELAIRE

Part II (*Conclusion*).

THE doctrine of Rebirth may be said to pervade the whole philosophy of the Talmud and the Kabbala; and as the oral teaching, written down in later centuries and incorporated in Rabbinical literature, belongs to an extremely early date, it may be affirmed that, almost from time immemorial, it was part of the religious beliefs of the Jewish people. In the Talmud it is stated that the soul of Eve passed into Sarah, thence to Hannah the Shunamite, and finally to the widow of Zarepta; the soul of Cain passed to Jethro, the soul of Jael to Eli, and so forth, while the identification of John the Baptist with the prophet Elijah is one of the best known instances of the prevalence of this idea among the Jews in the days of Jesus Christ. That this belief, with them—as with so many nations of antiquity—took the form of simple metempsychosis, or the *descending*, instead of the *ascending*, spiral—devolution in the place of evolution—is shown by many a passage in the Talmud; in the book of *Emeh Hemelech*, for instance, it is asserted that the soul of Ishmael entered the body of Balaam's ass; also it is stated that "the soul of a slanderer may enter into a stone, so as to become silent."

In the *Zohar*, or Book of Light—which is part of the Kabbala—there is a fine passage on the ethical aspect of the doctrine of Reincarnation: "All the souls are subject to the trials of transmigration, and men do not know which are the ways of the Most High in their regard. They do not know how many transformations and mysterious trials they must undergo. . . . The souls must re-enter the Absolute Substance whence they emerged. But to accomplish this end they must develop all the perfections, the germ of which is planted in them, and if they have not fulfilled this condition during one life, they must commence another, a third, and so forth, until they have acquired the condition which fits them for reunion with God."

On the idea of Reincarnation among the Gnostics many volumes might be written, for not only is its ethical aspect stressed in the *Pistis Sophia*, the only Gnostic Scripture we possess, but it forms one of the most remarkable links of belief between the Pagan and the Christian world.

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The great prophet of Islam, Muhammad, does not appear to have taught Reincarnation, but he undoubtedly believed in pre-existence; and yet the doctrine of the soul's evolution, in many lives, on this as on other planes of being, may be said to be at the root of Sufism, as of other forms of esoteric Muhammadanism, finding its most perfect expression in the ecstatic poems of Hafiz and his followers

In the *Sayings of Muhammad*, collected by his disciples, we read: "The creation is as God's family; for its sustenance is from him. . . . Souls, before having dependence upon bodies, were like assembled armies; after that they were dispersed; and sent into bodies Therefore, those that were acquainted before the dependence attract each other, and those that were unacquainted, repel. . . ." And in another passage the idea of *karma* seems to have been in the Prophet's mind when he said: "Verily these your deeds will be brought back to you, as if you yourself were the creator of your own punishment."

But what of the idea of Reincarnation in our own religion, Christianity? Although the opponents of Reincarnation choose to ignore it, it is nevertheless a fact that, to quote Dr. Annie Besant, "It is a doctrine that belongs as much to Christianity as to the older religions of the world," that "in Christian antiquity it took its place unchallenged for five centuries among the doctrines taught by the great doctors and bishops of the Christian Church," and that "its revival to-day is the revival of a truth partially forgotten, and not an effort made to graft into the Christian faith a doctrine from an alien creed."

That there is a revival of this idea at the present time among Christians is proved by a little book entitled *Reincarnation and Christianity*, written by a clergyman of the Church of England; a book in which the author seeks to prove, not only that Reincarnation is an excellent working hypothesis to explain many of the problems of life, but that it is not opposed even to orthodox Christianity, that it was taught by several of the Church Fathers, and was never condemned by a *general* council of the Church, "the synod at Constantinople in 543, at which it was denounced, being only a local synod, and not binding on the Church as a whole."

Metempsychosis, rather than Reincarnation as we understand it, was condemned by various Church Fathers. Nor has the idea ever completely disappeared from the Christian world, for we find it reappearing during the Middle Ages in many a sect

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called heretical; and in comparatively modern times it was openly championed by such men as Dr. Butler, the Bishop of Durham, Dr. Henry Moore, Dr. Cheyne, the Chevalier Ramsay, and many others—to say nothing of the many poets, Wordsworth, Rossetti, Edward Carpenter, Walt Whitman, who have woven the idea in some of their most beautiful verses!

But to look at Reincarnation from another standpoint than the purely historical, let us attempt to answer at least some of the many objections raised against it in our modern Western world

And first of all, before we can possibly form a just conception of the idea of Reincarnation, we must consider one question which summarises them all: *What is it that reincarnates?*

It may safely be asserted that nine-tenths of the objections brought to bear against the theory of Reincarnation are due to the fact that we have either failed to answer this question, or, more often perhaps, have failed to realise its paramount importance in the subject under discussion.

What is it that reincarnates?

What is Man?

All religions and most philosophies have told us that man is a dual being, and in recent times psychology has proved this; and perhaps the simplest analysis of this dual nature is the time-honoured one into *Individuality* and *Personality*, an eternal individuality manifesting in and through a transient personality.

Now if we study these two words etymologically we see at once that they throw considerable light upon the problem of Reincarnation.

Individuality is derived from the Latin word *individuus* and means indivisible, thus having the same significance as the Greek-derived word *atom*—that which cannot be cut, *i.e.* divided, separated—the unit, the monad, the One that is (whether in the universe or in man) "the Changeless beyond all changes." Personality, on the other hand, is derived from the Latin *persona*, a mask, and here alludes to the mask worn in ancient times by actors upon the stage. The personality is thus but the "mask" of the individuality: Personality is to Individuality what the mask is to the actor, something that partly reveals, partly conceals him, something he puts on to play his rôle, and takes off at the end of the scene.

Individuality is but another name for the Higher Self, and

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the Higher Self, according to this philosophy, is the true, the real man, the potential Son of God. The real man, the divine *Individuality*, is the Actor that plays his rôle—his many rôles—upon the stage of life: the *Personality* is merely the character he assumes, the rôle he plays, the mask he wears. In the great world-scriptures we find many names given to this real, this higher, self in man; perhaps the most illuminating is that used in the sacred books of Hinduism—"the Dweller in the Body"; and of that inner, divine self it is written: "The sword cannot pierce it; fire cannot burn it; air cannot dry it; water cannot moisten it. . . . It is not born. It cannot die."

It is this "Dweller in the body," this "spark from the Great Flame," as it is called in the *Secret Doctrine*, that treads the long evolutionary path—from God, back to God. This is the fundamental idea at the root of all the various conceptions of Rebirth or Reincarnation. Not the *Lower*, but the *Higher Self*; not the *transient Personality*, but the *eternal Individuality*, comes to earth to learn the lessons of earth, to learn to become, or rebecome, a Son of God.

It needs but a moment's serious thought to see that if this idea, which we find at the root of every great religion—and most distinctly taught in Christianity—if this idea be true, it answers most, perhaps all, the objections usually raised against the doctrine of Reincarnation, for, setting aside the thoughtless and altogether frivolous objections often raised in the West against this theory, the serious objections may be reduced to three: Firstly, Why do we not remember our past lives, with its corollary? Why is man made to suffer for unremembered sins? This may be called the philosophic objection. Secondly, the objection of Science: The theory of Reincarnation contradicts the science of heredity, which tells us that man is, to a large extent, what his progenitors have made him, the outcome, not of any past lives, but of heredity, plus environment. Thirdly: the question almost continually asked by thoughtful spiritualists, in England and in America (for in other parts of the world Reincarnation is one of the fundamental tenets of Spiritualism): Why the repeated return to earth—to this earth—when there are other worlds, other fields of evolution for the human soul, in God's limitless universe? Why cannot man evolve towards perfection on other planes of existence, as well as on this?

Now the answer to the first objection: Why do we not remember our past lives? is contained in the theory of the

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Higher and the Lower Self; for if this theory be true, if, as the modern psychologist would express it, we have a subsconcious and a superconscious mind, a normal and a supernormal consciousness, it must be in this superconscious mind, this higher self, that is stored the memory of all our past. It is not fanciful theory, but sober, scientific fact, that in reality man forgets nothing, that in the dim recesses of his brain cells, according to the psycho-physiologist—within his Higher Self, if our theory be correct—all the events of his life are registered indelibly; every act, every word, every thought even. . . . In the words of the French savant Dr. Gustave Geley, "In abnormal as in normal psychology, forgetfulness is only apparent; in reality all memories remain in the subconsciousness"—*superconsciousness* would be the more correct word—"and may return to light under certain conditions." It is, then, scientifically correct to say that our memories are as a vast treasure-house of which we, in our waking, normal consciousness, do not possess the key. Perhaps the psychology of to-morrow will go a step further, and say that it is in the *Higher Self* that all memories permanently inhere, and that when man will cease to identify himself with the Lower, to unite himself with the Higher Self, he will remember all his past lives, look back on all the lessons learnt in the Great School, as the full-grown man looks back on the lessons of his childhood days.

But there is another sense in which it may be said that we remember our past; there is, even in the most undeveloped man, a connecting link between the Higher and the Lower Self, and even in the primitive man, even in the savage, some of the knowledge stored in the Higher Self, in the superconscious mind, filters down to the normal, everyday consciousness. This knowledge, in the form of latent memories, is with us always, from the moment we draw our first breath on earth, and they appear later on as character, as innate ideas, as special aptitudes in art, in science, and so forth. It might be said that the *active memory* stored in the Higher Self becomes a *latent* memory in the Lower Self

Thus it is possible that we, men and women of to-day, may be wiser and better for lessons learnt in far-off lives; for if the doctrine of Reincarnation be true, *we are ourselves the heirs of the ages*, in a deeper, more intimate sense than we dream of. We are to-day what we have made ourselves in the past, and those lessons, apparently forgotten, have made us what we are.

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"Can we be wiser," asks Professor McTaggart, "by reason of something which we have forgotten? Unquestionably we can. A man who dies after acquiring knowledge—and all men acquire some—might enter into his new life deprived, indeed, of his knowledge, but not deprived of the increased strength and delicacy of mind which he had gained in acquiring the knowledge. And, if so, he will be wiser in the second life because of what happened in the first."

Or, in the words of Dr. Besant: "All innate ideas are concentrated memories; all natural powers to respond to religion, to art, to emotions, are forms of memory. All instincts, talents and intuitive perceptions are deposits from many pasts. Practical ability, character, intellect, genius, are not endowments—they are earnings."

We come now to the second objection, that the theory of Reincarnation contradicts the science of heredity. The answer to this objection, also, is contained in the idea of the Higher and the Lower Self; for it follows logically that, if man, the real man is, not the body, but *the dweller in the body*, an immortal, eternal spirit, he may indeed be influenced by, but cannot possibly be the result of, physical heredity. Modern science, too, is coming to perceive this more and more clearly. Since the days of Darwin and Wallace, the scientific world has been divided on this question, Darwin believing that mental and moral qualities were the outcome of evolution, of *ordinary physical evolution*, while Dr. Alfred Russel Wallace, who with Darwin discovered the law of natural selection and the origin of species, could not bring himself to believe that "the mental and moral nature of man has been developed out of the lower animals."

In spite of the opposing school, this view is gaining ground steadily in the world of science, especially since Prof. Weissmann's studies in Heredity, and the conclusion he drew from these studies, namely, that "mental and moral and other acquired qualities are not transmitted to offspring."

According to the idea of Reincarnation, that divine spark, unborn, eternal, which is the real man, cannot, logically, be dependent on any outside will for its appearance upon earth, its manifestation in a physical body; nor can it be in the power of man and woman to transmit this divine spark to their offspring. If Reincarnation be a fact, we may say that parents do not *create* life, but only the conditions necessary for the *manifestation* of life. They lend a body to the incarnating, or reincarnating,

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soul. And by the law of affinity this soul, at the time of its birth, or rebirth, will be drawn to the environment, the family, the country, best suited to its ultimate development, the one that will most surely unfold, through peace or strife, through happiness or misery, the divine powers latent within it.

The third objection to the doctrine of Reincarnation, that there is no valid reason why man should return to *this* earth when there are other planes of existence to be used as his field of evolution, may be very briefly answered. The idea of Reincarnation cannot be separated from its corollary, *Karma*, or the Law of Cause and Effect, which declares that "whatsoever a man sows, that shall he also reap"; that man is master of his fate; that he is to-day what he has made himself in the past. Now it seems simple commonsense to those who believe in Reincarnation that man should not merely reap *as* he has sown, but *where* he has sown; that where a debt has been contracted, there also that debt must be paid. And, after all, is this life so poor a school, so paltry a field of evolution that we should disdain to return to it until we have learnt all the lessons it has to teach? When all the lessons which *this* earth can teach us have been mastered, then it will be time for the soul to pass on to other planes of existence, in other worlds of infinite space.

But this point, as indeed the whole subject of Reincarnation, is one which each man must answer for himself. Each one who honestly and fearleslsy seeks Truth, must examine for himself all the evidence, for and against, this ancient doctrine of Rebirth, and see for himself whether or not it covers a greater number of facts, answers a greater number of questions, than any other theory brought forward to solve the problem of existence. For after all, any theory that can do this must be worthy of our careful and unprejudiced examination.

Let us, then, frankly and fearlessly, study this doctrine, in the light of religion, of philosophy and of science, and see if it does, or does not, satisfactorily answer the great riddle of life.

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SPIRITUALISM

By MARJORIE BOWEN

" The World is too much with us
Getting and Spending we lay waste our powers."

BECAUSE the cheap-jack on the market-place robs Hodge of his pig money by selling him a brass watch for gold, it is no proof that gold watches may not be bought, though in places and at a price far beyond the comprehension of Hodge; and because, down the ages, charlatans have been perpetually exposed juggling with the mysteries of the invisible world, it is no proof that such a world does not exist. No religion yet has not been betrayed by some of its votaries; it is as reasonable to blame St. Paul for the excesses of the Holy Inquisition as to blame spiritualism for the cheap and silly tricks committed under this name by those who seek an easy notoriety or feverish excitement, or even, a means to plunder the credulous.

One says the credulous, yet, since even the knowledge of the wisest of us is so rigidly bounded, must we not all be credulous? Since the miracles of yesterday are the commonplaces of to-day, your pragmatical man shows the very height of daring, and those who may seem poor dupes are surely wiser than he. " *Since one must be fooled by something,*" said Vauvenargues, " *why not be fooled by virtue?* " The fool has said in his heart, there is no God, and perhaps God has said there is no fool, and those who seem the slaves of the impostor have glimpsed a satisfaction deeper than that of the materialist, who may be listened to when he can define what material is, and demonstrate how it is completely detached from the spiritual. The very table the rationalist thumps on in his ardour to expose the folly of his opponents had its origin in something utterly intangible—an idea.

The most matter-of-fact machinery was once evolved in some man's brain by the same process as the most ethereal piece of music or poetry. How is one more " real " than the other? If the human heart can literally burst, like a skin overloaded with fluid, because of some powerful emotion perhaps never expressed, is not that emotion as " real " as the lead bullet that could also stop that same heart?

If any responsible, honest person, against whom the charge of trickery is not valid, declares that he has beheld a spirit or

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conversed with a phantom, he is called by a considerable majority either mad, delirious, or suffering from hallucination, delusion, or excess of imagination, but not the most learned of them all can tell you what madness, delirium, hallucination or imagination really are; they will explain these things in terms of medicine or philosophy, but there always remains the drop in the bottom of the crucible that defies all analysis; beyond a point the keenest explanation of materialism stops dead—"Oh, we know nothing about that."

"What happens after death if there is nothing but this body and this brain?"

"We disappear, like a glass of water thrown into the air, we dissolve into the elements from whence we came."

But this explains nothing; what are these elements, and under whose directions were they formed into human beings?

Complete annihilation is as great a miracle as the immortality of the soul. The most practical explanation of the mystery in which we move is always the most foolish; a vast and humble credulity is our only refuge from the blasphemy of dogmatism.

Few of us are prepared to accept miracles unless they happen in what we are pleased to call a "miraculous" fashion; something startlingly against the laws of Nature, as we know them, must occur, even to impress, much less to convince; and even when the spectacular miracle does occur there are many ready to "explain it away," to nullify, to argue, to take refuge behind a cloud of vague terms. "If one were to come back from the dead still would ye not believe." He who demands the dramatic miracle will never be convinced by it; this person, conscious only of his finite bodily senses, lives in the world like a little child in his father's house, everything is ordered for him, for good or ill, his movements are controlled, his needs provided, and he never questions why nor how; he lives face to face with the motive power of his economy, the father, and never guesses it, and never dreams of that vast outer world from which his parent draws the supplies for his nourishment.

It was probably inevitable that the great religions, beginning as spiritual forces should, in order to reach the people, become crystallised into creeds and churches; but in doing so they lost much of their spirituality. It seems now as if the dogmas and formulas were at last outworn, and the spiritual message at length able to pierce the veils of prejudice and superstition.

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"God is a spirit and those who worship Him must worship Him in spirit and in truth."

By discarding gross forms, materialistic symbols, we arrive at the truth behind, at which none dare scoff. The painted hell of sulphur and flames, the painted heaven of palm and harp, make no impression on the intelligent; but turn the symbols round into a spiritual significance, and we all know that there is a state as horrible as the blackest mediæval hell, and a state as lovely as the most tenderly-imagined heaven.

You do not "believe in" ghosts, phantoms, spirits, whatever you may choose to call them; nor indeed in any manifestations of any world but your own definite surroundings, because you expect to see these things translated into concrete terms, crude, gross and material, as, you might say, you do not "believe in" air because you cannot hold it in your hand, fire because you cannot put it in a bottle, or water because you cannot mould it into any fixed shape; you are judging something entirely outside your comprehension by things within (as you think) your comprehension.

You accept the nature of the elements entirely because you are used to them. The spiritual world is denied by you because you have never considered it. The man with the muck-rake went on scavenging in the gutter and never looked up to see the gold crown above his head; that did not mean that the crown was any less real than the muck.

If a man is blind physically he will accept another man's word for the shape, size, colour of some object that he cannot himself touch; why should a man blind spiritually refuse to accept the evidence of those who are not?

"Blessed are those who believe without seeing."

"Prove that there are ghosts or spirits," says the sceptic triumphantly; but that is what you cannot do, for his grossness is such that he is incapable of *perceiving* the proof, and if a glimmering of the truth is forced on him he is ready with the catch-words, "delusion," "imagination" or "imposture."

Medical science has explained much, to the satisfaction of many, under the word hysteria; visions, trances, propheciess such occurrences as the production of the stigmata, the haunting, of houses, religious exaltations, extraordinary outbursts of poetry are all covered by this word hysteria; people who see spirits are mentally unbalanced; great preachers, saints, martyrs,

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poets were none of them quite sane, and an epileptic fit on the part of Saul of Tarsus was responsible for modern Christianity.

This is all very plausibly set forth, but still we go round in a circle, for what is hysteria, and what matter if St. Paul was in a fit or no if he really believed that he saw God, and founded a new religion because of that belief ?

If I believe that a spirit is standing by me and you say "delusion," I only think that your unbelief is "delusion," and so the word is juggled between us, and my belief in my spirit may inspire me to perform something, or produce something that even you will proclaim as "real."

René Descartes, one of the cleverest thinkers of modern history, believed that he was accompanied by an "*Invisible Entity*." This sounds vague and dignified, but is the same as the Devil who advised Roger Bacon, on the Heavenly Voices of Jeanne d'Arc, different names for some link with, or perception of, the spiritual world ; only no one ever questioned the sanity of Descartes, because of the expressions in which he clothed his experiences ; while Roger Bacon may be called an impostor and Jeanne d'Arc hysterical because "devil" and "angel" are terms that provoke the opposition of the ignorant.

Wordsworth, a man closely in touch with unseen powers, says :

> "*The World is too much with us*
> *Getting and Spending we lay waste our powers.*"

This truth, taking "world" to mean so-called materialism, explains much of the pathetic rejection of spiritualism by those who allow their "daily bread" to absorb them into forgetting that :

> "*Man does not live by bread alone.*"

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CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the* OCCULT REVIEW.—ED.]

THE LONDON LODGE OF THEOSOPHY

To the Editor of the OCCULT REVIEW.

SIR,—In a recent issue a letter appears over the initials G. H. R., which exhibits an amazing ignorance of *facts* with regard to the Theosophical organisation for long presided over by the late Mr. A. P. Sinnett, and of which I have been President now for some years. The following are the recorded *facts* with regard to this old and still existing organisation, which last April, *for the second time in its history*, severed all connection with the Theosopical Society, and changed its name for the fourth time.

This Lodge was first established in London in 1876 under the name of "The British Theosophical Society," with Mr. C. C. Massey, the well-known spiritualist, as President. When lodges of the parent society began to multiply in England, it changed its name in 1883 and became "The London Lodge" of the Theosophical Society, and Mr. A. P. Sinnett became its President after his retirement from India. In May 1906 it withdrew from the T.S., owing to the disgusting scandals connected with the notorious "Leadbeater Enquiry," when that man and his Cingalese protégé, Jinarajadasa, had to leave the T.S. It then took the name of "The Eleusinian Society," Mr. Sinnett, of course, continuing as President.

In November 1911 Mr. Sinnett acceded to the requests of Mrs. Besant, who saw the moral support to be gained by having him back in the T.S., and the Eleusinian Society re-entered the T.S. under its former name of "The London Lodge" with an independent Charter, Mrs. Besant making Mr. Sinnett her Vice-President of the T.S.

The Lodge had been voluntarily attached for some years to the English section of the T.S. until December 1925, when it withdrew owing to that section having officially allied itself with a new "World Religion" started by Mrs. Besant and Mr. Jinarajadasa, of which the sole official on earth is a bishop in the *Liberal Catholic Church*, and having become mainly a channel for spreading the teachings of Mr. Leadbeater and his *Order of the Star in the East*, etc. The Lodge had been steadily losing many of its sincere and valued members, owing to their resigning from the T.S., and requests were constantly being made that it should again sever its connection with that Society. The more optimistic of us, however, held on, in the hope that a general reawakening might soon come about. In this we were supported by

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the firm stand taken by the Canadian section, which remained true to the original ideals and absolutely refused to be controlled by members of a secret section formed by Mrs. Besant in 1899, in which strict obedience to herself is a rule.

In March last, hope was finally abandoned, and the Lodge decided to sever its connection with the T.S., there being only four votes against the withdrawal, which necessitated a change of name for the fourth time. Excepting this change of name, the Lodge remains exactly the same organisation in every respect, and it hopes to help a little in removing the public stigma nowadays attached to the word "theosophy," and to fulfil that useful mission so kindly indicated in the *Canadian Theosophist* for last October in the following words :

> "We wish every success to Col. Peacocke in his task of maintaining the Blavatsky tradition. The London Lodge may yet be the rallying centre for which independents everywhere are looking."

The four members who have now left the Lodge rarely attended the meetings—one indeed I have never seen. Two of them, Major G. H. Rooke and Mr. F. V. Ferrier, are shown by your correspondent as officials of the Lodge recently chartered by Mrs. Besant under our former name, which seems to have an ulterior motive behind it. But your correspondent's claim is somewhat peculiar, that this new Lodge of the T.S., owing to its taking on a discarded name, should thereby become the organisation discarding that name ; it is like saying that, were a man to register a change of his name, the mere act of registering a newly-born infant under that man's former name would thereby endow the infant with the man's personality and make it the legal possessor of his goods and chattels. By the way, I note that we have to pay the debts incurred under our discarded name, in spite of your correspondent's claim !

I trust that the members of this new Lodge, when they learn the true facts, will take the necessary steps to prevent the perpetuation of a falsehood.

Yours faithfully,

(Lt.-Col.) C. L. PEACOCKE.

(For 38 years a member of the T.S.)

RISING WATERS

To the Editor of the OCCULT REVIEW.

SIR,—The pages of the OCCULT REVIEW have been used—to a certain extent—to voice a long and bitter controversy in which certain personalities are prominent.

Although we have not the presumption to seek to supersede the function of the Editor—or even to question his judgment, some of

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us are heartily tired of seeing this long controversy. We cannot see that any good purpose is served, and we have the temerity to begrudge the space devoted to a matter of less general interest than some more urgent and more vital concerns.

Now that devastation has occurred in certain parts of London, measures are being taken to protect property and persons from this inrush of waters from the ocean.

Had these precautions been taken *before* the Deluge instead of after—much trouble and loss might have been spared.

But, with that fatal tendency in The Race to divert constructive energy to destructive purposes, these measures of protection from natural dangers are not taken "until" (as somebody always says) "something dreadful has happened."

It is the same in spiritual as in material perils.

For some time, those who know have warned us of impending disaster.

What are we doing to minimise the effects of years and years of error and casual indifference to the Karma we were incurring by unwise policies ?

Look where we will, we find no unity based upon fundamental principles, but controversy, disunity, and often unbrotherly attitudes which verge upon acrimonious and contemptuous quarrels, in societies professedly based upon spiritual principles.

In the Church we find amazing and often virulent oppositions, based upon personal interpretations of profound spiritual verities, albeit those verities are never interpreted and can never be interpreted in words. It matters not that a *new* society in the field declares "there is no room for Personality." This ever-present curse finds entrance. Some dominant Personality gets itself into a prominent position. Those who will not bow their conscience and wiser judgment to the vagaries of this Personality have to leave the society, or become involved in the violation of the avowed principles. So all-pervading is this spirit that it is impossible to dissociate it from the secret occult tyranny which aims at the total disintegration of Human Life—and has pursued its dire purpose down the ages. There are many (in the words of Cowper)—

> "Whose sequestered lot
> Forbids their interference, looking on
> Anticipate perforce some dire event."

The disintegration of society is sure, though the undermining goes on more or less unnoticed, until this rising tide of astral force will sweep away the last fragile barriers, and the disaster is complete.

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The most sincere people one knows refuse to have anything to do with societies professing high aims and principles, harshly condemning them all alike as "such hypocrites." *Conscious* hypocrisy is rare, but the narcotising effect of astral fumes seems to deaden the perceptions until the professors of ethics and religion give "lip service while their hearts are far from it!"

The pressure is stupendous upon sensitive souls who cry in the pain and stress—"O for a lodge in some vast wilderness, where rumour of oppression and deceit, of unsuccessful and successful war might never reach me more. My ear is pained, my soul is sick with every day's report of wrong and outrage with which earth is filled . . . . . The natural bond of brotherhood is sever'd, as the flax that falls asunder at the touch of fire." Will not the betrayers of sacred trust remember that "*It is dangerous sporting with the world,*" and realise the grave menace and the responsibilities of the present hour? Or must this appeal, with others, be "crowded out" by all these vociferous disputants—or pass unheeded? wasted effort and foiled appeal? We need the help of all sincere souls. Why waste precious time in mutual recrimination? There is no time to spare for it.

Yours faithfully,

A.

A CASE FOR THE PSYCHOPATHOLOGIST?

To the Editor of the OCCULT REVIEW.

SIR,—I am sending you the following narrative, feeling sure that it will prove of interest. I myself have read of several cases very similar to the one I am about to describe, but, although I have written and spoken to a few hypnotists, psychologists, psychic experimenters and others, I have been unable to find or hear of anyone who can give me the slightest information concerning my unusual experience. They one and all seem to consider it an impossibility that such phenomena could have been produced.

Before commencing, I wish it to be distinctly understood that what I am about to state is absolutely true in every particular.

While I was staying at a rooming house in Chicago in 1920, there came to occupy a room adjoining mine several persons, whom I may briefly describe as follows: An undersized, dark man of about forty years; an undersized, slight, fair, elderly, colourless, uncanny-looking woman, one who impressed me at the time as resembling a trance-medium; an average-sized, ordinary-looking, fair young woman, seemingly between twenty and thirty years of age; and a little girl of about eight years.

I took but little notice of these people at the time, considering them as belonging to that lazy, loafing, ignorant, ambitionless class of

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misfits so often found in the lower strata of society. Although absolutely without curiosity concerning them, I could not help becoming aware that not one of them ever did a day's work. Also, that they spent most of their time in their room, where they remained talking together—so it seemed to me—from four o'clock in the morning until twelve o'clock at night. The significance of this did not become apparent to me until some time after they had left the house.

These people continued to occupy their room during the months of July, August and September 1920, leaving in the early part of October. Where they went I do not know, but I feel certain they did not go far away. Before they left, however, I became aware that they were clairvoyants.

One evening, about a month after these people had left the house before mentioned, I was at a place about three miles distant, where I was employed on some work of mine. At about 10 p.m., while still busily occupied, there suddenly came to my astonished ears the old woman's voice, seemingly emanating from the atmosphere, and about three feet from my head, asking: "What is he doing now?" Then, just as distinctly, I heard the voice of the man reply, "I don't exactly know, but he seems to be very busy."

Since that time they have continued, more or less constantly, talking to me, and also persecuting me in many different ways. At the present time I am residing in New York, over 800 miles from Chicago, yet I still hear the voices of these people as plainly, and seem to be affected fully as much as when I was but three miles away from them.

To describe the many forms of annoyance to which I have been subjected would make a long story. Suffice it to say that these people have shouted and whistled at me on innumerable occasions, often attracting towards me the attention of people who have been in my vicinity. This has also happened in the early morning, when it has been quite dark, and when I have been miles away from anybody. At other times, while I have been travelling by train, one of them has maintained a continued mumbling noise close to my head, thus causing my fellow travellers to believe that I was talking to myself. Again, when I have been passing a group of people, these persecutors have thrown their voices—strange as this may seem—among the crowd, and have made derogatory remarks concerning me, with so much effect as to cause the people to imagine that someone in the crowd had spoken.

They have caused me to experience a certain degree of deafness, which has continued for weeks at a time. They have affected my eyes so that I have not been able to see clearly. They have given me a sensation of fullness in the head and dizziness. At other times, they have acted on the nerves in the region of the solar-plexus, causing

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the muscles in that part of my body to twitch spasmodically. Then again, when they have been in a kind mood, just to show me what a different feeling I might experience if I would only act nice towards them and give them the money they want, they have on several occasions induced in me sensations of a very pleasurable and exhilarating kind. Of these sensations, however, they have been by no means lavish.

But it is during the night, when I am in bed, that these torturers get in their most effective work. They are able to cause me to experience any kind of a dream they wish. The vast majority, I am sorry to say, have been decidedly unpleasant. Many times they have kept me awake for hours, talking continually at me, or else amusing themselves by singing, over and over again, such well-known nursery rhymes as "Dickory, Dickory Dock," "Hey Diddle, Diddle," "Humpty Dumpty," etc.

It can be easily understood that the effect of all this is to prevent one obtaining any sleep. On many occasions I have distinctly sensed, just before I have at last gone to sleep, the removal of what seemed to be a sort of drawing tension, such as one might expect from a powerful electro-magnet.

If some of our expert "psychic experimenters" could have viewed the pictures that have been projected for me to gaze upon, they would be lost in wonderment. Although these pictures have usually been projected at night, yet many have been shown me during the day, whilst I have been fully awake, after having first been told to close my eyes.

Now, after having suffered seven years of this torment, during which time I have been made to lose a large amount of money, one may easily understand that I am absolutely tired of it, and would appreciate a return of my former liberty. Therefore I would like to receive any information that can be supplied by those who are better versed in these matters than I can claim to be.

These black magic practitioners have often demanded money from me; but I have sworn that no matter what may happen they will never get one cent of mine, more especially as they had persecuted me for some time before demanding money. Let me state here, that I have been guilty of no wrongdoing, nor have I, to my knowledge, ever injured a person in my life.

Before concluding, I will mention that in February 1921 I made and gave the Chicago Chief of Police a statement concerning the annoyance to which I was being subjected. This, possibly, is one reason why they have been so relentless and persistent with their persecution of me. They often refer to me as "the policeman."

Understand, I have never been hypnotised, nor have I undergone suggestive treatment of any kind. I am not that kind of a man.

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If there is any suggesting to be done, I am quite capable of doing it myself. But since I left Chicago, these people have often tried, unsuccessfully, to put me to sleep, and I can assure you they have tried so determinedly that the influence at times has been almost irresistible.

Sincerely yours,
J. W. SMITH.

RISKS ATTENDING OCCULT TRAINING.

To the Editor of the OCCULT REVIEW.

SIR,—In the fourth paragraph from the end of my article under the above title, which appeared in your last issue, there is an accidental inaccuracy, which I did not notice till I saw it in type. "The dangers and trials we are dealing with now have *nothing to do with Karma*, etc."

This is not quite correctly put. Such attacks are not the direct action of Karma, like the conditions, adverse or otherwise, under which a person lives. But, of course, as in everything, Karma is involved, as without a Karmic tendency that way, the person in question would not be open to attack. Thus, while the attacks are a purely personal matter on the part of the attackers, they could not make them unless the Karma of the person attacked permitted such action on their part.

Yours truly,
P'SÀKI.

THE DWELLER ON THE THRESHOLD.

To the Editor of the OCCULT REVIEW.

SIR,—Is the dread meeting with the Dweller on the Threshold an essential event in the life of every seeker on the Path?

The description of an experience by Bernard Hamilton, quoted in a recent issue, coincides exactly with two stories told me by two different people concerning the personal experiences which happened to themselves. It also resembles, to a certain extent, one which happened recently to myself, though mine was much slighter and less alarming.

If the Dweller on the Threshold has to be met by every seeker after spiritual things, is it not enough to daunt the bravest? But in the lives of the great mystics, though we read of the Dark Night of the Soul, we do not hear of this.

Yours faithfully,
R. E. BRUCE.

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PERIODICAL LITERATURE

DR. STRÖMHOLM, the University Professor of Upsala, continues to unfold in THE HIBBERT JOURNAL his thesis on the transformation of "apostles" or preachers of the risen Christ, who had never seen Jesus of Nazareth, into his personal disciples and comrades, and on the alleged fact that "the Gospel narrative was virtually unknown to the writers of the Epistles and of the Apocalypse." The illustrious French scholar, M. Loisy, points out in a letter that he himself had brought forward the second view some years ago in a course at the Collège de France and subsequently elsewhere. It follows for him that "the Synoptic Gospels are not books of history." More recently he has maintained that they are "ritual catechisms," concerned with Christology and "the gnosis of salvation." This notwithstanding, he thinks that the Epistles exhibit the Christ myth in process of formation, and that it had its point of departure in the idea "which Jesus Himself had left with His disciples as to the nature of His providential mission." As to the distinction between apostles and disciples, M. Loisy does not see clearly on what it can be founded. He feels, indeed, that, if once granted, it might work out in the opposite direction, or that "since Peter was unquestionably an apostle, we should know the apostles as historical persons, but not the disciples. However this may be, it must be confessed that as he proceeds further, the thesis of Dr. Strömholm becomes more and more involved and that we pass from assumption to assumption with no further pause between them than the periods which conclude his sentences. We continue to disagree with the critic who said that the latest alleged New Testament problem had been made in Sweden, but if any part of his debate answers to this description it is the "literary examination of Mark," by which Dr. Strömholm seeks to support his thesis, perhaps more especially as regards the context and arrangement of that hypothetical manuscript on which the evangelist is held to have worked. . . . Among many articles of moment which appear in the new HIBBERT there is that of the Rev. T. J. Hardy, who affirms that every member of the Church of England is a Catholic without a Church for the want of a "recognisable theory of authority," without which it is impossible for her to acquire that homogeneity which is associated with a society and, above all, with the conception of a "Church." Dr. Hugh Brown is looking for a "theology of positive vision," not only of a personal kind like that of the artist, "but the artist's power of reproducing it in the minds of others": it must strive to make visible "a God Who is a living Person." There are also three biographical monographs which seem to us of living interest. One is on Bishop Ken and the Ladies of Naish Court, Clapton, Somerset: almost it provokes us to read Kerr's forgotten poem of PSYCHE. The second is about Jean Meslier, a French curé, who performed faithfully

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his church and parish duties for thirty-five years, but, dying in 1725, left a TESTAMENT behind him, in which he denounced religion and denied not only the immortality of the soul but the very existence of a God. The third is an account of John Woolman, the Quaker "mystic and reformer" of New Jersey, America, to whose JOURNAL the poet Whittier once wrote an introduction. It appealed to Lamb and Crabb Robinson, and the extracts given are more than the "fascinating" reading which the latter found them.

"The Darwinian theory of evolution is fast losing ground," says Mr. H. Reinheimer, writing in THE QUEST. He is well known as the author of EVOLUTION AT THE CROSSWAYS, and his article on "The Passing of Darwinism" is a good summary of his general position on the subject, namely, that natural selection is neither sciological nor physiological, and that what is required is a socio-physiological theory. He suggests otherwise that the central problem of life is "one of bio-chemical industry," which involves a plan from the first. It is like looking for the hand of God in Nature. "A co-ordinated study of clairvoyance and normal mental processes" is proposed by L. M. Bazett as probably leading to a more rational understanding of the former. The writer speaks with first-hand experience of the clairvoyant faculty. A study of Shelley's claim for Bacon by Alice Amy Leith might serve as a prolegomenon to a new presentation of the so-called Baconian problem, were the writer of that persuasion, or if Baconians possessed her insight. The essay is written to show that Shelley revered and loved Verulam, whom he regarded as "inspired firstly and foremostly with the spirit of poetry," comparing him with Shakespeare and commenting on the likeness between them. Mr. Mead's suggestive article on the natural and artificial affirms that "our spiritual task is to 'naturalise' the present artificiality of our outer lives by the intensification of our disciplined inner being," thus getting back to Nature by going forward on the path of spiritual development. He says also that the "heightening of culture and the deepening of religion" go and must go hand in hand, because religion is soul culture—the culture, in a word, of the "fundamental reality of our nature."

There is considerable variety of subject in the last ANTHROPOSOPHY, and we note in the first place a reproduction of F. W. Robertson's translation of Lessing on the education of the human race, which presents Christ as "the first certain practical teacher of the immortality of the human soul." It reads curiously at this day, almost incredibly antiquated, at once keen of its kind and beyond all words for narrowness. Perhaps it is significant that an editorial note describes the study as of supreme "philosophical value." A few of our readers may remember it and will judge for themselves: we are glad on our own part to be reminded of it thus at full length, including its not unsuggestive reverie on reincarnation, but above

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all its aphorism on time counted as lost. "Lost? And how much, then, should I miss?—Is not a whole Eternity mine?" Dr. Ita Wegman, of Zurich, expends thirteen pages to convince us that the practice of "metal therapy" must pay attention to the "threefold being of man" if it is to be exercised with success. The explanation is that the Salt, Sulphur and Mercury of our old friends, the alchemists, "are present in every single metal." Being always glad to find Alchemy justified in these "foremost files of time," we accept the dogma on faith. Another article is on the "eightfold path" and the Tchakravarti myth in a SUTTA which has been edited by Rhys Davids. We are assured that "the spiritual substantiality of the pure metals" is inherent in the nature of the planets, and that the metals are present in man "both physically and super-physically." It follows that we are more fearfully and wonderfully made than some of us may have imagined heretofore. The relation of speech and reason and of both with the "consciousness soul," otherwise "spiritual soul," is considered by Mr. Owen Barfield, who appears to agree with Blake that Sir Isaac Newton was given over to "dead thinking." The spiritual background of Iona is contemplated by E. C. Merry from the standpoint of Fiona Macleod on "the narrow way to the Divine Forges," and one of the lessons drawn forth is on "the vital necessity of a new outlook upon history." There are two articles by the late Rudolf Steiner: that upon Moses describes the Jewish lawgiver as "the herald of the God Who manifests in the human Ego," while that on exoteric and esoteric Christianity is another presentation of Steiner's familiar theme, namely, the Mystery of Golgotha.

THE THEOSOPHICAL REVIEW opens its new volume with first instalments of two continued studies, respectively on the Witch of Endor and on the Sacred Word. The latter is not the Word of Kabalism or the Word of Masonry, lost in the Craft Degrees and discovered by the hypothesis in the Holy Royal Arch, but "the sacred symbol AMN or AUM," an alleged word of power. The theory of seven principles in man is considered in another article from the standpoint of ancient Egyptian teaching: we observe a reference to Mysteries of Osiris and to the actuality of initiation therein during the course of earthly life. But the most interesting thing in the issue is the personal explanation given by the editor of his own attitude towards several controversial subjects and debated activities within the Theosophical Society. He is content on his own part with the "Three Principles" and can offer only a detached sympathy and "friendly regard" to the Order of the Star, the Liberal Catholic Church and Co-Masonry. He is of opinion that the world needs the T.S., based as it is on the principles in question and demanding no other condition of membership. . . . THE THEOSOPHIST has an article on "The Nature of Ceremony," by an Indian writer, in the course of which it is defined suggestively that "Mysticism is the ingoing process of seeking the One hidden in the many," while "ceremony is the

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outgoing process expressing the many latent in the One." We note also a study on the "Unity of the Self" by another native writer, containing the following among many dogmatic statements: (1) that "the individual soul as such is of course false"; (2) that "the Self is its true nature"; (3) that "our release consists in our discovery of our real character as Brahman"; and (4) that the whole apparent world must end in "the Unity of the Self." . . . THEOSOPHY IN INDIA has an article on Mohammed which affirms that the prophet insisted frequently on the rights of animals and commanded his followers to fear God in respect of these dumb creatures.

There are three periodicals which reach us, exhibiting by their titles and otherwise an apparent dedication to the subject of the Rosy Cross: their claims are sufficiently varied, but they have one bond of union, namely, their complete ignorance and automatic distortion of the historical side when they happen to touch thereon. It is fortunate for themselves and us that the attempt is made seldom. There is RAYS FROM THE ROSE CROSS, representing a Fellowship at Oceanside, U.S.A., founded by Max Heindel after dreaming that he had been initiated on some unseen plane of being. You can learn about many things—for example, Nether Vibrations and Bible Mysteries—by recourse to any current issue; you can profit by chats on astrology and obtain your child's horoscope, with a judgment thereupon; you can join a healing circle and buy a Rosicrucian Seal for use on letters at a very nominal cost; but of the authentic Rose Cross you can learn nothing, though the lucubrations of Max Heindel in volume form are long and many. It is just, however, to add that there is one practical side, there being much ado about vegetarian recipes, and for all that we know these Rays from the Rose Cross may equal in value the inspirations of Mrs. Beeton, who is a great name in households. We observe that MERCURY also is strong upon meatless diet, though it has no other analogy with its older rival. This official organ of a so-called *Societas Rosicruciana in America*, which claims to be the "sovereign source" of the pretended "art" in the United States, is a sort of occult rag-fair; but it publishes a Hermetic Chronology from issue to issue, a compilation which stands alone for the multitude of its blunders and the temerity of its inventions. The third on our list is LA ROSE CROIX, which never but once in the world—so far as we remember—attempted to give account of its subject by reference to records of the past, when it went so utterly astray that there was produced a pure comedy of errors. Its alchemy is in all men's ears, and the bids for recognition are a clamour in highways and byways. We trust that the editor will presently convince the world, so that, if not in heaven, there may follow a silence on earth for at least half an hour. Just now M. Castellot is publishing a *procès-verbal* of experiments performed by a disciple. He announces, moreover, that he is "internationalising" his discovery on the fabrication of gold, so that it may be enjoyed

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by the world at large, instead of individuals making a corner in the art. He is of opinion that in this manner he will "promote the reign of justice and equality." We doubt it very much, but are content to wait and see. Meanwhile THE OCCULT DIGEST of Chicago has been moved to reprint Dr. Franz Hartmann's remarks upon False Rosicrucians under a new and sensational title. In reality it is a highly coloured account of the Masonic adventurer, Schroepfer, whose career ended in suicide; but the sub-title of pseudo-Rosicrucians is rather suggestive in the connection with which we have been dealing, for America abounds at the moment with movements and personalities which answer to this denomination.

It happens on occasion that an ordinary issue of LE VOILE D'ISIS is more attractive in its contents than some of the special numbers to which we have given frequent prominence in these pages. One of the most recent offers a case in point. There is not only a reproduction of LE SONGE VERD, which is a rare alchemical tract, but a "Messianic" fable on the Gold of Christ, by M. Fidel Amy-Sage, in which the Hermetic work is spiritualised, and the Saviour of Palestine is portrayed as the Medicine of the Spirit which fulfils as such the work of Universal Redemption. We note with regret that a recent search after the tomb of L. C. de Saint-Martin in the vicinity of Aulnay, where the French mystic passed away on Oct. 13, 1803, has proved a failure: the conclusion is that there is no hope of its discovery. . . . The JOURNAL DU MAGNÉTISME has a graphic account by M. Henri Durville of his visit to Lourdes, described as the city of miracle, on the occasion of one of the great pilgrimages, of his impressions and experiences during the four days that it lasted at the famous grotto, of the cures which took place and their scientific appreciation, and of the psychic atmosphere produced by the place and the pilgrims. . . . The PSYCHIC MAGAZINE has issued its last number and completed its fourteenth volume. The serial articles on the worship of stones and on the Stone of the Philosophers have also reached their term. It is to be replaced by a new periodical entitled EUDIA—that is to say, Serenity—which will be mainly therapeutic, as shown in an elaborate prospectus, but will include also historical studies of Magic in all ages and countries, and of eastern and western initiations—among others, those of Freemasonry, the Rosy Cross and Martinism. M. Durville is a man of many words, but he is indefatigable, and his points of view at their value are always put clearly. We wish success to his new venture and shall look with interest for the appearance of its first issue: it would seem that EUDIA is not unconnected with the proposed Therapeutic Temple and Church of Adeptship to which we have referred on certain previous occasions. The plans unfold and hopes mature concerning it, but still subscriptions linger: it is a question whether the present generation will live to see it dedicated. . . . We have to acknowledge THE CHALICE, described as official organ of the Aquarian Foundation, situated at Akron, Ohio. It is otherwise a "herald of the new age," and is looking for "the sixth sub-race" of Theosophy.

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REVIEWS

THE CHRIST OF THE ARYAN ROAD. By "The Senior Tutor" (Cantab.) London: The C. W. Daniel Company, Gresham House, Tudor Street, E.C.4. Price 3*s.* 6*d.* net.

WHY the anonymity of the authorship of this volume? Why not "dare to be a Daniel" and have done with it? Its teachings must be very familiar to students of theosophy whether or not they are in entire agreement with the author's claims, as for instance where he says on page 53 of Chapter VIII: "The Christ—The Life of Jesus The Disciple—" . . . . In his next life Jesus the Disciple was Appollonius of Tyana, and in that Incarnation became an Adept. His next Incarnation being that of Ramanucharya in India (11th Cent.), where He revived the devotional Element in Hinduism.

"Now as the Master Jesus, He is in charge of the Christian Church and its Inner Mysteries . . . . . Incidentally, we find that 2,000 years ago Appollonius was working out detailed plans for our own day, i.e., the day of the beginnings of the sixth Sub-Race and its Great teacher, who is now using the body of the Disciple Krisnaji (Krisnamurti). When once we realise this *utter certainty*, doubt and hesitation, anxiety and worry, fade away, and we gain a perfect peace and content, with that absolute confidence in the Powers who are governing the world."

If the aim and end of all religions be the ultimate realisation of the Kingdom of Heaven that is within us, every human soul must be guided heavenward by the Light which comes to it individually. There are many colours in the spectrum; yet only one light—It includes them all. This volume consists of a series of lectures given to "University Students, reading Comparative Religions, Philosophy and Science .. . ." It is expressed with great clearness and in concise form. The author anticipates an open mind on the part of his readers—probably only the open-minded would read it from beginning to end. Having done so I doubt not that simple-hearted folk will remain happier in the glad tidings of the old, old story.

EDITH K. HARPER.

MORE GHOSTS AND MARVELS. Selected by V. H. Collins. Oxford: University Press. Humphrey Milford. Price 2s. net.

IT goes without saying that the World's Classics issued from Oxford appear in handy form, with beautifully clear type and paper soothing to the eye. With these three pre-requisites nothing more is required by the reader who settles down to enjoy a comfortable "Ghost Story" than a blazing fire, possibly a "storm without" and a bill of fare ranging from Sir Walter Scott to Michael Arlen. Included are eighteen of the best, such as "The Botathen Ghost," recorded by the Rev. R. S. Hawker, that famous believer in the power of the invisible whose concluding words imply an eternal truth: "And what pleasures and improvements do such deny themselves who scorn and avoid all opportunity of intercourse with souls separate, and the spirits, glad and sorrowful, which inhabit the unseen world!" Mr. Hawker's story carries its own credibility, but

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some of the others stretch credulity to breaking point, while all the time they are deeply thrilling and from a literary point of view delightful reading. Such for instance is Sheridan Lefanu's "Squire Toby's Will" or Edgar Allan Poe's "Facts in the Case of M. Valdemar." Of a wholly different type is H. G. Wells's beautiful and touching sketch "The Door in the Wall," which I seem to remember Sir Oliver Lodge specially eulogising. Among the old masters we have Charles Dickens, George MacDonald, Besant and Rice, and Mrs. Gaskell. The Middle period gives us Henry James and Marion Crawford, while the distinctly modern includes Mr. Arthur Machen with his "Novel of the White Powder," and a galaxy of such luminaries as E. F. Benson, Algernon Blackwood, Maurice Baring, Lord Dunsany and John Metcalfe. Mrs. Gerould and Miss May Sinclair touch the psychic realm from different points of view. "Where Their Fire is not Quenched," by the latter, implies a self-wrought retribution, inevitable apparently, whether called by the name of Purgatory or the Astral Plane, for—"As a man soweth, that shall he also reap." The modern student of psychical research throughout the book will realise very deeply the underlying truth that exists in even the wildest of the tales which used to make our grandfathers' flesh creep.

EDITH K. HARPER.

THE RATIONALITY OF SURVIVAL, In Terms of Physical Science. By Sir Oliver Lodge, D.Sc., F.R.S. London and New York: G. P. Putnam's Sons. Price 9*d.* net.

THIS is a reprint in booklet form of Sir Oliver Lodge's contribution to the volume on *Survival* by several different authors. In these twenty pages Sir Oliver treats the subject of life after death from the purely scientific standpoint and deduces therefrom several "main contentions." The electrical theory of matter has only become common property since the dawn of the twentieth century, though it had been long guessed at by a few of the pioneers of the race.

"A great unification is proceeding before our eyes; it is by no means yet complete, it is only beginning; but the ideal is to resolve all material phenomena into manifestations of ether in various types of motion. That is what is looming before us, as a representation of the whole material Universe, from stars and nebulæ, from atoms and electrons, down to the homely blocks of matter with which we daily deal, including our own bodies."

But mind and consciousness are behind all matter. . . . "Our sense-organs may not be our only mode of recipience. Poets and saints have been conscious of inspiration, coming they know not how or whence." So we are led on to the certainty by the observation and deductions "from facts interpreted by refined intelligence" that "the human soul or spirit is not extinct at death; it does continue with its aptitudes and character preserved; and under certain conditions, it can get into touch with those left behind, so long as affection lasts." In effect, Sir Oliver concludes, "The majesty of the Universe is so far beyond our largest conception, that anything is possible; and that by mutual help, both here and hereafter, humanity can advance to heights beyond its dreams."

EDITH K. HARPER.

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Every Student of the Occult, Every Student of Comparative Religion, and Every Student of Christianity should read the latest works by LEONARD BOSMAN

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A Breaking Flower. By Alice Lowther. Author of *Down the Old Road, When It Was June*, etc. London: Erskine Macdonald, Ltd., W.C.1. Price 7*s.* 6*d.* net.

In the symbolism of its title is indicated the moving theme of this story, in which the psychological study of a woman's soul is painfully set forth. The ill-effects of so-called religion on a passionate nature are of considerable interest in their working out. A canting but well-meaning Protestant vicar and his equally canting but not quite so well-meaning wife, have taken charge of the vicar's niece Elspeth, and their utter lack of knowledge of the intricacies of individuality renders the girl's life a veritable "hell upon earth." Elspeth's buoyant temperament, however, turns into amusement much that might have broken down a weaker nature. The real beauty of her life is expressed in its unflinching loyalty. She is as true as steel to the poor weakling for whom her peace of mind was wrecked, and we leave her just at the point at which her life has room for expansion, and where one may imagine an ultimate development of character entirely beautiful, wherein the light, not of "hell-fire" but of Divine love, has flashed into her hitherto sleeping spiritual consciousness.

In regard to the vicar and his wife, one can only hope that if the Church still holds such blatant travesties of the teachings of its Divine Founder, they may soon "have had their day and ceased to be."

Edith K. Harper.

The Mammonist. By Violet Tweedale. London: Hutchinson & Co. (Publishers), Ltd. Price 7*s.* 6*d.* net.

Mrs. Tweedale is well known as a novelist who, from her knowledge and personal experience of psychical matters, is able to infuse a double interest into what she writes. This lengthy book deals chiefly (apart from the usual love interest) with two themes—the anarchical secret meetings, largely of foreign malcontents striving to stir up a revolutionary spirit in the more phlegmatic English; and the influence of the dead upon those still living. The latter, however, occupies a minor place in the narrative. The main interest of the book lies in its amazing revelations of the lives and plots and teachings that go on in our midst, wholly unknown and unsuspected by most people. The characters depicted are types perhaps rather than individuals, for they are so strongly marked. Mrs. Tweedale's intention probably was to make us think, by depicting extremes of character. Her knowledge and description of what goes on behind the scenes, in political and diplomatic life, in finance, in secret clubs and meetings in the underworld is astonishing; and though the characters talk in a somewhat unnatural way, the deep interest of the story is well maintained to the very end.

Rosa M. Barrett.

The Comte de St. Germain. By Mrs. Cooper Oakley. With a Foreword by Mrs. Besant. London: The Theosophical Publishing House, Ltd. Price 8*s.* 6*d.* net.

This volume is a reprint of one long out of print and first published in 1912, but as Mrs. Cooper Oakley is no longer alive, an authoritative revision has been impossible. She evidently made most exhaustive

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researches into the history of this half mythical puzzling personality who figured under many names and whose life is so singular that one might suspect the accounts of him to be largely apocryphal. But she gives authorities for her statements and has drawn upon and been allowed to transcribe hitherto unpublished documents kept in the English Record Office and in the British Museum, though her chief source of information is the diary kept by Madame d'Adhemar, and in the possession of that family. In her foreword, Mrs. Besant calls the Comte not only a great Occultist, but one of the recognised leaders of the Theosophical Society.

Unfortunately almost nothing is said of the Comte's beliefs, nor why he is regarded as a man of such importance among Theosophists. He believed, we are told, in the fundamental principles which all true followers of the Great Lodge are bound to teach, but this fact is dismissed in one brief sentence. The book, however, though somewhat confusing, is of undoubted interest and value, and Mrs. Oakley evidently expended an enormous amount of labour upon it.

ROSA M. BARRETT.

THE SECRET POWER: How to Win and Keep It. By Philip Beaufoy Barry. London: Rider & Co. Price 1*s.* 6*d.* net.

SOME eleven chapters on various aspects of the "art of living" are here indited in a bright and simple manner, in a desire to infuse courage and hope in those pessimistic and despairing souls that falter in their journey. The secret power, we are assured, comes to all those who will bring themselves consciously to desire and welcome it; and, once it has come, it will return with an ever-growing fulness, bringing courage and consolation to those who give it their loyalty. Devotion rather than knowledge is urged; and if here and there we observe a note of exaggeration, this is because the author realises the necessity for urgent remedial measures, in what might be termed more concentrated doses, than are needed for the converted.

W. G. R.

LIFE, LOVE AND MARRIAGE. By "Cheiro." Cr. 8vo, pp. 194. Illustrated. London: The London Publishing Co. Price 4*s.* 6*d.* net.

DEAN INGE has declared recently that the age is one of irrational superstition and not of true religion. Lord Carson has said, in the House of Lord's Prayer Book debate, that to worship the elementals would be idolatry. What these scholars would say of palmistry may be guessed; though we might equally be mistaken in hoping for rational judgment. I have myself hitherto had no satisfactory experience of palmistry. That is, I have received several mutually contradictory and unfinished readings. Nevertheless I am bound by the available evidence to admit that "there is possibly something in it." In this little book, that remarkable man Cheiro brings the testimony of quite famous people, whom perhaps the reverend Dean would class among the superstitious; such as Mr. Gladstone, Sarah Bernhardt, and King Edward VII, as well as King Leopold of Belgium and Joseph Chamberlain, among a host of celebrities whom few would accuse of mental weakness. This book is framed more as a

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series of anecdotes than as a complete scientific exposition, but it will interest many readers. Among the illustrations will be found several portraits of Cheiro's famous clients; some impressions of their hands; and a few poor and insufficient diagrams of the hand. These drawings really do not come up to the standard of the rest of the book, and as they are important they should have been done by a more competent artist.

W. G. R.

WHO'S WHO: In Occultism, New Thought, Psychism and Spiritualism. Compiled and edited by William C. Hartmann. Second edition, 1927. Pp. 350. The Occult Press, Box 43 P.O., Jamaica, N.Y., U.S.A. Price $5.

THIS revised edition of Dr. Hartmann's *Who's Who* will take its place in the most used section of the student's bookshelves, for its value and wide scope as a reference book are undeniable. It is the most complete directory, biography and bibliography concerning occult matters in public existence. Its vast territory proves, more than any argument, what a large number of people now devote themselves seriously to the study and exposition of one or other phase of occult matters. Hardly a country in the world is omitted (excepting Russia), and the bibliography is well filled with representative names, few of importance now being missing. One can, of course, continue to suggest other sections which might be treated, but a practical person must remember the limits of a reasonable volume. The book list (authors and their books) and the bibliography will be especially valuable to isolated students who require a little guidance in their reading; while they can locate the addresses of numerous interesting magazines, some great and many small, which deal with their particular line of study. Altogether the book is a treasury of facts that will become a valued possession of every occult teacher and student of real activity.

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of the New Civilisation," and contain so many ideas and suggestions of fundamental importance that it is impossible to do justice to them in the course of a necessarily brief notice. Underlying all the lectures is the great ideal of Brotherhood. The religion of the future, Dr. Besant says, "will be a religion of sacrifice prompted by love and guided by knowledge," and in her second lecture she has some very interesting things to say concerning the two paths—that of the mystic and that of the occultist. Both have the same goal, the mystic seeking it within by way of negation, the occultist seeking it without by way of knowledge and power over Nature's forces. The latter path has its grave dangers, but perhaps is the more fruitful.

In her lecture on Education, Dr. Besant gives an interesting account of the ancient Indian system. The State, the wealthy men, found the money; but control was vested in the teachers, as those best fitted to judge what should be taught.

Her final lecture—which, by the way, I had the pleasure of hearing—touches on matters concerning which widely divergent views are held; though most readers, I think, will find it difficult to escape from Dr. Besant's logic or to resist the appeal of her wide sympathies for suffering mankind. She pledges her faith in the coming generations. In them, to quote her final words, "there lies the hope of the future, and it is they who will make the New Civilisation a civilisation of practical brotherhood, of love to all the nations of the earth."

Those who heard Dr. Besant's lectures will certainly want to secure this book. Those who did not should certainly read it.

H. S. Redgrove.

Green Beryl. Being principally a presentment of some of the Thoughts of the Persian Poet, Sadi. By Thomas Wright. With 10 illustrations by Cecil W. Paul Jones. 10¾ ins. × 8¾ ins., pp. 32 + 10 plates. Olney, near Bedford: Thomas Wright Cowper School. Price 7*s*. 6*d* net. (Edition de luxe, 18*s*. net.)

This book completes a trilogy, of which the two earlier volumes, *Heart's Desire* and *Rose-in-Hood*, presenting, respectively, some of the thoughts of Omar Khayyam and Hafiz, have been noticed in the pages of the Occult Review. To present in English verse the thought of a Persian mystic, whose poetry abounds in the flowery imagery of the East, and in which the material and the spiritual are inextricably combined, is no easy task, but Mr. Wright has admirably succeeded.

Are Sadi's frequent journeys the wanderings of a man driven from his wife—the lovely and beloved Green Beryl—by the sharpness of her tongue, or are they, perchance, the journeys of the mind after truth? Are his amorous adventures love affairs of man and woman, or are they adventures of the soul? Who shall say? May it not be we Westerns who are at fault in endeavouring to draw so sharp a distinction between body and mind?

"The sand of the desert, the silt of the dyke,
The spume of the ocean, to me were alike;
I weathered the whirlpool, the rock and the shoal,
And knowledge was ever my ultimate goal."

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Mr. Jones's illustrations are most interesting, especially the frontispiece, in which the Mediæval and Oriental fashion of presenting all the occurrences of a narrative in the same picture is adopted.

The edition has been limited to two hundred and twenty-five copies, which I think is a pity, as more than two hundred and twenty-five persons should experience the delight of possessing this most attractive wbook.

H. S. REDGROVE.

THE KING DIAMOND. By Fred M. White. Cr. 8vo, pp. 320. London: Ward, Lock & Co., Ltd. Price 7s. 6d. net.

THERE is nothing occult about this book except—using the word to denote all that is marvellous—the author's demands on his readers' credulity. However, those who like a quickly-moving story with a dash of mystery in it and are prepared to accept master crooks who sometimes act like foolish children, Scotland Yard detectives who overlook obvious clues, and all sorts of impossible happenings, will, no doubt, get some pleasurable thrills from reading it. The story is concerned with a wonderful diamond, fated to be stolen again and again. Ultimately it makes the fortune of the young hero, who restores it to its rightful owner, receiving half its value (I know not how many thousand pounds) as a reward.

There is a queer man of science who, by experimenting on rats, is on the verge of discovering a method of making the black races of mankind white, and who dies mysteriously from arsenical poisoning. There is an international crook of unknown origin, a wicked—but very beautiful—cinema star, and some lesser lights of infamy. Of course, there is a lovely heroine; and, finally, there is a mysterious cypher, upon the unravelling of which everything depends, but which—I have to confess—remains just as mysterious to me after Mr. White explains the reading of it.

H. S. REDGROVE.

ASTROLOGICAL INVESTIGATIONS. By W. Frankland. London: L. N. Fowler & Co. Pp. 95. Price 3s.

THE WHEEL OF LIFE, OR SCIENTIFIC ASTROLOGY. By Maurice Wemyss. London: L. N. Fowler and Co. Pp. 186.

ZADKIEL'S ALMANAC FOR 1928. London: Cecil Palmer. Price 1s.

MR. FRANKLAND'S little book is so simply and clearly written that it should appeal strongly to astrological "beginners." It is just the kind of book that is needed, for students often complain that most astrological text-books are too difficult and complicated to be of any use to those whose knowledge is small. Mr. Frankland writes wisely when he says of "failures" that "these are good for the earnest mind and soul—they stimulate further enquiry"; and that it is just when difficulties begin to be encountered that there comes "a critical test for the student." He makes a good point, too, when he remarks that Astrology was never untrue, but only incomplete—just as Geography was not untrue because places and countries now known were formerly undiscovered and unmarked on the maps then in use. The chief object of his book is to guide the student in estimating the important periods of life, and some very helpful hints are given in this connection. The book closes with some interesting specimen horoscopes.

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The Wheel of Life is a larger and more ambitious work, the first of a series of volumes that will be looked forward to with great interest. It is consequently more or less introductory in nature, and a good many pages are taken up with Tables of Houses, the writer favouring the method of Campanus. The main part, however, consists of exhaustive instructions for the judgment of personal appearance and character, a large number of qualities (vices, virtues, etc.), being considered in alphabetical order. This method has its drawbacks, and is not helpful except to those who already know what characteristics to expect in any given nativity. The novice might have to read through the whole list before coming on any information concerning the particular signs or aspects that he wished to have explained. But presumably Mr. Wemyss is not writing for novices, any more than for the conventional followers of astrological tradition, He assigns the rulership of Aquarius to Jupiter, and that of other signs to various hypothetical planets, and in other ways also departs deliberately from the beaten track. Some of the appendices promised in his future volumes sound extremely attractive.

Zadkiel's Almanac will always find its public. The portents for 1928 do not seem particularly exciting, except as regards the month of June, when Mars and Uranus in the seventh house are to produce "sudden ruptures . . . danger of actual war . . . transport accidents, and disasters in mines and among shipping." In August again there will be "talk of war," and in September a death in the Royal Family is predicted. But we are getting so accustomed to prophecies of disaster in these days that the only possible attitude to adopt is one of calm preparedness, with a strong hope that the prophets have exaggerated the evil portents and overlooked some mitigating influences. EVA MARTIN.

A TRAVELLER THROUGH TIME. By Laetitia Withall. Obtainable from Miss Withall, 10 De Vere Gardens, Kensington, W.8, and Messrs. Percy Lund, Humphries & Co., 3, Amen Corner, E.C.4. Price 2*s.* 6*d.*

THESE "Glimpses of a Soul's Past" strive to express a sensing of past incarnations and the spirit's struggle from an earthly and passionate love to the Great Beloved of all Persian and Sufi mystics—the Undying and Unknown God.

Miss Withall suffers from an untrained pen, her pictures are not clear, and she has a tendency to use too many hyphenated adjectives. Yet it is a brave attempt which one should regard more from its spiritual than its literary aspect, as the serious striving of a mystic towards the fuller expressions of her experiences. REGINA MIRIAM BLOCH.

PALMISTRY FOR PLEASURE. By Dean Brydon. London: Methuen & Co., Ltd. Price 3*s.* 6*d.* net.

MANY will welcome this concise handbook, whose main value lies in its simple lucidity, its clear illustrations and explanatory text. Though the volume is intended for those who desire to inquire into this science as a pleasure, it should serve more initiated seekers as well. At a reasonable price, and with its bright, unentangled, convincing style, it is a boon to busy folk who wish to acquire an adequate and unbiased idea of palmistry.

REGINA MIRIAM BLOCH.

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TRAMP THINGS. By M. Michael. London: The C. W. Daniel Company. Price 2s. 6d. net.

Tramp Things is a true outburst of the Irish folk-spirit. It has the vagrant charm of the land wherein a myriad fairies wander, where Ueder the Elfin king decoyed Etaine into the enchanted forest, where Sidhe, leprechaun and Tyr-nan-Og dwell amid shadowy raths. The poet shares the hunger of Borrow for the highway, as "The Southern Road" and "Romany Way" reveal:

"Oh don't you feel the Romany call
When the Moon is up in the Autumn Fall,
Eerily showing in the witchway glen
Shadowy figures of Romany men,
Real, roving Romanies all?"

His first poem to "Ireland" has the old fire of Davies, Sullivan and Yeats, and a touch of the immortal "Dark Rosaleen" of that great, if all too-little known poet James Clarence Mangan:

"You are the Mother of Sorrows, and your heart is pierced with a sword,
You have known the anguish of Mary when they crucified her Lord;
But you are holy Ireland, and near the Kingdom of God,
A thousand saints lie buried beneath your green sweet sod."

The metre recalls the heavy sweetness of Swinburne's "Dolores." There is genuine poetry in M. Michael. The volume is appropriately illustrated by M. Q. Haig.

REGINA MIRIAM BLOCH.

MAN, GOD AND IMMORTALITY: THOUGHTS ON HUMAN PROGRESS. Passages chosen from the writings of Sir James George Frazer. Demy 8vo, pp. xvi + 437. London: Macmillan & Co., Ltd. Price 15s.

THESE passages were chosen by Mr. Pierre Sayn under the direction of Sir James himself, who also revised and edited them. The author, feeling no doubt that his most considerable achievements are behind him, determined to preserve for posterity, in convenient compass, the more general conclusions to which his studies of early society and religion have led him. The headings under which these passages are arranged are: The Study of Man, Man in Society, Man and the Supernatural, and Man and Immortality. It must have been difficult enough to preserve the essence of Sir James's thirty odd stout volumes within one pair of covers: it would be hopeless to distil the essence once more into a review. But the reader may be assured that when he handles this volume, well worthy of its publishers in point of production, he will have before him thoughts and opinions that will not lose their weight for many decades. Of how many living scholars could the same be said?

THEODORE BESTERMAN.

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THE
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NOTES OF THE MONTH

PARADOXICAL as it may seem, the greatest wisdom is often to be found amongst those who lay no claim to being wise at all. The man who takes life as he finds it, and honestly faces the problems presented by the human soul and its manifold powers, is driven back in thought behind the veil of matter, and compelled to postulate a Something of which the manifested universe is but a shadow. Of the nature of that Something the average man is content to admit that he knows nothing, and, in his opinion, can know nothing. He is here upon this earth, as he conceives, to live his life and do his duty as he understands it, and not to dream away the span of his existence in speculations which get him nowhere, and serve no useful purpose in the scheme of things as he perceives it. And in truth, the prophets and saviours of the world are for ever crying out to those who care to hear, that the way out of the labyrinth of maya in which humanity is immersed is only to be found in a higher type of consciousness. Until it *knows*, the only honest attitude of the philosophic mind is that of agnosticism.

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Nevertheless, the unseen universe is ever pressing gently upon the self-made barriers of human thought, and revealing greater and greater potentialities lying dormant in that dim realm which it is becoming fashionable to refer to as the "unconscious." Although the term is the reverse of explanatory, it serves the useful purpose of concentrating attention upon the door behind which the mystery of life lies hidden.

The key which religion offers for the unlocking of that door is unfortunately looked upon by science generally as alien to its purpose. For this state of affairs orthodox religion is itself to a large extent to blame. Religion is too frequently regarded as an end in itself rather than as a means—perhaps the most direct means—of attaining to the crown of human life, union with the Eternal Source of all things, birth into an entirely new order of existence. In the same way that the quest of the saint or yogi ends only in union with That which, from the human point of view, is the Absolute, so the urge to discover ultimate Truth, which manifests as the love of knowledge, can only end in union with Absolute Truth. The ways are many, but the goal is one.

THE KEY TO UNLOCK THE "UNCONSCIOUS"

Psychology, if it is turned in the right direction, may prove a most potent key in the hands of science. In its experimental aspect, a veritable mine of valuable psychological data lies ready to be explored by psychology, in that borderland which is the happy hunting-ground of the psychical researcher. It is true that many of the facts of psychical research have been subjected, with a bare modicum of success, to the dissecting-knife of the youngest of all branches of psychology, namely psycho-analysis; but the ultimate verdict, we are confident, lies still in the lap of the future; for time is needed to stabilise and purge from the body of the newly born science the extravagances and aberrations which have characterised the first enthusiastic applications of its "laws" to the interpretation of the more inexplicable types of psychical phenomena.

Automatism has ever been a fascinating psychological problem, and a promising field for investigation. Despite the best endeavours of science to explain it, however, it still remains hedged about with mystery. The efforts of the psycho-analyst to find a solution for all its varied forms within the realm of the "unconscious" fail to account for all the facts observed. Not infrequently the contents of the automatist's "unconscious"

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bear witness to the possession of information which by no possible means could have been acquired from any other than a source external to himself. An automatist scribbles a message which to himself is meaningless, but which answers the unspoken thought of some person with whom he is in close touch, perhaps a friend with a definite question in his mind. By what channel was the knowledge acquired, and the information conveyed? Such a phrase as "the action of the unconscious" entirely begs the question. Forced to depart from his strictly materialistic standpoint, the psycho-analyst is obliged to call in the aid of "unconscious telepathy" to substantiate his theories. Sometimes, as is well known to the spiritualist, information subsequently verifiable, but which was obviously outside the knowledge of either the automatist, or even of any living person, will be transmitted. Here the "scientific" explanation is hopelessly at fault, and the claim of the spiritualist is felt with its full weight. Such a possibility is well exemplified in the case of the remarkable scripts communicated through the hand of Miss Geraldine D. Cummins, which, after long delay, have at last been published under the title of *The Scripts of Cleophas*.

THE SCRIPTS OF CLEOPHAS

In order to appreciate to its full extent the remarkable nature of the achievement involved in the production of this notable volume*—which, by the way, is only the first instalment of a long series of psychic communications through the same channel—it is essential to bear in mind the fact that the automatist herself, although a lady of education and refinement, has by no means been specially interested in the subject with which the scripts are entirely concerned; that is, the history of the early Christian Church. This is not to imply that Miss Cummins is other than well read. As a matter of fact, her acquaintance with modern authors is fairly wide, although it is positively stated that "she has never studied theology, theosophy, or Christian origins."

Again, although Miss Cummins has achieved some success in the literary world—she is author of a novel, and collaborator in the authorship of two Irish peasant plays—she is not a fluent writer. Ordinarily such work has proved rather laborious and slow, but given the right psychic conditions the speed of composition attained is remarkable.

Miss Cummins began her sittings for automatic writing with

* *The Scripts of Cleophas*. London: Rider & Co., 12s. 6d. net.

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a lady who has been a witness to the production of the entire series of the Scripts. Miss E. Beatrice Gibbes, the lady in question, is chiefly interested in music and gardening, and while she has travelled widely she has never been either in Egypt or Palestine. Her reading is confined mainly to books of travel, and her interest in Church history is *nil*. In view of the above information it is safe to assume that the contribution of the sitters' "unconscious" to the material embodied in these Scripts is hardly likely to be of a dimension commensurate with the specialised nature of the subject.

At first the automatist was able to write automatically for only a quarter of an hour at a time. As her proficiency gradually increased it became possible for her to maintain a flow of the writing for a period of a couple of hours. Indeed, on one occasion she continued for a period of two hours and twenty minutes. This was at the end of 1925.

From the authoritative, although so far anonymous, *Introduction* by the editors of this first collection of Scripts the following account of the manner in which these writings are produced may be quoted. It serves to emphasise the marked difference between the output of composition under normal, as contrasted with what may be termed the psychic's "automatic" conditions.

"When producing these writings, Miss Cummins places her left hand over her eyes, the elbow resting on the table; the right hand is thus free to hold the pencil over a wad of single foolscap sheets. In a few minutes she appears to lapse into a condition of semi-trance, and her pencil travels over the paper rapidly, producing legible and perfectly intelligible script. Someone at her side removes each page as it is covered, exposing a clean sheet. Generally this automatic writing is without pause or correction. No *t*'s are crossed or *i*'s dotted, as the pencil never leaves the surface of the paper. The speed attained, as contrasted with Miss Cummins' normal rate of writing, is very remarkable. On February 16th, 1926, 2,230 words were written without a pause in an hour and thirty-eight minutes. . . . On other occasions over two thousand six hundred words of close narrative that required no correction have been written at a sitting. The speed of writing and the length of the sittings vary with the physical and mental conditions. The usual time of uninterrupted writing is a little over an hour and a half."

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The present volume comprises a consecutive history of the early Church from immediately after the death of Jesus to St. Paul's departure from Berea to Athens. To the unprejudiced mind it offers a problem which is not lightly to be disposed of. Only the ignorantly sceptical, on the one hand, or the uncritically credulous on the other, will dismiss it without due reflection. To the one it will be sheer nonsense; to the other it may well appear in the nature of a supplementary Gospel. The course of wisdom would avoid either of these extremes.

At whatever value the contents of these three "Parchments" are ultimately assessed, there is no denying the fact that their story makes absorbing reading. The narrative is essentially an account of physical events, an outstanding feature of which is the preponderance of the thaumaturgic element. The story of Simon the Magus is especially entertaining.

SIMON—NOT SO SIMPLE

Simon, it appears, had command of a tame poltergeist. It was his practice to incite this spook to pelt "the simple people of Samaria" with stones, whereupon Simon would undertake to free the victims from their persecutions—for a consideration

"Simon would frighten women by causing evil shapes to appear unto them; and so cunning was he that they knew not that he had summoned these creatures and caused them, through his sorcery, to become visible to the eye. Then they would seek out the sorcerer, and entreat him to drive away these demons that followed them; and he would, with words and signs, and by the power of his will, cause them to go hence and be no more seen. And these women gave him money and goods. The men also paid him in kind, and it was perceived that only those who had money were troubled by these evil spirits."

Emboldened by success, Simon at length ventured to lay claim to being the risen Christ. News of this impersonation having reached the ears of Philip, the young disciple sought out the impostor and rebuked him, finally exhorting him to a temporary conversion. Simon, however, fell from grace through inborn greed, and "repented of his repentance." So when Peter came to Samaria, Simon endeavoured to buy from the disciples the secrets of the Holy Spirit. Thereupon Peter cursed him. "Let thy body be withered off the earth; for thou hast blasphemed against the Holy Ghost." Quaking with fear, Simon besought Peter to forgive him as his Master forgave others, and to withdraw the blasting curse before his body should wither from off the earth.

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Again Simon was forgiven, and the reader is left with the promise to hear more of Simon's many trespasses "at the appointed hour."

Peter was, by all accounts, an adept in the direction of malignant astral currents against an enemy. The editors of the present volume, indeed, find occasion, in their critical Introduction, to take exception to the story of the compassing of the deaths of Ananias and Sapphira by Peter through "smiting them by a murderous occult force." Such use of occult power is now hardly considered to be "white magic." Those occult fraternities of to-day who employ similar "strafing" measures to bring recalcitrant brothers to heel are unequivocally designated "black."

The narrative teems with incidents depicting the use of magical power. A typical instance is that of the band of youths incited by Saul to fall upon the twelve disciples one night while they celebrated a Feast of Remembrance. On this occasion Peter, James and John were greatly stirred and filled with faith, although they had been warned of the possibility of armed attack. The disciples joined hands so that there might be greater power for the mingling of the Holy Spirit with the mortal spirit. The armed youths who sought them out forced the door of the room in which the twelve were gathered, but were greeted by silence and stillness. "They were stricken numb and still as idols in a temple." They could not stir, but stood in the dim light held spellbound by the strange luminous mist that filled the room. The disciples took no heed, but sat motionless awaiting the revelation of the Spirit. After the manifestation the intruders were released from their psychic bonds and fled like beasts goaded by the madness of terror, not stopping until they reached their native place, where "they sought their kindred and told of the strange sorcery upon the hill."

CLEOPHAS LOVES MARVELS

The obvious predilection of Cleophas for the marvels of magic, however, while it contributes to the making of an entertaining narrative, nevertheless prevents the Chronicles from rising to the dignity of the lofty ethical and spiritual teaching of the canonical gospels. The Scripts are interesting as a psychical phenomenon; but those who seek for spiritual guidance within them will, we fear, be hard put to find it. The Chronicles do not purport to be a body of spiritual counsel, but a reconstruction of an ancient document

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once known to the early Church, but long since perished. The messages are relayed through a chain of intermediaries, with Cleophas at the head. Cleophas himself "plucks from the Tree of Memory all these matters that had been within his knowledge," transmits them to his Scribe, who in turn gives them to the "Messenger," the immediate "control."

Viewed in the light of the psychic reproduction of an ancient document, the Scripts offer a problem in psychological science which is worthy of the most searching analysis and investigation. Points of weakness jostle with facts of obvious significance and weight. To impersonal science each should prove of equal value as data; for there is no gainsaying the good faith of the automatist, and the disinterestedness of the editors and Miss Gibbes in making available to the widest possible circle the material of these communications.

One of the most significant facts, then, in connection with the Chronicle is that it "contains much which, on consideration of the life and mentality of the intermediary, Miss Cummins, appears quite inexplicable on the supposition of human authorship." Such are the words in which the editors record their considered opinion of the contents of these Scripts. Attention is drawn to the choice by the automatist of a particular Greek word, in the use of which it is claimed even an unusually profound student of Christian origins might have pardonably erred.

"Not long before the time when, presumably, the chronicle of Cleophas was written, the head of the Jewish community was called the *Ethnarch*, but when the organisation and government of the cities was altered by the Emperor Augustus in A.D. 11, the title of the head of the Jewish communities was changed from *Ethnarch* to *Archon*. . . . The use of the comparatively new title *Archon* is an example of that exact knowledge on the part of the writer which is to be found in many other striking details only noticeable, perhaps, to those who are themselves authorities."

On the other side of the scale we find the communicators raising the old problem as to the alleged difficulty of transmitting proper names. The Messenger claims to draw "from the words I find in this floating mind that is about the handmaid. It containeth many words, so I shape my tale in the words I thus find." He further explains: "If there were no words in the handmaid's mind, the thought we cast upon the still pool would not be imaged there. So it is hard for us to give you a word or a name that doth not lie within her memory."

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Are we to suppose, then, that the words *Archon* and *Ethnarch* were latent within the memory of the automatist? And if the communicators draw upon the images floating in the mental aura of the sensitive, surely it is not difficult to select from amongst them the symbols of the individual sounds, *i.e.*, the letters, of which proper names are composed. How otherwise account for the appearance in the Scripts of the word *Politarchai*, "which would obviously have been used if the Greek language was employed, in speaking of the rulers of the city"?

NO ADEQUATE THEORY

What is the real nature of the code employed in this form of mental communication? Are pure ideas reflected from mind to mind, as the communicator above quoted would have us believe? In that case, how explain the communication of proper names at all? Again, if the actual words are communicated, as by some form of clair-audience, what is to hinder the sensitive from automatically transliterating the subjective sounds into their appropriate literal symbols? Patient research and the untiring classification of an abundance of observed facts over a lengthy period would seem to be necessary before any adequate rationale of automatic psychic communication shall become available.

Against the profoundly significant fact that eminent Catholic theologians and divines have examined the work both as a historical record and as claiming to be a revelation, and have proved the details, where they can be tested, to be "unquestionably correct," and "the inspiration indubitably genuine," we have an obviously feeble story of an alleged psychic experience of Herod. So vain was he that he is depicted as summoning his slaves before it was yet light, to bring lamps so that he might don some special finery, "for it was his fancy that he should look upon himself thus arrayed, and hear the flattery of his servants. . . . And lo! as he gazed upon himself in the glass he perceived writing in the colour of blood upon some parchment resting upon the table that was nigh him." A reading of the message proved it to be a warning of his impending doom.

The impression left upon the reader is that the invisible communicators, while they may be genuine discarnate intelligences, able to bring to the support of their story a convincing accuracy of detail in regard to local colour, contemporary customs, language, and so on, are nevertheless extremely human and by no means removed beyond the possibility of retailing mere

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flights of artistic fancy. We cannot trace that the narrative has to any appreciable extent been coloured or distorted by the personality of the sensitive through which it has been transmitted, nor would we doubt the good faith of Cleophas himself. He has doubtless reconstructed to the best of his ability the ancient document or documents which he claims to be the basis of his story. But it should be remembered that there is a vast difference between a knowledge of the contents of such documents and knowledge of the actual facts as they really occurred. Supposing that the discovery of an ancient document should prove beyond question that the *Scripts of Cleophas* are an absolutely exact reconstruction, this would indicate nothing more than the accuracy of the memory of the invisible communicator. It would have no bearing whatever on the question of the truth of the document.

Frankly, too many psychical experiences happen to the characters in these Scripts. It is as though the apostles, by piling up signs and wonders, would compel belief in their mission. The naïve accounts of miracles, healings, apparitions, and providential interventions are woven into a story which is as refreshing as it is entertaining. No one can honestly describe it as dull. But the story carries no weight of authority, and its value, as stated above, lies rather in the data which it places on record for the use of the serious investigator of mental phenomena. With the assurance, however, that readers will find a wealth of interest in this curious psychic document, we must leave Cleophas to his memories of the far-distant past, to make brief allusion, in the remaining space at our disposal, to the sensational world-predictions of Cheiro,* the famous palmist.

CHEIRO'S WORLD PREDICTIONS

Referring to the rapid decadence of modern civilisation, Cheiro gives it as his opinion that "It is only war in the end that will save humanity. It is only when the world will be satiated with blood, destruction and violence, that it will wake from its present nightmare of madness—and thus it is that the coming 'War of Wars' fits into the design of things. Through intense tribulation man shall be brought nearer to perfection and more fitted to enjoy the wonders of the new Aquarian Age, that born in blood and sacrifice to Moloch, will in the end fulfil the meaning of its symbol, 'the water-bearer,' whose pouring out of water

* *Cheiro's World Predictions.* The London Publishing Co., 7/6 net.

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on the earth is the emblem of unselfishness—the negation of self—arrived at through suffering."

Exactly when this war of wars will eventuate is not precisely indicated. It will, however, Cheiro predicts, arise out of the return of Judah and Israel to their country. The Israelites and their co-workers in Palestine will open up Egypt to an unheard-of extent, which development will in turn arouse the antagonism of Islam, when Turkey, backed by Russia, will endeavour to re-capture Palestine. Christians and Israelites will fight side by side.

"England will be attacked in all her Mohammedan possessions. She will give India her freedom, but religious warfare will rend the country from end to end, until it becomes equally divided between the Mohammedan and the followers of Buddha and Brahma. All her colonies will again send large numbers of men to help 'the mother country.' Italy and Germany will at the same period be at war with France, and Spain under a Dictator will be engaged in a life and death struggle in North Africa. Germany and England will become allies and pour immense numbers of troops into Palestine and Egypt.

"Russia will draw enormous masses of Chinese and Tartars with her and all Mohammedan races will be brought into the conflict.

"The United States will be engaged in war with both Mexico and Japan and will not take part until later in the European carnage.

"Great Britain will suffer terribly in the prolonged warfare, the most of London and towns on the East Coast will be destroyed by fleets of aeroplanes from Russia."

Small wonder, in view of such a world-wide conflagration, that these MSS. which, in 1925, were first submitted to prominent newspapers with a world-wide circulation, should have been declined as being "too sensational." The pages of Cheiro's book devoted to a consideration of the fate of the nations are interesting to the point of fascination, while the destiny of the House of Windsor, the future of the United States, the fate of the Jews, and the coming of the Aquarian Age, combine to make a more thrilling story than many a popular romance. In the section devoted to the Aquarian Age, Cheiro predicts that the new era will witness the rise of woman to a power equal to that

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of man, by whose side she will take her proper place as co-worker in building up the new civilisation.

A NEW-AGE COMMUNITY

In the meantime, news has reached me from a gentleman who has recently returned from a visit to British Columbia, of a little group of idealists—with whom I learn that E. A. Chaylor, whose contributions to this magazine some time ago aroused so much attention, has thrown in his lot—who have banded themselves together in order to form a centre or nucleus for the new Aquarian civilisation. Impressed by the sincerity and enthusiasm of the little group, Captain H. L. Stringer, the gentleman in question, has had a number of pamphlets printed for distribution to any inquirers who may feel interested in the work. Those who care to do so may write to him at "Pinecroft," Rockbeare Hill, near Exeter; but it should be carefully noted that the OCCULT REVIEW has no official connection with any organisation, so that it is of no use to address inquiries to the office of this magazine.

THE EDITOR

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THE USE AND ABUSE OF ASTROLOGY

By DION FORTUNE

LET me say by way of preface that I write neither as an astrologer nor as a sceptic, but as an occultist who recognises astrology as necessary to the practise of occultism. A deep knowledge of astrology can only be the fruit of lifelong study and experience, but everyone who aspires to the practice of the occult arts needs to know the principles of astrological science, although, if he be unable to give time to the detailed study that is required for its proper mastery, he may be wise to consult an astrologer for guidance rather than trust to a half-knowledge which is no less misleading in astrology than in other technical matters.

Whether we are conscious of it or not, we are all the time reacting to the zodiacal and planetary influences which are playing upon the earth; and our reaction being determined by the relative proportions of the different elements in our psychic constitution, we need to know not only the general influences affecting mundane conditions, but how we ourselves are likely to be affected by them. For this purpose both a natal and progressed horoscope are necessary, but these horoscopes must be drawn up, not by the average professional astrologer, but by one who approaches the subject from its esoteric aspect and gives the information which is needed by a follower of the Path, instead of the usual advice concerning mundane affairs, useful as this may be, if accurate.

If we consider, as Solomon bade us, "the way of a ship in the sea," we shall obtain elightenment concerning the problem of astrological influence upon our lives. In the most primitive type of sailing vessel a mat was hoisted on a pole to enable it to take advantage of the force of the wind. A craft so rigged could only drive before the wind; it could not avail itself of a side wind or tack against a head wind. So it is with the unenlightened man; he is at the mercy of the cosmic forces playing about him. The enlightened man, however, is like a boat in which the sails can be trimmed and made to co-operate with the rudder. Between the two, such a craft can avail itself of any wind in order to make progress towards its destination, and the sailing qualities of a ship are judged in large measure by the closeness with which

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she can lie to the wind. A clumsy boat has to have the wind pretty nearly astern before she can make much speed, but a well-designed boat will tack almost into the eye of an opposing wind.

So it is with the enlightened man. He will make use of the opposing forces of the stars in order to advance his evolution, and by his skilful sailing turn an opposing influence into a co-operating one. If he knows that there is a strong destructive influence abroad at a certain time he will not, if he can help it, start any constructive work. If, on the other hand, he has before him the task of exposing and clearing up evil, he will choose that particular season for his operations. Thus he will have the cosmic influences with him, instead of against him.

The occultist needs to know the set of the cosmic tides in order that he may lay his course accordingly, and it is in this that the astrologer can help him. He does not, however, abandon himself to the drift of the tides, but takes them into his calculation and allows for their influence.

The planetary influences do not operate in the sphere of external circumstance alone, but affect our lives by stimulating or neutralising the different traits in our natures. If we consider our lives in the light of our horoscopes, we shall see how much of our fate was brought about by our own actions and reactions. Our rashness may have precipitated quarrels attributable to the influence of Mars ; our emotions may stir up certain happenings of the sphere of Venus. We ourselves were the instruments of the stars.

From these observations we derive much illumination in our dealings with the planets. It may not be in our power to command external influences, but it is well within the power of the trained will and disciplined nature, guided by knowledge, to neutralise the greater part, if not all, of their effects. The macrocosm of the universe is ordered by God, but of the microcosm of his own nature man should aim to make himself the deity. " Ye shall be as gods " said the Serpent, and he spoke the truth ; initiation develops the God within so that He may rule the microcosm of our nature instead of leaving it the prey of the influence of " chaos and old night "—the subconscious past of the race.

The natal horoscope can be used to read the karma which a soul has to work out in its present incarnation, and we can see by studying it that certain problems are going to be set a soul, and that certain favourable influences will aid it on its way. We

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know, if we are occultists, that these conditions have their roots in past actions. We therefore regard the natal horoscope as the result of forces set going in the past, and we approach the astrological problems of a life from the standpoint of karma, as forces to be neutralised by reaction and realisation. We do not, therefore, regard malefic planets as enemies, but as agents of karma, and we try to win from them enlightenment, realisation, and discipline. The part played by Saturn in initiations is not sufficiently understood.

The initiate is not blindly driven by his karma; he consciously co-operates with it for its working-out. He knows that the planetary influences will cause his nature to react in a particular way, and he throws his trained and disciplined will, reinforced, if possible, by magical ceremonies, into the scale, and thereby counterbalances the cosmic forces operating within his own microcosm. We cannot influence the macrocosmic influences, but discipline and knowledge can profoundly modify the microcosmic reactions of his own inner world. We can so discipline the martial element in ourselves that it will not react to the stimulation of the planet Mars, and lead us into quarrels and disputes. A soft answer turneth away the wrath even of a planetary spirit! On the other hand, a disciplined fighting quality, thus brought under the control of the will, is available at the bidding of the will, even when there is no stimulus forthcoming from the planet of its affinity, and it can then be used to counteract the influence of a planet of inertia, such as Saturn. Thus does the adept balance the cosmic forces one against the other and use his trained will to turn the scale.

He also knows how to reinforce his will by linking up with the corresponding cosmic forces, and a large section of ritual magic is devoted to this process. It is for this purpose that the construction of talismans is undertaken. A talisman is a focussing point for force of a particular type, and all the processes of its manufacture are designed to that end. This is why it is so much better to make your own talismans than to have them made for you. The effect of a talisman is not upon external fate, but upon the internal reactions of consciousness. We do not affect fate by our magical operations, we affect ourselves; we reinforce those aspects of our nature which are in sympathy with the powers we invoke.

Both astrology and the art of making talismans were the guarded secrets of the Mysteries; they were a part of a Sacred

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Science which was never permitted to be abused by the profane. But knowledge, especially such as can be used for gain, is as hard to confine as a subtle gas, and these branches of the occult art have been debased to the uses of fortune-telling and superstition. Occultism itself has no more to do with superstition than has medicine with the use of toads to cure warts. Superstition is the tribute paid by ignorance to knowledge, of which it recognises the value but does not understand the significance.

No one deplores more than the occultist the soul-destroying abuse of the occult arts. There is nothing so destructive of sound judgment or so paralysing to self-confidence and will-power as the habit of consulting fortune-tellers of whatever kind. Neither is the uninitiated soothsayer a very reliable source of information. All divination ought to be conducted under the guidance of the divinity presiding over the particular operation undertaken. This ruling genius is contacted with appropriate invocations and the drawing of the correct sygils at the head of the paper on which the calculation is worked out. These methods are never used outside the lodges of the Greater Mysteries. Therefore it will be readily seen that the rule of thumb methods of uninitiated soothsayers are not likely to penetrate very deeply into the cosmic secrets.

The divination of the future by one who is in a position to make proper use of the information thus obtained is one thing, but a similar investigation by another, unequipped in any way to profit by the task, is on a different basis, and productive of far more harm than good. There are people who go to psychics and astrologers as the hypochondriac goes to doctors and patent medicine vendors. It is a very unwholesome and harmful thing to do, and productive of sickness of the soul.

The power of auto-suggestion is enormous, and unless we have the training and knowledge necessary to enable us to use astrological information as a chart that enables us to avoid rocks, it is far better for our peace of mind to be without that information.

The initiate, who is the only person who really has the right to this information, knows that by means of his knowledge he can neutralise or deflect the forces thus revealed to him ; the untrained man is very apt to think that he is the helpless victim of fate. Did the revelations of astrology stimulate him to greater efforts they would serve a useful purpose, but how often is this the case ? How much oftener do we see their findings used as an excuse for *laisser faire* ?

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I have no love for miscellaneous divinations by irresponsible people; I think they do much more harm than good. They are on a par with the reading of medical literature by the laity. A divination should be undertaken solely in relation to spiritual development, after prayer and purification. It should be done under the instruction of the initiator responsible for the training of the pupil, who should explain to his pupil the spiritual and karmic signification of his chart and show him the methods and meditations that counterbalance adverse planetary influences, and the disciplines which shall enable him to turn his fate into his initiation.

WISDOM

By MEREDITH STARR

Wisdom lies hidden in the little things
As well thou knowest. Dove's eyes and ladybirds
Give me more joy than pomp and state of kings
Where vanity with lean ambition herds.
I love the daisies with their hearts of gold
And milk-white petals tipped with crimson flame,
Like saints whose eyes their Risen dead behold,
Glowing with rapture as they lisp his Name.

A gentle breeze can move my soul to tears.
I find my Love in every blade of grass.
Nature to me is but man's looking-glass
Wherein his god-like nature reappears.
Wisdom lies hidden in the little things.
Atoms are mightier than the wands of kings.

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THE QUEEN OF STILL WATERS

By ARTHUR EDWARD WAITE

THE setting sun is like incense, a clouded fragrance of many dyes and tinctures; and the breath of the earth in Faërie goes out to it, an aromatic oblation, lifting up hands of flowers. The morning sun, drawing out life and moisture, is like a priest with holy water who sprinkles the dew of morning. O the evenings and mornings in Faërie, the swoon of its enchantments, the gifts of prophecy in awakening, and the power of the rose in Faërie. O the vintage and the winepress of the roses, vineyards of white lilies, and the red and white wine of flowers. And O the meetings and the marriages, the brides in their winning, the espousals made in Faërie, the jewelled contracts and dowries, the places of many marriages and mystery of bridals therein. I, being a guest unbidden but a lover of beauty, came with a heart exalted to the nuptials of Prince Hylë, in all the splendour of restitution, and of her who is styled most fair and the Queen of Still Waters in the titles of Faërie nobility.

Now, Prince Hylë had been gifted at his birth by Seven Powers of Faërie with as many treasures of wonder, *videlicet*, the Harp of Life, the Star of Love, the Blessed Vision, the Crown of Youth, the Key of Immortality, the Sacred Lamp which is called the Light of the Earth, and the Secret of the Lone Road leading to the Hidden Temple. But his honourable and royal parents, finding no service for treasures of this degree—yet being willing to do honour to the givers—assigned them a worshipful place in the innermost room of the palace. It came about, however, that when he was still growing in the grace of youth, Prince Hylë was visited by one wearing a grey mantle, who asked leave as a traveller to look upon the Gifts of Faërie. When these had been shewn to him, he said: "They are fair and good; and the Secret of the Lone Road is golden; but not even the Key of Immortality can compare with this which I hold in my hand, because it is the Key of Death."

The terrific talisman shone with a dull red light, and that stranger, taking the Prince by the arm, led him forth from the Palace and in the end out of the whole country—as if it were, to the world's verge or a term of being. He brought him in this way to a Ghostly House in the Hiddenness, where there were

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six windows which seemed to look upon hither and thither, over the whole world, but a seventh looked onward and past it. Through one of these windows—under the sorcery of an inward lustre—Prince Hylë beheld a spell-bound body on its violet bier, having the aspect of a beautiful maiden, reposing like a mystery of death, wherein is also the secret of life. There were candles in the dark of this Faërie, burning sacredly about the bier and its pageant, while the wind encompassing the mansion chanted its *Tenebrae*.

Then said the Man in the Grey Cloak, turning to the Prince: "There are no right lines in Faërie. I have drawn thee far through the distance, and never shalt thou find a way back till the Mysteries of this House are made known to thee."

He left him abruptly, and the Prince loitered about the moat till morning, when he crossed it by a narrow drawbridge and read—on an oaken door covered with other inscriptions and having a certain sign in the centre—the message of a red tablet, inscribed with golden letters. He learned after this manner that a Queen of Still Waters was holden of bonds within, and that it was a work of the powers which cause sleep and death in Faërie. Beside her was an ancient book, containing seven words. Whosoever pronounced those words would break the death-spell which bound her; but the law of compensation in Faërie is of such kind that the locust would eat up his years, as if a century were heaped over his age. O golden-haired pages, who dwell on the threshold of Faërie. O hauntings on its skirts and fringes. O secrets known therein. Where is he who will venture on this doom for the love of a maid in the toils and durance of spells? Let him stand by the door, said the legend, and cry: "Open: it is the hour and the man."

It is known that there are interventions in this magian world, which so long gives Nature the slip, and that—all sorceries notwithstanding—there remains a way of escape, if you can take opportunity by the forelock. But the hard terms of the adventure in this case had put back all comers from the threshold, wiping the dust off their feet. It was long before Prince Hylë could call up from heights or deeps his courage to sustain the trial. He had been carried away from his place of birthright in Faërie, and there shone no Key of Immortality to open for him a house of refuge. He reflected, however, that it would be truly a mournful fate for this maid who was queen to remain enspelled through the ages, and that if he uttered the words there

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might still be time to reach the Hidden Temple, which must be best of all places to die in ; though the Secret of the Lone Road was written in a strange tongue which none in his palace could render. It came about that the sun looked down from the Zenith when the Prince gave the Battery of a Neophyte on the door of doom, crying : " Open : it is the hour and the man."

Was it long also before his invocation was answered ? Be this as it may, the door opened, though I know not when, nor how, and he was presently in a great throne-room looking at the Queen of Still Waters, with all worship in his heart. Thereafter he turned and saw through his soul in Faërie that open Book of the Mystery which contained the Seven Words. Whose tears, do you dream, had wiped them out of the pages, when marriage-bells brought me thither ? The memory of many secrets is stored up on the shelves of the heart ; but if I had seen those words I question whether I should recall them. There is a law called deliverance, as when spells break in Faërie ; but there is one which is named expediency and it is a guard against the privilege of spells.

Now, it was because of the Star of Love and the Blessed Vision thereof that Prince Hylë pronounced the Seven Words, as if they were uttered on a cross. So he sang his Swan-Song ; and concerning that spell, I can testify that it broke in music. After the sleep of Faërie cometh a waking time, and the Queen of Still Waters rose in the peace of her beauty, as a gospel revealed in the heart. But the locusts had eaten his years, and if there be one in this world of transformation who knows less of what follows than Prince Hylë, it is I who went to his marriage. It seemed that already in his pilgrimage he had followed the Lone Road and was now in the Hidden Temple, in the presence of a Blessed Vision—as a radiant Star of Love. She who was Queen of Still Waters gave back to him that which he lost, even in Waters of Life, for Faërie has also its baptisms in fonts not made with hands. There is a healing by shadow in Faërie, a healing by light, a healing by music heard over heaven and earth, and there is the healing by waters of love. They are all healings by mercy, and it is known that this is better than medicine.

How did Prince Hylë pass—as it were—through death and sacrifice to his bridal ? I know scarcely, but I was there at the sacred pomp, and I—even I—was not forgotten in the kissing of hands and lips. Hereof is therefore his story ; but it may be observed that it does not finish, because of what follows on

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bridals of this kind, like all the wooings in Faërie and the aftermath of those wooings. It seems to me that the Key of Death opens other doors. And what of his remaining birthrights? He had found the Star and the Vision, with the Crown of his Youth therein; and he had taken a High Grade in the Hidden Temple. He knew their meaning and purpose. But you do not overlook, I conclude, the Harp of Life, the Key of Immortality and that Lamp which is a Light of the Earth, even for the Light of a Star. It is the Star which leads on to these. So I think that he returned to that palace out of which he came at first, on the quest of new treasures of meaning, and that the Queen of Still Waters—who is known by other titles—shewed him a shorter way.

I do not testify that the Man in a Grey Mantle went before them on the road; but I have been in strange places. There is a harp that moves through Faërie, but who is the harper? The lights go out on earth, but lamps burn ever in Faërie. I believe that a strain of string-music was about the Man in Grey and that he carried his star in a lantern. Was it that blithe procession when I saw the Banners of Faërie plunging in a violet mist, on the world's verge in the sunset? I am no longer with them in Faërie; but I know that their story continues in a land that is very far away—yet nearer than heart to heart when lovers meet at the tryst. I have held in my hand the Key which opens the Golden Gate thereof, and this is a Land of Immortals.

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SOUL AND MIND

By C. G. SANDER, F.R.P.S., D.Sc.

HAS it ever occurred to you that every living thing, plant as well as animal, has a soul? This statement raises doubt and question in the minds of a great many people, but real understanding of the meaning of the term "soul" should convince them of its truth.

The soul may be defined as the indwelling incorporeal nature of plants and animals or the vital and sentient principle which causes them to be living and distinct entities.

The soul, generally speaking, is the controlling spiritual essence, which not only animates the living organism, but has originally created it in accordance with an idea or archetype, which is embodied in that particular plant or animal.

The soul uses life-force for definite purposes, namely, for building up and maintaining the living organism in a distinctive way; for controlling the cells which constitute the body and for giving them that corporate consciousness which distinguishes the living plant or animal from a dead one.

The soul of the Rose-tree, for instance, produces leaves, thorns, buds, the full bloom and fruit according to its species and true to its particular variety. It is the soul indwelling in the Acorn, which, if the latter be buried in the soil, under suitable conditions, causes it to germinate and in due course produces the Oak-tree, vitalising the latter maybe for centuries, and bringing forth leaves and acorns in each season. If the soul of the tree ultimately passes away, the stump will be dead wood only—yet it may be stated here that there is dormant life even in a piece of wood, however old it may be.

That plants have souls and are sensitive to environment and stimuli, has of late been scientifically established. The researches of Sir Jagadis Chandra Bose, the eminent Indian Plant-Psychologist, point to the fact that plants are endowed with sentiency which approaches the intelligence of the lower forms of animals. They readily respond to stimuli such as ether; they can be soothed by potassium bromide and appear to suffer through injury. Even their death-struggles have been observed. Plants are said to possess organs which in their action resemble

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the heart, lungs and the nervous system of animals. All these sentient activities can be explained only by the assumption that they are the manifestation of an indwelling efficient cause or soul, which controls the plant as a whole. To the average person it naturally seems to be more obvious that animals have souls, because even in the lower ones sentiency and consciousness is on a higher level than in plants. For this reason probably nature has rooted plants to the spot, while animals not only have power of locomotion and possess freedom of other movements, which is almost entirely absent in the plants, but are, moreover, endowed with sense organs. There are also distinctive differences between the vital functions of plants and animals, such as breathing, circulation and metabolism. Let it be stated here, that every cell in both plants and animals is a distinct intelligent entity, which knows its functions and performs its duties with regard to the organism of which it forms an integral part, and, moreover, it obeys the control of the central intelligence or soul of that organism. Unless there was a soul indwelling, vitalising and controlling plant—and animal—organisms, there would not be a living thing on this earth.

The chief characteristic which distinguishes the plant and animal world lies in their respective state of consciousness, which is more circumscribed in the former than in the latter, differing not only in kind, but in degree.

The consciousness of the plant-creation may be described as trance-consciousness. It responds to outside stimuli, such as sunlight, temperature, moisture and soil, and it may be taken that it feels injury and even reacts to chemicals and drugs as recently discovered. It has, however, no sense of cognition, and yet the sentiency of some of the insectiverous plants is in many respects nearly approaching that of the lowest animal forms. On the other hand, the sentiency of Sea-anemones and Jellyfish, for instance, differs only in kind from that of the higher vegetable organisms. This is a highly interesting psychological problem beyond the scope of this article.

The consciousness of the animal world may be described as dream consciousness, as distinguished from the self-consciousness of even the lowest type of man. It may safely be asserted that even in the highest and most intelligent domestic animals, such as the dog, there is no self-consciousness, but only awareness of environment and such events as attract its attention, as for instance, the presence of other dogs or cats, a plate of food, or

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his master preparing to take him for a run. In all other respects the dog, like other animals, goes through life as in a dream, with no reflection on the past nor any thought for the future. There is no concept of time or space for the animal—it lives in the present and cognises only its immediate environment; the rest of the world is non-existent for the animal.

Plants not only lack entirely the sense organs of the animals, but have no memory or volition whatsoever. Even the lowest forms of animals, such as the Amoeba, have at least some rudimentary volition, which enables them to move about to select suitable food and to act in self-protection. This volitional and purposive, though automatic action, is very complex in higher animals, and is then termed Instinct.

Every animal has inborn capabilities for doing spontaneously all that is necessary for its well-being, self-protection and the propagation of the species. Instinct is unconscious psychic activity, differing in its automatic working from intelligent action. It may be regarded as the inborn or inherited accumulated experience of a long line of ancestors. For these instinctive actions no teaching by the parents is required. Ducklings will unhesitatingly enter the water the first time they come near it, knowing they can swim, while chicks will only go to it to drink. Bees constructing their uniform hexagonal cells are unconscious of purpose, design or plan. Instinct alone teaches the spider to spin and fasten its web. There is no need to give any examples of the instinctive actions of the higher animals; it is a subject on which there is a large amount of literature. Let it be stated, however, that the unconscious urge for instinctive action is self-protection, hunger or sex. Self-protection against enemies or other dangers is the origin of fear, which man has inherited from the animal-world and does not overcome until he has reached a very high state of spiritual development. Fear is the scourge of the human race.

The instinctive urge for self-protection causes animals to be selfish and to hoard food for the winter. Man still does the same on a higher scale; he hoards wealth, profiteers or saves "for a rainy day." He is selfish in competitive commercialism, in politics, in diplomacy, and in many of the minor actions of his everyday life. It is the animal instinct still rampant, but intensified by human intelligence.

If you would study the human soul, its functions and enigmas, you cannot do better than acquaint yourself first with the psycho-

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logy of the animal world, for man is a strange blend of the Angel and the Animal.

A much clearer conception of the faculties of the human soul can be obtained by tabulating them so that all the vital functions and animal instinct, as well as all the faculties and powers of the human mind, should be included. The student of Psychology will find such a tabulation to be of great help. It should, however, always be borne in mind that, although we divide and subdivide Soul and Mind for the purpose of study, the human soul is in reality an indivisible whole, of which the Mind presents only a certain aspect. The soul may be considered the vehicle of expression of the real, immortal, perfect self, the divine spark, "that light that lighteth every man that cometh into the world."

The faculties and functions of the human soul may be classified under four main headings, namely:

(1) Vital (or vegetative) functions.

(2) Instinctive (or innate animal) functions.

(3) Mental (or conscious) faculties.

(4) Intuitional (or psychic) faculties

They may be subdivided as follows:

(1) Vital (or vegetative) functions.

(A) Nervous: (*a*) Motor, (*b*) sympathetic or vital system, (*c*) Sensation (five senses), (*d*) Biological or vital consciousness.

(B) Rhythmic: (*a*) Breathing, (*b*) Circulation.

(C) Metabolic: (*a*) Digestion, assimilation and elimination, (*b*) All other vital processes.

(2) Instinctive (or innate animal) functions.

(A) Bodily well-being: (*a*) Feeding, (*b*) Shelter, (*c*) Cleanliness, (*d*) Rest and Sleep, (*e*) Self-defence.

(B) Social instincts: (*a*) Association, (*b*) Play.

(C) Preservation of the race: (*a*) Mating and sex-urge, (*b*) Parental care and protection.

(3) Mental (or intelligent) faculties.

(A) Static: (*a*) Memory (heredity and environment), (*b*) Automatism (acquired habits and mannerisms).

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(B) Dynamic: (*a*) Thought (observation and reason), (*b*) Feeling (moods and emotions), (*c*) Will (executive determination), (*d*) Desire (the urge of life, including sex).

(4) Intuitional (or psychic) faculties.

(A) Super-sensuous faculties: (*a*) Sensing (Psychometry) faculty, (*b*) Clairvoyance and clairaudience, (*c*) Telepathy and telæsthesia, (*d*) Synæsthesia (simultaneous perception of colour and sound).

(B) Super-mental faculties: (*a*) Intuition (knower), (*b*) Imagination (creative faculty), (*c*) Realisation (cosmic consciousness).

In Psychology the term conscious (waking, or brain) mind, subconscious mind and super-conscious mind are generally used in connection with the study of the various functions of the mind. It is interesting to note how these popular terms accord with the foregoing tabulation.

The conscious (waking, or brain) mind, strictly speaking, consists only of what in our tabulation is the dynamic portion of the mental faculties, namely, thought, feeling, will and desire. It is the smallest, though most prominent part of the faculties of the human soul. It is the part which through the nervous system comes into direct contact with the outside world. It is the vehicle of impression, as well as self-expression.

The four dynamic mental faculties are in immediate touch with and are able to control all the vital and instinctive functions as well as the static mental faculties. All these vital, instinctive and static mental functions constitute what is generally termed the subconscious mind. It is obvious from this that the subconscious functions and faculties of the soul include a much larger field of activity than the conscious mind, namely, the internal economy, as it were, of our being. The key, however, to the subconscious mind is the conscious mind, its thoughts, feelings, will and desire. "As a man thinketh in his heart so is he." The subconscious mind is very much under the constant influence of the waking mind and open to suggestion for good or for evil. The vital functions never stop or require any slee , while most of the other functions of the soul require periods of res

The instinctive functions are very active in childhood and are gradually superseded by the dynamic functions; in short,

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reason, memory and habit almost entirely supersede instinct in the adult, although some of the animal instincts such as fear, greed and passion are ever present in man, and are only overcome by the most highly developed of the race.

The intuitional or psychic faculties are usually termed the super-conscious mind, and should not be confused with the sub-conscious mind. These psychic faculties are more or less dormant in most people. They are beyond the five physical senses and the conscious mind, and, moreover, independent of space and time. In so-called psychics these super-sensuous faculties are more or less developed. Artificial development of these faculties is always fraught with danger, especially if undertaken without proper instruction and supervision, for it may lead to insanity. Love, self-control and temperance in all things will naturally develop these psychic faculties.

Among the super-mental faculties, Intuition is the gift of the Seer, the Philosopher, the Statesman and the spiritual leader of men. The Imagination is the creative faculty of the Artist, Musician, Poet, and all who endeavour to realise and express beauty and harmony in sound, form or colour. Realisation (cosmic consciousness) is the goal of the Mystic, the least understood of all, yet the true super-man, for in him the real Self is regnant.

It is obvious that it is far beyond the limits of this article to give a description in detail of all the faculties of the mind and soul as enumerated in our tabulation, indeed, that may be regarded as the subject-matter for a life-study. Therefore this bare outline must be sufficient to give the student of psychology a general survey of the faculties and functions of mind and soul and to guide him, if he would dive into the hidden mysteries of his own soul. The practical object of the study of Psychology is the harmonising of all the faculties and functions of the soul and the raising of them to the highest level of efficiency. By that means alone the soul becomes a perfect vehicle of expression of the divine inner Self, the real man, with which the term " soul " should not be confused. The harmonising of body, soul and spirit is the ultimate aim of life for which all men are consciously or unconsciously struggling or striving. It is the goal which alone brings satisfaction, liberation, peace and happiness.

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BEYOND THE CUP OF YOUTH

By RAPHAEL DELMONTE

THESE strange and hidden dreams of mine move like a subterranean river through mysterious caverns deep down beneath the rocky surface of my life. I cannot see the secret source whence they take their being, nor follow them in their winding course to that inspired deed which shall be their ending. But some unseen hand dips the golden cup into the ever-flowing stream and gives me to drink of the sacred draught which frees the mind from all that would stand between it and the brighter beauty lost when the youth of the world was lost.

The things that came into our lives with the coming of Time are fit friends of that ancient harridan whose sorry face and slow-moving feet are curses set upon the race of man. All that brings us to the wringing of hands and takes from life the sweetness it should have, is the black gift flung in our face as payment of the servitude we have given her.

I know that this is so, because of something which happened a while ago, when the soft feet of night were creeping into the halls of day. A great light flamed across the horizon of my mind, as a rainbow curves its colours across the sky, and then slowly dipped out of sight. I do not know whether it can be spoken of, for there are some things which the tongue is not equal to telling, and this seems one of them. But I shall try.

. . . . . .

I sat among the gold-tinted leaves which lie down to die in such profusion when the life of the year begins to fail. And a white wind came and wooed me with her sweet breath, calling the old glad call of remembrance through the dim woods of ancestral years with such strange and subtle sweetness that my will was drawn out of the body and went along by her side. In no long time she taught me what hidden fires burn beneath the old phrase :

"The wind bloweth where it listeth. Thou canst not tell whence it cometh nor whither it goeth. Of such are those who are born of the Spirit."

For the things of the world fell far away from me, and a great spell was put upon the leaping mind, till I remembered nothing of name or kin or country, or even self, and cared less.

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A little while, and I knew that the air I breathed came from the land of immortal youth, whose beauty has lured men on like a dream of unfound gold. For the soul of man has always seemed to me like a grey galleon moving on the sea of thought and seeking this green world of imagination. Some of us who have gone a little way beyond the cup of youth, but have not gone so far as to taste the bitterness that rises into the lives of all who desert the simple instinct for beauty which walked beside them in the childhood years, know that in this world lie all the jewelled hopes of man, waiting, like so many unplucked flowers, for the soft hands which shall garner them for a sightless race.

Then the ichor leapt in my veins, and flung the sluggish blood aside, and a great yellow light shone down on my head.

And one, whose name none seems to know, but who is called *The Child* by the little group that has gathered around him, came and took me by the hand. He is rarely to be seen in his mortal body, for he has work of high moment to do—work which takes him now to one country, and again to another, and he has found the lithe instrument of the soul a readier tool to his will. Mayhap, for aught I know, he leaps from star to star with equal ease.

And *The Child* led me into an ancient temple that lay naked to the soft breath of heaven, for it had no roof. The vast granite monoliths awed me with their air of aloofness, and chilled the blood, so that I clung to the hand of *The Child* and looked up into his face to reassure myself of the benediction of his presence.

I do not know how long a time passed before I became aware of the soft stirring of many beings who filled the great hall and shaped themselves into a circle of twofold rank. They were men, but bore the bright mien of arcadian gods, while their bodies were clothed in long, delicately-coloured robes, that fell almost to the ground.

And I understood that those in the inner rank were the teachers of those in the outer, and had won more of the secret guerdons of Wisdom. At the far end of the hall upon a raised daïs, sat One who appeared to be the Master of this gathering, for the heads of all were turned towards him, and the faces were grave with reverent mood. Then my heart whispered that here was the mightiest embodied Power that I had yet encountered.

One by one the assembled hierophants came forward with

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their pupils, whose spheres were aglimmer with the blue and golden lights of dawning knowledge. When the time came, *The Child* brought me forward to the Master and said,

"I present him for initiation."

For an instant those sybilline eyes gazed into mine; but all the stained earth of my past, and the white lilies that had begun to spring up on it, were alike seen during that one tinkle of the bell of Time. There, in that seated Being, was a great impersonal force that read the scales of my life with better sight than I could ever hope for. I had slept in the scented bed of Aphrodite, and he knew; I had also lured the gnomes of thought to mine, for strange, enchanted gold, in the depths of my spirit; he knew that too.

Then peace fled out of my heart, like some blown flower, when the answer came.

"Take him away. He is not pure enough. Bring him back in seven years."

So the high accolade which I had claimed was not for me, and I was led out of the temple and put back to wander upon the long, bitter roads of Time.

. . . . .

A great darkness fell upon the mind soon after, and the hand that had guided me heretofore was seemingly withdrawn. Where once the soul lay on the shore of some strange golden sea, it now gazed into a fading well strewn with dead leaves. For six weary years I fought the green snakes of lust that come crooning to the feet of man. The bitter sin which had come into my life turned the gold of my days into the hue of stone.

Thus I waited at the door of Time, listening for the slow steps of that seventh year which shall raise my life beyond all reach of the talons of desire, or else fling me farther down the abyss of awful night.

Yet to-day some friendly prayer must have found its way to the gods; for my boat floats calmly upon the still waters of a curious peace, while in the distance, near the desert shore, are strange waving palms that bear the fruit of some Eastern land. Are they the bright augurs of the high moods which shall grow up once more amid the barren waste of my life?

Perchance, O palms, your outstretched leaves are calling me to some secret dell, where I may build anew dim temples for the holy guest, and tie once more the earthless bonds that yoke the soul of man to God.

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LIGHT AND COLOUR : ETHERIC THERAPEUTICS

By W. G. Raffé

WHEN the etheric and astral bodies of man function normally, he is in health or wholeness. When they become deranged by unwise thought, by obsession, or from physical lesions, then disease ensues. Most diseases, not epidemic or accidental, arise from internal mis-action ; many from turbulent astral passion for sensation, exciting a seeming vitality from a vigorous disturbance. Repeated etheric dissonance eventually manifests as nervous or glandular trouble, according to its dominant masculine or feminine temperament ; symptoms occur in the weakest point of physical structure, not necessarily at the real point of disease.

Current treatment normally relies on surgical methods for repair of breakage, removals of tumours, cancers and similar like material results ; and on drugs, internal or external, or other material methods, often empirical and uncertain in effect. Older methods, some simpler and more direct, have recently been advocated ; and saline solutions, massage and manipulative bloodless surgery, hypnosis, sunlight and electrical treatments have been widely used, with a tale of success equal to that of mineral or vegetable drugs. Eminent among them is the modern system of colour therapy, based on scientific principles, and applied in varying methods by different practitioners, often after pharmaceutical medicine has utterly failed.

Light and colour have a direct influence on the etheric body of animal man. Normal sunlight satisfies normal man ; specialised coloured light is necessary for him in disease. Modern city life deprives us of the little sunlight we might get, hence disease is rampant in civil communities, even though mere existence may endure longer. We must, in order to retain natural health, allow more sunlight to strike the body, our homes and workshops. Our children should emigrate to the country : cities are no place for infants or animals. For adults who must live in towns, we must seek the aid of artificial light, controlled colour in dress and decoration, and the reduction of the smoke evil.

Solar rays impinging on a living body arouse vibrations harmonising with its internal rhythms, modified according to its

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state, and in relation to those of the earth at that particular place. This triangle of forces must remain finely balanced for natural health, marked by body temperature, all the world over, despite climate, at 98·4° Fah. The first indication of etheric discord is excessive warmth or cold, resisted by the body as long as possible, from various causes. Physical and astral reactions indicate looseness or tightness, though they may also cause the trouble ; it may centre upon the nervous or sympathetic system and strike the body down through rapid dislocation of vital currents, which light helps to keep in order. This disturbance of metabolism may often be remedied by subjection of all or part of the body to specially strong and selected colour rays, solar or artificial, according to the nature of the trouble. The apparently physical side of light and colour is probably the most vague of all departments of "modern science." Through the long continued materialistic bias of research, the true nature of light is unperceived. Only recently has the wave theory allowed some notion of the "corpuscular" theory to return. Light is etheric ; like can only observe like ; and only an etheric organ can perceive and be influenced by light. All atoms have an etheric counterpart : they differ in response or fineness. The human body, built of atoms, sorts out some specially responsive to light and locates them in the eyes. Those with etheric qualities more responsive to sound stay about the ear. The contact is never physical, though it may seem so. But all plant atoms respond to light selectively, according to their own nature and to that of the light. This response is what we see as colour. All plant bodies re-act to light, including the human plant organisation, the etheric body, though the dominant of one is green, of the other red. The physical eye refracts form, in order and arrangement ; the etheric eye ripples under colour, perceiving specific velocity as hue, with intensity as tone, or light-dark. Each hue ranges from light to dark ; none are primary. There are not three sets of nerves, but two modes of acceptance, hue and tone. The maximum of both, occurring once only in each hue, and all different, produces saturation, the essential colour quality and expression of etheric activity. At this optimum resides the curative power of colour for all derangements of the etheric body. In other words, all fundamental nervous troubles, even including certain phases of shock, of debility, exhaustion, lack of vitality, and possibly some phases of insanity, have a primary possibility of cure by means of carefully arranged colour therapy. Where the etheric body, which circulates the pranic

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energy, is itself upset, all functions dependant on its activity are slowed or stopped. Where other causes initiate the disease, other means of cure must be sought, though even here colour treatment may help much. Insanity sometimes has other than a nervous origin : there may be a physical defect, or an emotional loss of balance, or some intellectual perversity, though the lower causes are most frequent. Dissonance in nervous energy must be treated by means of its own nature, exactly as a physical trouble may be helped by physical means.

Colour therapy has its own distinct and valuable place in both preventive and curative medicine. Undoubtedly, sunlight has far more value than any artificial light, complete or modified by screens. Failing sunlight we must utilise some artificial source, which is usually a powerful electric lamp. The production of curative colour is for clinical treatment by the direct colour ray ; but for preventive treatment we must consider ordinary colour decoration in our environment as well as all artificial lighting, which naturally has its effect in time. Light rays, natural sunlight, or artificial rays, are used. Electric light, or coal gas, acetylene or other gases, or even paraffin oil, may be the illuminant, though they are weak, and must be multiplied and used close to the patient. All these sources produce too much heat ; most display excess in red, and a deficiency in blue and violet. Mercury vapour and other electrically excited gases, as neon, produce intense violet, green, blue, and red rays, but these lamps are not so widely used for general treatment as the ordinary lamp, suitably screened. Direct or diffused sunlight and artificial light may be modified in colour by screens of coloured glass or gelatine, liquid chemicals, or fabrics, thin coloured silk or cotton. The coloured rays are then allowed to fall on the body, for a suitable period, at proper intervals. Sometimes several colours will be used in one treatment, in differing periods. This passage of luminiferous rays through a strongly marked atomic formation imposes a different vibration rate or beat in the etheric matter, sensed by the etheric body as colour, and awaking a responsive desire to become harmonised with it. This is the fundamental principle of colour therapy. The use of colour rays help to restore a broken harmony of currents of vitality, to remove obstructions, and to encourage weak efforts in the body to become normally strong. The potent ultra-violet rays break down dead tissue or stimulate healthy tissue, and the longer and more sympathetic infra-red rays soothe and flush, in general action. Period and dose are important, as the ultra-violet rays destroy

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weak structures even as they help life itself ; the infra-red rays may promote evil forms of life as much as healthy forms.

Hence the importance of accurate diagnosis, and decision on general or local treatment, frequency and period, colour and intensity, and any additional aid from other sources to be used. The patient may describe objective symptoms more or less fully, but the skilled psychologist and the sensitive mind can often sense the root of the trouble, and then only is in a position to apply the necessary remedies. Nevertheless, there is far less danger possible, even through an error in treatment, for the curative action of light is less liable to cause trouble as compared with mineral or vegetable drugs. By using the essence of light instead of the essence of mineral or plant form, a higher potency is brought into play. Though the force induced is less violent, response is often far more rapid.

Hospitals make much use of specialised light rays, the ultra-violet being most often utilised ; also the Röntgen rays, both for surgical diagnosis and for treatment. Visible colour is less used in professional medicine, and is adopted by small private clinics, where a remarkable success has followed careful expert administration in favourable conditions. One clinic, the first to be established in London, uses the most efficient modern light-sources, screens and other appliances. Screens of coloured glass are used to get colour rays from high-powered electric lamps. A " colour bath " is a cabinet lined with many lamps, each colour on a different circuit, so that a complete bath of rays can be administered from all sides simultaneously. Ultra-violet rays are not so much used at this clinic as the infra-red rays, which are specially useful for glandular defects of many kinds.

A remarkable story of cures may be verified in the case book. Hospital and private doctors have sent patients for whom they could do no more, and in several instances cures have been effected while others have had relief from painful troubles, the treatment, being given at a lower cost than the usual Harley Street consultations. Under a co-operative or subsidised enterprise, it could be made lower still, or free to necessitous cases.

Another method is the application of electric light through screens consisting of narrow glass tanks filled with solutions of various chemicals in water, producing a number of different colours. The glass stops nearly all ultra-violet rays, and the water absorbs many of the infra-red rays, so that cures effected by this method are due solely to visible colour rays, especially as modi-

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fied not only by the colour but by the physical and etheric properties of the chemical used. In effect this method is an extension of the principle of homeopathic dosages in pharmaceutical medicine. Instead of even a minute quantity of a drug being administered physically, more or less distant from the point of disease, it is sent direct to the disturbed etheric body by etheric motion. A subtle but quite demonstrable principle is utilised here, which is destined to have far-reaching effect in psychological medicine this century. It was shown recently, before the Royal Society, that ultra-violet rays can display visual fluorescence from a one-in-ten-million solution of arsenic, dried on paper, absolutely undetectable by any chemical analysis whatever. The present writer has seen this effect, and several others of clinical importance. At this particular clinic, certain cases make it necessary to utilise clairvoyant investigation of the cause of disease. This is carried out by competent observers, and the necessary colour treatment is then administered. The chemicals used for the solutions include potassium chromate, chromium sulphate, copper sulphate, ammonium hydrate, cobalt nitrate, copper nitrate, and sulphates of quinine, magnesium, or potassium. None of these, of course, are given for any internal treatment whatsoever, though it is certainly advisable to receive colour treatment while under controlled diet, as the results differ considerably.

The same nervous trouble in two different persons might require quite opposing treatments, for colour produces results not only according to its own potencies but according to the receptive qualities of the patient, far more than in any other therapeutic system, because it is more direct. All drug treatments for nervous trouble are necessarily indirect and clumsy, and hence less effective, often causing more trouble than they cure, as, for example, when patients become drug addicts. There is no such excess possible with colour therapy. After a cure, the subjection of the entire body to full normal sunshine, or to solar lamps, confirms and emphasises the cure by a normal rhythm of light. It is also superior to the administration of crude mineral or chemically excited electricity or magnetism, which can so far be controlled only in quantity (amperage) and intensity (voltage) but not in quality. The number of erroneous assumptions concerning light and colour is probably greater than in any other branch of science, and when a fuller knowledge is attained concerning light and its human perception and activity, we may develop a more rational basis for medicine than now exists, and replace this combination of fetishism and superstition, empiricism and

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guesswork, by a truly scientific method of preventive and curative work. With the advance of chromopathy and other phases of etheric therapeutics, we can discard the uncertainties and dangers of surgery (except in cases of tissue destroyed by physical lesion) drug treatment, and their train of vivisection, vaccines and inoculations with incredible filth ; though it will be necessary to put life-saving on the same national basis that we now accord to life-destruction.

With this aim in view, it would be very advisable for those interested in the application, extension and co-ordination of colour therapy, to meet together annually for the exchange of views, methods of practice and proposed new systems, and for information generally useful to them, which is now widely scattered and available only with difficulty. Those who are now practising, or who take up this work in the near future after long and careful study of the principles and practice of colour therapy, will undoubtedly be among the leaders of the new generation of healers, receiving the thankful tributes of a grateful people. Yet they will be returning to the earliest of all systems of curative treatment, under the daily ministrations of our solar ruler.

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THE PROOFS OF SURVIVAL

By G. BASEDEN BUTT

WHEN, some two or three years ago, the writer of this article published an assertion that man's survival of bodily death was now become an established scientific fact, and then proceeded to recount the evidence in proof of this assertion, the statement and the chain of argument by which it was supported were received by many with derision, the conclusions reached being decried as temerarious judgment and the result of inexperience. It is therefore more than encouraging to find a writer with the knowledge and experience of Dr. G. Lindsay Johnson, a scientist and a scholar, not only expressing in his new book, *The Great Problem* (Hutchinson & Co., Ltd., 18*s*. net), similar opinions to my own, but also bringing forward an immense mass of evidence which, to any unbiased enquirer, must inevitably convert the "sure and certain hope" called faith into the certainty born of knowledge.

The Great Problem is a truly great book. It is marked by wide learning, penetrating knowledge both of books and of life, trained scientific observation and reasoning, a graceful and felicitous style and a vein of spiritual reflection which runs from beginning to end of Dr. Johnson's work like a thread of pure gold. After an introductory appreciation by Sir Arthur Conan Doyle, the author reviews the evidence in favour of survival, which he classifies under the following headings: Evidence from (1) Dreams, (2) Materialised or Partly Materialised Spirit Forms, (3) Phenomena Connected with Death, (4) Telepathy, Clairvoyance, Clairaudience, Telekinesis, and "certain other phenomena connected therewith," (5) Automatic Writing, Ouija Board and Planchette, and Speaking through the Medium, (6) Super-normal Photography, (7) Direct Voice.

The author expresses his conviction in unmistakable terms, for he asserts that the case for survival has been proved up to the hilt, and among the objects set forth in the opening chapter is that of convincing the reader "by overwhelming testimony, that communication between the two worlds has continued all through the centuries from the earliest times up to the present moment, in every country, both savage as well as civilised." The enormous mass of evidence collated under the headings we have indicated should be read in order to be appreciated, and must

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be appreciated before one can possibly understand Dr. Johnson's confident belief in survival. No extract possible in the scope of this paper could give any idea of its range and importance, embracing, as it does, many convincing examples of every known variety of psychic experience. The evidence received by the author himself, however, would alone be sufficient to justify conviction, and an account of his experiences at the Hope circle may perhaps be summarised with advantage. On pages 135–8 Dr. Johnson describes some remarkable evidence obtained by psychic photography in collaboration with Miss Scatcherd, the medium being Mr. Hope of Crewe.

Under the strictest test conditions, after opening a box of sealed photographic plates and developing them in the presence of five witnesses, Dr. Johnson found that one of the plates showed a very fine image of a white rose and leaf. The plates had been purchased by Miss Scatcherd and the packet sealed in the presence of witnesses without ever having been opened—this in obedience to instructions received in writing on another photographic sensitive plate and purporting to emanate from the spirit of Archdeacon Colley. It is significant that a white rose had been the last thing presented by the Archdeacon to Miss Scatcherd, who was one of his most intimate friends, but the most dramatic and convincing part of the case occurred as a sequel four days later, and is described in detail in the ensuing chapter on "The Direct Voice." On September 18th, 1920, Dr. Lindsay Johnson attended a private séance under the mediumship of Mrs. Wriedt in Upper Baker Street.

"After sitting in obscurity for about ten minutes, I saw a very bright light, which looked like a ball of fire about the size of an orange. It travelled right round the room, until at length it stopped about two feet in front of my face. I felt the metal trumpet touching my ear.

"The medium called out to me: 'Someone wants to speak to you, sir.'

"And I replied at once: 'Who's there?'

"The reply came back (regardless of grammar): 'It's me, Archdeacon Colley.'

"I said: 'I am very pleased to meet you, Archdeacon.'

"'Thank you,' he replied, 'but have you got the picture?'

"'What picture?' I enquired.

"'Why, the rose, of course.'

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"You could have knocked me down with a feather, I was so astonished; for you must know that the medium knew nothing about the rose, and I am certain that Miss Scatcherd, who was sitting next to me, and who alone knew about it, had never said a word about it either to Mrs. Wriedt or the other lady who was in the room. In fact, Miss Scatcherd had not seen me since I had developed the plate.

"'Yes,' I replied. 'It came out a beautiful white rose.'

"'I am so glad,' he answered, 'but you know I can make you a rose of any colour you wish—green, red, blue, or anything you please.'

"'Would you like to see the rose you photographed?' he added.

"'Why, immensely.'

"The light then died out, and in about a minute it suddenly appeared again, and stopped right in front of my face as before, looking like a ball of fire, *and it opened out into a beautiful white rose.* Miss Scatcherd, who happened to be sitting on the chair on my right, will confirm this, as she told me about it after the séance. Of course the first idea that entered my head was that it was some sort of hallucination. But as both the ladies assured me they saw the formation of the rose from the light, I felt sure that it was no imagination on my part. Then the light slowly vanished, and a thought struck me: Could the light (or rose) have been faked by the medium holding it at the end of a stiff wire? I therefore called out:

"'Oh, Archdeacon, may I see the rose once more?'

"'With pleasure,' came the reply, and immediately the light appeared and seemed to change into a rose again.

"I then joined the fingers of my two hands together, and passed them round and round the rose which was between me and my hands. As I felt no resistance, I was certain that there could be no wire attached to it. I then said, 'Where are you, Archdeacon?' Whereupon he tapped me on the ear with the trumpet.

"I immediately caught hold of his hand. It felt cold and clammy like an eel; indeed, I could distinctly feel the bones of the wrist and those of the forearm, and then it melted away in my grasp like butter, after which I felt nothing."

Later during the same séance Dr. Johnson held direct voice

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conversations with W. T. Stead and with his own son, who was killed in the war and whose voice he was able unmistakably to recognise. In both these conversations irrefutable evidence of survival was obtained.

Even more interesting, to our mind, are the later sections of the book, which deal with the miracles of the Bible, and with proofs of survival derived from prophecy, psychic evolution and philosophy. The author shows a sound and exhaustive knowledge of the Higher Criticism, and classifies the authentic Bible miracles under fourteen headings, among which are Apparitions, Levitations, Spirit Writing, Apports, Luminous Lights and Tongues of Fire, Direct Audible Voice, Appearances of Hands, Clairvoyance and Clairaudience. The Bible miracles are first briefly recounted and then supplemented with similar phenomena from the annals of modern spiritualism—a method of dealing with the subject which seems particularly illuminating; the ancient and the modern miracles corroborate one another to an extraordinary degree; the credibility of each is increased, and sometimes each succeeds in throwing a flood of light on the other.

The author also includes some illuminating remarks on the occult meaning of numbers as employed in the Hebrew scriptures. He tells us, for example, that

"*Three* was called the Divine number because it signified ONE and THREE. One because it represents the Deity who is infinite; three because the Deity is ever manifesting his three attributes, Truth, Beauty and Goodness (the Kabbalah). Therefore the number three is both sacred and divine, because it symbolises the threefold nature of the one eternal truth, which we find in the threefold Trinity: the Father, Son and Holy Ghost of the Creeds—the Osiris, Isis and Horus of the Egyptians, which is the same as the Father, Mother and Son of the Catholics—the Brahma, Siva and Vishnu of the Hindus—and the Kether, Chokmah and Binah of the Kabbalah. Three is the mystery of life; it comprises body (Soma), soul (Psyche), and spirit (Pneuma), which comprise the triple nature of man. Three denotes the division of time, Past, Present and Future, and it also represents the three distinct motions of the planets, Rotary, Orbital and Linear (the latter being the motion of them along with the central Sun towards the Constellation of Hercules). Lastly, three represents stability as seen in the Pyramid, Triangle and Tripod."

In dealing with Prophecy, the writer puts forward some extraordinarily interesting theories regarding Christ's predictions of

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His Second Coming, which, he suggests, may already have been fulfilled by a Parousia at or shortly after the fall of Jerusalem, though another and what is really a Third Coming may occur in the future and perhaps by spiritual or psychic means. The author is also convinced that, by some inexplicable means, it is sometimes possible to foretell the future correctly, even down to trivial and adventitious details. He is at a loss to understand how such prevision may be possible, and, like Professor Richet, he shrinks from the fatalistic implications it would seemingly involve. Perhaps relativity may throw some light on this phenomenon; also the fact should be remembered that our free-will, partial and still "becoming" as it is, need not necessarily eliminate an element of fatalism (karma) in the outward circumstances and material conditions of life.

The chapter on proofs obtainable from philosophy is another interesting section, and here it may be pointed out that the whole philosophic argument for survival and for belief in God is determined by the simple problem, whether or not the human mind can comprehend and recognise Truth. If we answer this question in the negative, we are faced with another:

"Is it TRUE that we cannot comprehend Truth, or that there is no such thing as Truth?"

If one answers, Yes, one is faced with the further question, "How do you know?" The doctrine of Materialism makes thought impossible by eliminating human reason as a means to Truth. If Materialism were the truth, we should know nothing whatever of the problems, doubts and dogmas Materialism proposes. The whole basis of the human mind is founded on an assumption of the reality and familiarity of Truth; and that, it seems to me, is the great philosophic argument in favour of survival.

The book in question also contains a valuable chapter on the conditions of life believed to prevail in the world of spirit, and a section dealing with popular difficulties in connection with spiritualism. There is much here, too, that interests and stimulates, but the field covered is so vast and the problems reviewed are dealt with so comprehensively, that it is really only possible to refer readers to the book itself, with a recommendation to study it closely at first hand.

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TRANCE AND INSPIRATIONAL PAINTING

By IVAN BAKER

THE interest of artists, psychologists and students of the occult throughout Europe has been stimulated by the art of Heinrich Nusslein, of Nuremberg, whose exhibitions continue to focus attention upon the illusive problems of inspirational and trance painting.

An inquiry into the nature of this obscure phase of art must of necessity be restricted to consideration of recent productions, for history and tradition, rich in records of inspired words and deeds, preserve no authentic reference to inspired painting. It has been stated that Botticelli painted automatically, under inspiration, one of his many beautiful Madonnas being mentioned as an example, but there appears to be no dependable evidence in support of this. The notion would seem to have arisen from his association with Savonarola, the fervid ascetic who wrought such profound psychic upheaval in his times.

It will be more readily conceded that the sublime fancy of William Blake was born of inspired vision, the term "inspired" being held to imply abnormal powers during a state of exaltation evoked by a spiritual source of influence, without the necessary intervention of the senses. A study of Blake's life reveals creative periods during which his condition was akin to the ecstasy of the saints. It was, no doubt, during a state of religious ecstasy that the miraculous stigmata of St. Francis of Assisi appeared. The phenomenon of stigmatisation verified by modern experience and explained by suggestion no longer taxes the credulity of even the most sceptical. The prophetic frenzy of the early Hebrew seers, the visions of Mahommed, the contemplative abstraction of Hindu devotees must also be attributed to the ecstatic condition.

There were times when Blake's unusual gifts were manifested during psychic states which are less easily classified. His visionary heads, for example, of which the best known are "The Man Who Made the Pyramids" and "The Soul of a Flea," were drawn on those convivial occasions when Blake sat up with his friend Varley until the small hours of the morning. Varley having suggested a subject, Blake would promptly exclaim: "There he is!" and proceed to sketch the invisible sitter It is difficult to resist the notion that the enthusiastic Varley's

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participation, though passive, was indispensable, and that the two friends were singularly *en rapport*.

Many of the "contact pictures" of Heinrich Nusslein are produced in similar circumstances. An arrangement having been made with a "sitter" residing at a distance, the artist claims that he is able, at the specified moment, to place himself *en rapport* with his subject. The resultant picture, painted in three or four minutes, may prove to be a rhythmic composition, a landscape phantasy or an actual portrait, depending upon the sitter's mood which has been captured. The results in this direction have not, so far, furnished any clear evidence of telepathy. Investigators have long been intrigued by the mystery of *rapport*; upon this theme, Du Maurier founded his famous novel *Trilby*, in which the heroine is made solely responsive to the influence of the unscrupulous Svengali.

A typical instance of inspired painting showing no apparent feature of *rapport*, is that of Helene Smith of Geneva. This famous case was studied by Professor Flournoy. In 1904, during trance periods which lasted a quarter of an hour, Helene painted automatically, in oils, pictures of Christ and the Madonna. During her periods of spontaneous somnambulism she described in speech and in writing her visions of the inhabitants of the planet Mars, and her hallucinatory wanderings among the Arabs and Hindus of the fourteenth century. The language of the Martians which she produced was a regular, artificial language, which contained a complete system of meaning but which remained inexplicable to the consciousness between trance states.

A similar case is cited by Dr. O. Pfister, the renowned psychoanalyst. His patient, a youth, felt himself compelled, by a mysterious inner urge, to fill up rapidly whole volumes of what resembled Morse code, shorthand or exotic script. "An incredible number of perfectly elaborated systems were at his disposal but none was intelligible." Pfister's analysis showed that the mysterious signs and symbols contained characteristic allusions to emotional experiences of the patient's earlier life that had long been repressed. Without unduly stressing the methods and hypothesis of the Freudian school, this case may contribute something of value to our purpose. It is also significant that messages in unknown cuneiform characters appear on the backs of several of Herr Nusslein's pictures. His mediumistic painting was foreshadowed by automatic drawings, which in their turn developed after a period of automatic writing. Many of his

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writings revealed fragments of verse and foreign languages, and other odds and ends of knowledge which had lapsed from the primary consciousness. This is typical of all spontaneous instances of automatic writing. Edmund Gurney and others have shown by experiment that information communicated to subjects in the hypnotic state could be reproduced later in automatic writing, whilst the attention was simultaneously employed in talking or reading aloud. Complex mathematical problems have been solved automatically under similar conditions. In spontaneous somnambulism the writing is often reversed and can only be read in a mirror. Mirror-writing (Spiegelschrift), executed with the left hand, was a favourite practice with Leonardo da Vinci. The well-known modern painter, Horace Brodzky, conducts his personal correspondence in this medium. The ability to produce Spiegelschrift is said to imply liability to spontaneous somnambulism.

From the relatively large number of cases that might be adduced, there would seem to be present in most persons a latent capacity for discharging psychic reactions by that ancient means of expression—picture drawing. According to the Freudians, such pictures, when produced automatically, contain the key to their own solution, and invariably lay bare some mental "shock" whose memory has been discreetly buried in the depths of the soul. An extension of this view, tending to regard the work of art as a confession on the part of its creator, is held by Freud who states: "If the individual who is displeased with reality is in possession of that artistic talent which is still a psychological riddle, he can transform his phantasies into artistic creations." Automatically painted pictures are thus identified with dreams as an expression of inner conflict, and the theory, if substantiated, should explain in part the chaotic, dream-like nature of such paintings. But the parallel between picture and dream cannot be continued, for the art motif is transmuted by an æsthetic medium before it receives conscious recognition, which precludes the possibility of arriving at a common source of derivation. The dream, however, is also modified by the "censor" (Freud, *Interpretation of Dreams*), which is responsible for the disguise of those features which prevented wish-fulfilment in the waking state, thus rendering the dream symbolic. Freud and his followers have formed a complete table of dream symbols and their equivalents. Jung regards the symbol as a token for that of which no rational account can be given at the time when the symbol possesses its highest value. "The way in which

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St. Paul and the earliest mystical speculators handle the symbol of the Cross shows that for them it was a living symbol which represented the irrepressible in an unsurpassable way." (Jung, *Psychological Types*).

But neither the symbols nor general method of psycho-analysis have explained the clearly-defined case of the telepathic dream, which cannot be satisfactorily accounted for by coincidence. Telepathic power has been exhibited in some of Herr Nusslein's automatic script, details given of shipwreck in distant seas having been subsequently verified. The American medium, Mrs. Piper, was also famous for her remarkable telepathic powers. Thus, telepathy and inspirational painting, and, indeed, the whole of this vast field of supernormal phenomena appear to be correlated. Automatisms, as we have seen, may occur spontaneously, as in natural somnambulism, or they may be reproduced in hypnotic trance. Religious ecstasy (probably a form of auto-hypnosis), hystero-epilepsy, and the various forms of dissociated personality, as well as other morbid states, are likewise characterised by automatic activities, which may, however, occur in conditions not distinguishable from normal wakefulness. "I have discovered also," says Pfister in his *Expressionism in Art*, "that every normal human being, if he draws of his own free will senseless letters and figures unintentionally, gives the unconscious a chance of manifesting itself."

What, then, is the key to the solution of the problem?

The suspension of conscious volition during automatism, the processes that condition the subtle interplay of ever-varying phases of consciousness and that invest the Ego with enlarged powers over the latent resources of the mind, these, it would seem, are the directions in which the answer must be sought. "Everything that is consciously possessed must be looked upon as being in definite order. . . . The soul must be regarded as a dynamic system endowed with a particular organisation," says Professor Driesch (*The Crisis in Psychology*). He declares, further, "Telepathy and mind-reading at least are phenomena of a *simpler* kind than normal sensation, because the brain, most probably, does not take part in them, while clairvoyance may at least be conceived without the interference of the brain."

Thus are the enigmas of the mind explained in part, and the task of the future will be that of "explaining the explanations," if indeed it be given to Man to penetrate those inner mysteries that veil the secret functions of the soul.

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MEDITATION ON THE CHRIST WITHIN

By E. WILMOT LAMBERT, F.R.G.S.

JESUS said to his disciples :—

"If a man love Me he will keep My words : and My Father will love him and We will come unto him and make Our abode in him."

Paul said, "Know ye not that your body is the temple of the living God?"

God and His Christ living in us, taking up Their abode in us, making our body Their habitation!

Think on it, dwell on it, Realize it.

The Power, the Might, the Strength, the Wisdom of God permeating our every being. Flowing through our veins, coursing through our blood, pulsing through our heart, regulating the very breathing of our lungs.

Why, then, do we not fully realize this mighty power of God pressing ever forward towards manifestation in us, the Divine Urge within us all? Why? Because barriers have been set up, which obstruct this Light from breaking through, barriers not altogether of our own making, though often very largely so!

Barriers of Self-Will. Barriers of Self-Love. Barriers of Self-Pride. The lust of the flesh, the lust of the eye, the Pride of Life. Barriers of ignorance. Barriers caused by the belief in the power of heredity and environment as patent against the Power of God.

Barriers caused by the thoughts of others impinging on our mind and receiving, alas, only too often an ever-ready response.

Can these barriers be broken down?

No! says the Materialist; we are the slaves of heredity and environment.

But we know better, for have we not our Master's word for it confirmed in His Holy Scriptures? These barriers CAN be broken down, but only on one condition, that we work and co-operate with God Himself. God is Omnipotent, but one thing even God cannot do—He cannot force us to work with Him. Why? Because he has given us Free Will—the choice to work

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either with Him or against Him. But if man will co-operate with God, then can he cast these barriers down.

The material walls of Jericho will fall at the blast of the Spiritual trumpet.

Then can we clean the windows of the soul. Then can we let the Light Divine flow into our minds and hearts, giving us Health, Strength, Power, Wisdom, Love ; then shall we feel and be fully conscious of the invigorating and life-giving influx of the Divine Spirit.

But we are weak and frail The task is hard and difficult, and we are far from Home.

So do we turn our yearning gaze to our Heavenly, Loving and All-pitying Father.

We see Thy Arms stretched out towards us, we FEEL Thy Presence near.

We listen for Thy Voice . . . . . God speaks and says :—

Lay thy hand in Mine my child—I and My Son Jesus, The Christ, will lead thee in pitying love, across the thorny and uneven ways that bestrew the pathway of life. Together will We lead thee through the dark valley.

We will Still thy fears.

We will Heal thy infirmities.

We will Comfort thee in thy sorrows.

We will Console thee in thy distress.

And together We will lead thee, hand in hand, to those radiant heights above, where dwell PEACE, JOY, LOVE, BLISS, HARMONY, HAPPINESS, and PERFECTION .

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press
And we are whole again.

Our Friend our Brother and our Lord
What shall Thy service be ?
Nor name nor form nor ritual word,
But simply following Thee.

Remember the words of the Master, " Whatsoever ye shall ask in My Name it shall be given thee."

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CORRESPONDENCE

ASTRAL PERSECUTION.

To the Editor of the OCCULT REVIEW.

SIR,—Your title to the pathetic letter of J. W. Smith—"A Case for the Psychopathologist"—brings to my mind a similar though less arresting case.

It concerns a little lady drawn into the danger of mediumship by the hope and the promise of intercourse with a son, to whom she was much attached.

After these communications had gone on for a long time, a *real* "manifestation" came to her *interiorly* that the "persons" who were personating her son and others were not what they claimed to be. She immediately tried to rid herself of their intrusive presence, and lived a life of torture from their invasions.

Your query reminds me of her pathetic question—"You will not think me mad because I tell you all this?"

Nothing was further from my thought. First, because I could not look into the little lady's eyes and think her mad. Secondly, because I know, of my own knowing, that such "persecutions" are very real. They need investigating. Often they are caused by the will of a living person, projected dominantly into the aura of the person so "persecuted." It is a vampire will. Sometimes a living person, not in this material sphere of existence, wears a mask, even perhaps the mask of one deemed a friend. In all cases—the attempt to subjugate, to possess, to obsess is part of a scheme to bring the whole world under the domination of the Black Lodge.

I have pleaded before, and in vain, for some help from *trained occultists* who can give time to this needed "rescue" work. It must be *unpaid* work—for only work done as an offering to the White Lodge can avail in such cases. I am not asking help for myself—but for others, who, while suffering, hide the facts, for fear they will be thought "mad" and perhaps find themselves permanent prisoners in a mental hospital.

How these "voices" (heard by my poor friend) are projected is one question that needs an answer. To know *that* would show the way to block them out. It needs a stronger will power. My friend sent me a card at Christmas with words—"Refuge failed me, no man cared." . . . "Nevertheless the Lord Jesus stood by me."

"No man cared!" Is it true, in a world where "occultism" and "spiritualism" are the favourite pursuits of *thousands*, that "*no man cares*" to try to help to protect, to release the victims of all this unwise premature furore of psychism?

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The sluices were opened, and no sort of protection offered the unwary.

The whole matter needs investigation—but whether the "Psycho-pathologist" is equal to the task is a query—for only the most devoted soul, ready to make sacrifice if necessary, can be equal to meeting these forces and prevail.

If, sir, you could find room for this plea, it may encourage somebody to take the matter up, and, further, help the sufferers to realise that—*at last—some* "man" *does* "care"—and will be the coadjutor of the Master, whom my friend calls "The Lord Jesus," to bring help and protection to those who need it and who *will* need it. If any such work is going on, it would be well to advertise the fact for the help of others.

Yours faithfully,

"A."

To the Editor of the OCCULT REVIEW.

SIR,—I have read with interest J. W. Smith's account of the persecution he is undergoing at the hands of certain Black Magicians, published in your last number. May I suggest that instead of applying to Hypnotists and Psychologists, he seek the assistance of a *White* Magician, or if he be unable to get into touch with one, to get the assistance of a group of earnest people headed by an *understanding* parson to surround him with a psychic ring of prayer? This should be done in the room where he sleeps so that his rest at night may be unbroken. It might also be of assistance to him to carry a properly constructed amulet or charm about with him.

When I was in Morocco some years ago, I had in my service a native from Southern Morocco (of the pre-Arab stock) who told me some remarkable facts in connection with the magic practised by his compatriots. One story which has remained in my memory is the following: that there exist societies or groups of members (and there are some in America) who consort together for the express purpose of working ill on any particular person or persons who have fallen under their displeasure. To use his words, they pray him to death; and so powerful are the united *prayers* of these magicians that the victim dies within a few days after the treatment has been established.

Yours faithfully,

FRATER B.

SPIRITUAL EXERCISES AND THEIR RESULTS.

To the Editor of the OCCULT REVIEW.

SIR,—In your interesting leading article dealing with the above-mentioned subject, there is a paragraph which hints at the danger of

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practising meditation in circles. This warning is necessary, and should be emphasised in the present cycle especially, when a psychic development of the race is undoubtedly taking place, and magnetic conditions are in terrible confusion. Only an "adept" can control the forces that enter the psychic vortex created by a negative mental attitude; and when a group of persons become mentally passive their mixed psychic magnetism produces a swirl of astral matter through which may flow entities that necessitate the powers of a high initiate to avert.

The fact is that, except for very few persons, meditation, as such, is extremely dangerous. Only those with pure motives and unselfish desires can safely "meditate." Most of us must first learn to live and act impersonally and conquer our lower natures as they react with others in our environment. The mind becomes automatically still and clear when we have fulfilled every karmic claim cheerfully, willingly and fearlessly, and we no longer desire even the ecstatic state described by certain "mystics." The *Atman* of the Upanishads, the *Tao* of the ancient Chinese mystics, the *Bodhi* of the Buddhist Sutras, is not a state of ecstasy and cannot be described for mortal minds *except by negativing every state that such minds can conceive.* What remains after this process cannot be expressed in words.

The mortal mind can be controlled by the Spiritual Mind or Ego principle; but woe to him who destroys his means of salvation from mortal conditions by denying his own Ego or Higher Mind so long as one enemy remains unconquered. He will be like the warrior who has cut off his means of escape by destroying the drawbridge to his castle before he has himself crossed over.

The fundamental difference between the Eastern philosophies, mentioned above, and the writings of most Christian mystics, is that the former require a *concentration* of the Mind, or Ego, so one-pointed and steady that no external influence can deflect it, and no reflection of the worlds of form or sensation can tarnish its pure, diamond-like lustre.

The Christian mystics have not had the protection of such preliminary, philosophical instruction and training; and, in most cases, they embark on contemplation as an emotional outlet for unsatisfied earthly longings. The *stigmata*, the numerous cases of dementia, psychic visions and even of obsession, are the result. The history of Christian fanaticism is unparalleled in the East because such "mysticism" was not allowed to develop there in the monastic institutions. The great teachers have specifically denounced the practices of Hatha Yoga sects, and the fakir has never been officially approved as was, for instance, Simon Stylites. Nevertheless, these fakirs of the East have enormous powers of self-control developed by rigid concentration, not passive contemplation, and their will-powers, while selfish, are undeniably able to control psychic forces. The mawkish, senti-

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mental imagery of the Christian monks and nuns, struggling with their sensual natures, are not found in the pellucid writings of those Buddhist devotees who do not seek "results."

I am sir, yours respectfully,

W. W. L.

THE LONDON LODGE.

To the Editor of the OCCULT REVIEW.

SIR,—As his letter in your February issue headed "The London Lodge of Theosophy" gives an extremely misleading account of the circumstances attending your correspondent, Lieut.-Colonel Peacocke's, secession from the T.S., I must ask for space to supply some of his omissions.

The letter he complains of was not intended to be a history of the London Lodge but simply announced its survival and present *status*.

Lieut.-Colonel Peacocke admits that Mr. Sinnett with his following "re-entered the T.S." in 1911 and received "an independent Charter." As such, like every other Lodge, it was constituted subject to the rules of the T.S., by virtue of which alone it obtained its *status*. These rules provide that in the event of a majority of members of any Lodge wishing to leave the Society, and passing a resolution to that effect in the proper form, certain formalities must first be complied with; it being specially provided, that if the *minority* notify their desire to carry on the Lodge as before, the P.T.S. may hand the Charter over to them and they will thenceforward constitute the Lodge, electing such fresh officers as may be necessary to take the places of those who have seceded.

This is just what has happened in the present instance, with the following important exceptions: (1) The resolution proposed and carried by Lieut.-Colonel Peacocke (the late President) did not contain the essential clause which the rules require to make it valid.

It merely recited in rambling phrases that the Lodge (*qua* Lodge) "withdrew" from the Society—which is of course *ultra vires*.

(2) Besides which, Lieut.-Colonel Peacocke's manner of counting the votes, over-ruling objections, etc., was so partial as of itself to invalidate the proceedings. The London Lodge consequently remains as before, *minus* Lieut.-Colonel Peacocke and about nine or ten members who have now left both it and the T.S. and formed a new Lodge, outside the Society, and with a different name.

He further alludes to "there being only four votes against the withdrawal." This means that he would only allow four votes to be counted, rejecting (on his own authority) an amendment that two members, who had expressed themselves as against the resolution (but owing to his neglect had not received voting-papers) should also be given an

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opportunity to vote. Had this been done there would have been a minority of six. In which case, of the 15 subscribing members entitled to vote, nine would have been for the resolution and six against—a majority of only three.

Not content with having thus deprived subscribing members of their right to vote on such a fateful decision, Lieut.-Colonel Peacocke most unfairly insisted on recording the votes of sundry "members," some of whom had paid no subscription for years, and of whom one had never paid any at all! Reinforced by these "men in buckram," he declared 14 to be in favour of his resolution, over-ruling all objections to this procedure on his own authority, without taking a vote.

The insinuation of "an ulterior motive" on the part of the P.T.S. in granting a duplicate of the Charter (when Lieut.-Colonel Peacocke had refused to hand back the original) is a lively product of his own imagination.

Your correspondent fittingly concludes by a truly startling *suggestio falsi*, viz., that the present members of the London Lodge T.S. have left to him and his new "Company of Adventurers" the task of paying *their* debts! How odd, that the financial statement appended to the official printed Report for 1926, issued but a fortnight before the meeting, and signed by the Hon. Treasurer (my predecessor in office) shows a *Balance Credit* of £22 3s. 8d.!

Having thus placed on record for the benefit of those of your readers not yet utterly bored by these petty squabbles, all the relevant facts as known to me, I leave your correspondent to his "*facts*."

You, sir, will also be relieved to learn that I absolutely decline any further discussion of this threadbare subject.

Yours faithfully, G. H. ROOKE,
Hon. Treas., London Lodge T.S

THE DWELLER ON THE THRESHOLD.

To the Editor of the OCCULT REVIEW.

SIR,—With reference to letter signed R. E. Bruce in the OCCULT REVIEW for February.

"Dweller on the threshold" and "dark night" are merely different expressions of the same thing—if there were no dweller on the threshold there would not be any dark night.

R. E. Bruce suggests "it is enough to daunt the bravest"—but when each one reaches a certain point they have to carry forward into the unknown, even if it is only as far as seeing and hearing goes. Those who "win the final" do so through Divine Grace, frequent prayer and developed faith. The world has need to get back to such simplicities—particularly at this time. Not complicated systems from the "lower regions" such as psycho-analysis.

HANDMAID.

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PERIODICAL LITERATURE

MR. RONALD ARMSTRONG is to be congratulated on an excellent issue of THE SUFI QUARTERLY, and indeed it is one which disposes us to hope that the PHILOSOPHICAL REVIEW may ultimately deserve its title, becoming adequately representative of the Sufi subject, its literature and history. At the moment it dwells too much under the shadow of the late Inayat Khan, some of whose aphorisms appear on the present occasion and are too common in expression and shallow in conception to be taken seriously: the undertaking will emerge doubtless under wise guidance. There are otherwise no original contributions as yet which are of real moment; but it is beginning to draw from sources that serve well enough in the case of unversed readers, while others may bear willingly the opportunity to read some of them for a second time. The late Dr. William Hastie's essay on the Sufi poet Jeláleddin Rumi prefixed to Maclehose's translation of THE FESTIVAL OF SPRING is a case in point. It is the best English introduction with which we are acquainted to the MESNEVI, described by Joseph von Hammer as "the text-book of all the Sufis, from the banks of the Ganges to the shores of the Bosphorus," and affirmed by a later German writer to be "regarded by many Mohammedans as almost equal in holiness to the Koran and Sunna." That which was holy could also communicate holiness, for it was held further that those who received its message into their minds and hearts became "certain of salvation." Jeláleddin Rumi was not only a great mystical poet but founder of the Mevlevi, an Order of Mystical Dervishes, devoted to the life of contemplation and the vision of Divine things. In addition to the MESNEVI there is his collection of lyrical poems entitled the DIVAN, which is permeated by the Doctrine of Unity and its inward realisation in the contemplations of Divine Love. It is a book of the way thereto, of the mysteries revealed therein and the Path of Eternal Truth. We may count it also, within its own measures, as a book of attainment. It may be added that Mr. E. H. Whinfield provided English readers in 1898 with an abridged version of the MESNEVI and that Mr. Reynold A. Nicholson published in the same year his SELECTED POEMS from the DIVAN—to the number of 48—in a prose translation. Dr. Hastie himself was led to the study of Jeláleddin by Hegel. His judgment concerning him is that "much more than Spinoza and Novalis was he a God-intoxicated man." The SUFI QUARTERLY presents also a translation from the French of Quenisset, an astronomer of the Flammarion Observatory, the very name of which has precious memories for most of us. The article has no real title to any place in a Sufi publication, but we are disposed to condone its inclusion, having regard to the subject. It is on the Beings of Infinity, otherwise the recurring question of "more worlds than one," as Brewster put it, of life in the worlds of space. The thesis is

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that "the problem of life on other planets has taken a decisive step forward" in the advanced study of Mars by Antoniadi and Baldet, at Meudon in 1924, and by the American astronomer Coblentz.

We explained last month that EUDIA signifies serenity and is in fact pure Greek, asking pardon of scholarship for the sake of our readers who may have forgotten or do not know. It is the title, as we announced also, of M. Henri Durville's new monthly magazine, in place of his old foundation under the awkward English denomination of PSYCHIC MAGAZINE. We saw the first issue of this periodical, a thing of unwieldy shape, and we have now seen the last. EUDIA is better to look at, in normal royal octavo, and better also to handle. It is welcome for such reasons and may appeal otherwise to the *Fondation Henri Durville*, the *Société d'Études Psychiques* and the *Société Psychique Internationale*, not to speak of the coming Psychic Church—if indeed it comes—or the Congregation of *L'Initiation Eudiaque*, about which we are beginning to hear as an Order of Novices and Adepts, proposed for the revival of antique initiations and their adaptation to western needs at the present day. Parisian occult temperaments are presumably other than our own, and it is difficult to read seriously much less to think seriously about the Durville scheme or Degrees of the Eudianum Medal to be worn as a sign of membership by members of the new Church, while in England it would be impossible to introduce anything but a comedy review with such an Appeal as the editor prefixes to EUDIA. It would seem to us little better than hysterical raving or the voice of Sâr Péladan without his literary flair. There are two issues before us, the bulk of which is occupied by M. Durville himself, independently of those sections which may be termed official and are referrable obviously to him. He presents a long study of Arthritis, leading up to its treatment by animal magnetism and suggestion. There is another on maladies of the will, its arrestation included, its phobias, its other nervous conditions, and here also so-called personal magnetism is offered as a true medicine, for, however varied in terminology, M. Durville's treatment throughout is always mesmeric and hypnotic. It is the method of his proposed Sanctuary and doubtless the key to his explanations in respect of elder Sanctuaries and Houses of Initiation, whether at Eleusis or Thebes, about which he talks so often. He is unlikely to have read Mrs. Atwood's SUGGESTIVE INQUIRY and may not even have heard of it; but his views are her views, applied in his case to normal healing rather than the supposed science of the soul. For the rest, Dr. Jean Martinie writes on Eastern Initiation, but the term is a little misused, as it is simply a study of Zarathustrian doctrine according to the Zend Avesta. Finally there is a slight essay on Prehistoric Magic and its Rites celebrated in caverns. It is to be noted that the last message on the new undertaking is that PSYCHIC MAGAZINE has become EUDIA with no essential change in its mode of being, for the same themes are illustrated in the same manner.

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An analogous transformation has taken place at an identical date in a very different undertaking, and THE STAR IN THE EAST has become THE STAR REVIEW, for reasons which we have intimated previously, in this case as in the first. The motto is no longer *Oriens ab alto visitavit nos*, because the star is drawing to the zenith. Again there are two issues before us, and the first is distinguished from the second by the fact that there is a frontispiece portrait of Mr. Krishnamurti which is pleasant to contemplate—an amiable young man assuredly and of a certain serious cast. But the issues are in close bonds of union by the fact that both are devoted to the Krishnamurti subject and practically to nothing else. There are six in all of his poems, in one of which a complete summary is offered respecting his position, so that there may be no mistake about it; and it is worth indicating, that it may be left to speak for itself, presenting its own values. We are advised therefore (1) that he is Liberation and Happiness; (2) that he is hidden deep in the heart of the world; (3) that, waiving a certain confusion of images, he holds the world in the shadow of his hand; (4) that he is the desire of the world's heart and its intelligence; and (5) that he will teach it the way to happiness. Such are the intimations comprised in the first set of verses, in which we observe a slight improvement, so far as expression is concerned. The others are open to the same judgment which was offered on a previous occasion in these pages, and it does not call to be repeated. It seems certain, so far, that Mr. Krishnamurti is not a voice in poetic literature or the promise of a coming voice. The testimony concerning himself is followed by a little choir of praises which is of those about him. Mr. J. Emile Marcault testifies to "newness" in the supposed Messianic message, because—so far as we can gather—man is called therein "to recognise the Divine in himself." For Lady Emily Lutyens, it insists on the "sense of unity" and "on inner conviction rather than outer authority." Mr. Y. Prasid is impressed by the statement that there is said to be a Kingdom of Happiness and that all must enter therein, which is accomplished by realising that each of us "must find his own salvation within the measures of his own being." Mr. C. Jinarajadasa also finds "freshness" in the message, because "a marked characteristic of Krishnaji" is his individuality. Finally, Mr. George Lansbury publishes the banns of wedlock between the doctrine of the Star and that Socialism to which he hopes that the whole Order will be converted in due course. On the basis of these findings the unescapable conclusion is that Mr. Krishnamurti has no message whatever, seeing that they are all "familiar in our mouths as household words," and in making this statement we do not forget that in 1910 Mrs. Besant, according to her testimony, saw the Lord Maitreya and the Lord Buddha "welcoming the Boy Krishnamurti." We accept the assurance willingly, knowing that there are many visions, but they do not make old lamps new or change old "saws" into vital modern instances.

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The Masonic periodicals started their new volumes with the new year, and by way of a fresh departure THE BUILDER opens a series of articles, written by a member of the Roman Church—and presumably therefore not himself a Mason—on THE SHADOW OF THE VATICAN. The design is to show that "non-Catholic apprehension of the growing power and prestige of the Roman Church" in the United States is "not altogether unjustified." On the contrary, there are features in her present constitution which are (1) "a formidable menace to the freedom of the American Republic," and (2) an insult to national self-respect. The point in chief is that the absolute, irresponsible monarchy of the Latin Church and its Hierarchy constitutes an *imperium in imperio*, the supreme centre of which and the monopoly signified thereby are in the hands of a small body of Italian ecclesiastics. There is nothing new in this and nothing peculiar to the States; but the article proceeds to relate a long story of jobbery over ecclesiastical preferment in the Republic of the West, of the status occupied by the priesthood and the servitude of the secular clergy. As regards the millions which represent the laity at large, they are without a voice in anything. But this also is surely a tale of the Papacy in all ages and countries, and if it suits the Roman community we do not see how nationalities are affected unless and until there is evidence of political interference from the Vatican hierarchic centre and its branches. The intention may be to produce proof of this in later articles. It is a question meanwhile which seems to have no bearing on the Masonic subject. . . . THE SPECULATIVE MASON is, so far as we are aware, the only magazine in the English language which represents the activity of womanhood in the so-called Royal Art. though we observe that there is nothing in its pages which permits the fact to emerge. On the surface it is an ordinary periodical for ordinary members of the Craft, its connections and developments. The editorial notes of Miss A. Bothwell-Gosse continue good reading, and we have been interested by a curious "counting carol" which used to be sung near Falmouth in the mid nineteenth century. Unfortunately we are not told whether it is printed for the first time. There are articles on the Title Mason, on the Cathedral at Bourges and on the Divine Names in Masonry. The "examination" of a German Steinmetz, by way of question and answer, is given with no reference to source, and its possible claim on antiquity must remain an open question. There is lastly an initial paper on Druidism, which promises well for the projected study as a whole. . . . LE SYMBOLISME advises us in a prophetic mood that the year 1928 corresponds to 20 in occult addition and therefore to that Key of the Tarot which is called the Last Judgment. There would appear to be judgment coming, but the card is one of resurrection also, and M. Oswald Wirth expects that an end of the old order will be followed by regeneration. However, his elusive verbiage will not permit him to be pilloried presently as a false prophet, while he must be left to explain hereafter the measure of his own foresight.

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REVIEWS

SELF-CONTROL AND HOW TO ATTAIN IT. By Philip Harrison. London: Rider & Co. Price 1s. 6d. net.

AT a time when so much erroneous teaching is being promulgated on the subject of Mind Control and kindred matters, Mr. Harrison's eminently sane and logical treatise will be heartily welcomed. It is not a book that will appeal to the dilettante or the spiritual attitudiniser, nor will it appeal to the man or woman who looks for results for which he or she has not honestly worked.

Starting from the premise that Self-Control is an active and positive quality in contradistinction to Self-Restraint, which is merely negative, the reader is taken by swift and easy stages past the many false by-paths which so often lead to a spiritual cul-de-sac right to within the precincts of the temple of serenity itself. And there he is left, mentally placing his soul in the presence of the highest spiritual conception of which he is capable, and awaiting in perfect tranquillity the outpouring of what is so happily likened to a "spiritual sunbath." The book is especially remarkable for its entire absence of artificiality and for the extreme clarity with which the writer sets forth his views.

As he justly observes, the Churches have failed lamentably in omitting to teach their followers the immense importance of the power of Thought; but there is some excuse for them when we remember that much of the New-Thought teaching seeks to control our thought merely to make it the instrument of our desires, and they, in nine cases out of ten, will be for purely materialistic ends.

We must gain control of our souls by approaching the source of spirituality itself, which in its higher manifestations is the "peace which passeth all understanding."

Finally—to a mundane world a mundane reason: Most of the much-advertised courses on this subject take in advance as the price of wisdom many guineas; a way of keeping the latter while gaining the former is to buy Mr. Harrison's book.

ETHEL ARCHER.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION. Washington. 1927. Price 6s. 3d.

IN 1826 John Smithson, an Englishman, bequeathed his property to the U.S.A. to found at Washington under his name an institution "for the increase and diffusion of knowledge among men," and splendidly indeed has that trust been fulfilled. The work of the institution in astronomy, physics, chemistry, mathematics, geology, meteorology, and the life-sciences is probably unequalled. Not only do the greatest living scientists give of their time and labour in America itself, but research is carried on in every quarter of the known world. Each year a report of the proceedings of the past year is published, giving much interesting information, and that for the year ending June 1926 is no exception to the rule.

Besides the annual report itself, which runs to 150 pages, there are

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in addition 33 articles of outstanding interest by the most eminent scientists, and 125 excellent plates—and this for 6s. 3d., the price of a trashy novel! To attempt to review such stupendous achievements in a short space would, we feel, be simply an impertinence; we would only say that among the many interesting subjects dealt with are: The Ritual Bull-fight, the Katcina Altars in Hopi Worship, the New Outlook in Cosmogony, the Evolution of the Stars, Cold Light, High Frequency Rays of Cosmic Origin, the Romance of Carbon, Fragrant Butterflies, How Beavers Build their Houses, and many another fascinating theme. Matter to interest all, from the most learned professor to the intelligent schoolboy.

One does not as a rule associate modern science with occultism, yet there is scarcely a paper in which occultists will not find points of interest, and there are many anecdotes and strange legends.

For instance, in his article on High Frequency Rays of Cosmic Origin, Professor Millikan gives experimental proof of what appears to be "Fohat" in the inter-stellar regions: rays transversing space in all directions and with equal intensity at all hours of the day and night; rays which have frequencies which make them the equivalent of from 12 million to 30 million volt rays, and are able to penetrate with ease six feet of lead. In the paper on Carbon, by Little, we get much legendary lore of the diamond, also tales of famous stones, talk of fire-worshippers and Babylonish kings. Abbot ends up his "Evolution of the Stars" by a quotation from the Psalmist, "When I consider the heavens, the work of Thy fingers . . . what is man that Thou art mindful of him?"

For the rest—the Outlook on Cosmogony, by Jeans, is simply staggering. What with the birth of universes, span of sun life, computation of star spaces by millions of light-years, and so forth, it is rather a relief to get back to butterflies and the habits of deep-sea fishes.

In regard to the other papers—Katcina Altars in Hopi Worship, by Fewkes, is sure to interest readers of the OCCULT REVIEW, for the ritual is as curious as it is complicated. It would seem in the main to be a worship of the agricultural powers. The Katcinas themselves represent the *breath-bodies* or *shades* of the departed, or divinised ancestors.

The Smithsonian Institution is to be congratulated on making the "increase of knowledge" pleasurable to a quite unique degree.

ETHEL ARCHER.

FROM WORLDS UNSEEN. By "M.A." (Ball. Coll., Oxon.) With Foreword by Sir Oliver Lodge, F.R.S. London: Rider & Co., Paternoster House, E.C.4. Price 2s.

"I WILL not say anything about the subject-matter of the writings; they must speak for themselves." Thus writes Sir Oliver Lodge in his Foreword to this volume of psychic communications, and he vouches for the good faith of the writer in these words: "Recently there has come to my knowledge a simple and rather attractive version of spirit teachings, which were received automatically by an English gentleman living in Italy, who has taken a Medical, as well as an Arts, Degree, and who was at one time at Balliol. . . . He proposes to send any proceeds to St. Dunstan's Hospital for the Blind, and does not wish to disclose his name."

It is explained that a group of spirit workers concentrated their united will power on the human operator, thus sending the thoughts they wish to

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convey. It seems not unlikely that the *strongest* "will" may dominate the communications, and thus convey any possible bias still existing in the mind of the unseen communicator. Hence we have, occasionally, statements apparently somewhat conflicting in writings of this nature received by different automatists. A Greenlander's description of the earth plane would differ materially from that of an Australian bushman, yet both would agree regarding the necessity for food, air, and sleep. Doubtless the same applies to the reports received from the "Other Side." Here is a delightfully practical extract from the book now under review:

"Our world differs mainly from yours in the fact that here there is no waste or decay. . . We lead lives much as on earth, having fixed times for work, for study, for recreation, for exercise, for meals, and for sleep or rest, and consider that a complete and properly planned-out mode of life must have time allotted for all of these. . . . We have advanced beyond the stage where a continual fight against the forces of Nature is essential to spiritual and bodily growth and development."

The beneficent purpose of the sale of this little book—St. Dunstan's—and its very modest price will, I earnestly hope, ensure its finding many purchasers.

EDITH K. HARPER.

THE RAMBLINGS OF A BACK NUMBER. By Lady Frances Gresley. London: Arthur H. Stockwell, Ltd., 29, Ludgate Hill, E.C. 4. Price 2*s*.

THE author of this little book, like her ancestress the famous Sarah Duchess of Marlborough, is possessed of a "very pretty wit," which though at times pungent, is yet *never* acrid. Here is a cryptic piece of advice: "Never refuse to make up a quarrel, but avoid all intimacies with the person with whom you have quarrelled!" Again: "If a person is rude to you, do not quarrel with him but keep far away, giving him a wide berth!" But the sacredness of true friendship is beautifully maintained, and its eternal fidelity: "As life goes on and friends pass away, the next world becomes like a country full of valuable investments that later on will 'pay.'" And, "The greatest friendships are formed in a moment. A chance word dropped joins together two souls—through this world and eternity." Then the *sure* antidote to all the footsore rambling of this earth's pilgrimage is thus held before us: "When we lose our bearings in the maze of this world, there is but One Signpost to which we all can turn—the Cross."

It were well if these fragrant thoughts could find their way to many a heart responsive enough to appreciate them.

EDITH K. HARPER.

THE HOUSE OF FULFILMENT: The Romance of a Soul. By L. Adams Beck (E. Barrington). T. Fisher Unwin, Ltd. Price 7*s*. 6*d*.

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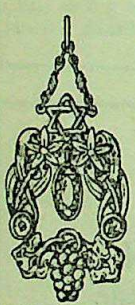

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artist, who also is "treading the path." They move from Simla to Kashmir, and thence into Little Thibet, these places being described with what seems first-hand knowledge, omitting perhaps some of the smells and other crudities of life in those parts of the globe. Cardonald meets his "master" and also a man whom he "wronged" (according to conventional codes), and after some study of yoga he becomes rid of soul complexes and comes near to peace. Mrs. Beck betrays a fuller knowledge of these things than is customary with popular writers, and her book has a dual value, as symbol and as story, in which her art has produced a result that is well worth while.

W. G. R.

INTRA MUROS, OR WITHIN THE WALLS. A DREAM OF HEAVEN. By Rebecca R. Springer. Cr. 8vo. Pp. 165. Arthur F. Bird, Bedford St., W.C.2. Paper covers, 1*s.* 6*d.* Cloth, 3*s.* 6*d.*

DELICATELY simple and direct in its telling, this little story may be accepted as a fantasy, as a piece of imaginative literature, or as the record of the vision seen after a period of fasting, which the author relates. There is certainly a charming quality in the work, and to the devout yet educated Christian it will make a real and unquestionable appeal. Despite inconsistencies which may be noted, it is descriptively complete as far as it lies within the power of the author to convey her meaning. It is of course impossible to convey in full any occult meaning by words alone. Here the sympathetic imagination has been well used, and if the reader possess something of that same power, the tender outline here given may be adequately filled. It is a story of the heaven world; the meeting of those who had been separated by life and death, and they meet also their master, Jesus, who teaches them many things. To the open intuition it will also teach something; and there is little doubt that its wide sale in America will be repeated in Britain.

W. G. R.

HEAVENLY DISCOURSE. By Charles Erskine Scott Wood. Sm. 8vo, pp. 325, illustrated. Vanguard Press, 80, Fifth Avenue, New York. Price 50 cents.

THIS volume comprises an amazing medley of disconnected chapters of a most unusual type. Superficially, any good churchman would condemn it out of hand as outrageously blasphemous, for it relates nothing less than conversations taking place in the orthodox Christian heaven, between God and Jesus, Voltaire, Ingersoll, Tom Paine, Mark Twain, Rabelais, St. Peter and Satan, with many another lesser one, such as Carrie Nation, Roosevelt, Anthony Comstock, T. E. Hughes and the *hoi polloi*. But on reading it one perceives that it is precisely the reverse, for in its oft satirical protest against the follies of theology and superstition, we may descry the vast comprehension of a truly noble mind, a poet and an upholder of true religion. He uses these naturalistic symbols as they were first intended: to teach something of states and phases which can by no means be accounted in the imitation of Nature. If in his penetrating criticism his desire for better teaching has cut its way through the centuries of mediæval prejudice and misunderstanding, then the understanding reader will be most delighted: the others will remain as ignorant as before.

W. G. RAFFÉ.

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THE ROAD TO THE ISLES (The Poetry, Lore and Traditions of the Hebrides. By Kenneth MacLeod. With an introduction by Marjory Kennedy Fraser. Cr. 8vo., pp. 248. Edinburgh: Robert Grant & Son. Price *7s. 6d.*

ALL students of occult things are aware what a treasury of fine ore exists in the folk-lore of all people; and not a few attempts have been made to elucidate the meanings embedded in these ancient tales. Until quite recent years, few of them had been written down. They were always transmitted from "mouth to ear," sometimes round the winter fireside, sometimes at some sacred festival with which they were connected, or at some more jocund feast throughout the year. Others are busy at collecting stories and poems, melodies and dances, before the thoughtless rush of mechanical civilisation destroys them. In such volumes as this, we move in the spirit of an age that seems past, yet traces still exist in the scattered hamlets and islands of the North. These are the songs of a people, at once cultured, and close to Nature. Cultured they are in the true sense; they respect the things worthy of respect.

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W. G. RAFFÉ.

A CONNECTED HISTORY OF EARLY EGYPT, BABYLONIA AND CENTRAL ASIA. By D. Davidson. Leeds: 47, Park Square. 15*s.* net.

MR. D. DAVIDSON, part author of *The Great Pyramid: Its Divine Message*, claims in the present work that we "find thirty-six centuries spanned by the methods of modern science as the instruments of the astronomer span the vast distances and time-measurements of stellar space." The world's early civilisations are presented in a chronologically connected series of thirty "panoramic analyses," or charts, which synchronise the chief historic events connected with them from the first records to the beginnings of the Christian era. Mr. Davidson also claims absolute novelty for his idea, but surely charts of the kind have been published on many occasions, for example, in the carefully co-ordinated tables appended to the *Cambridge Ancient History*, and other similar work. Mr. Davidson's tables are certainly more elaborate, but the reader speedily becomes bogged among brackets, indicatory arrows and segregating squares; indeed, it would require several weeks of apprenticeship to apprehend a system of such intricacy. Moreover, queer unorthodox arguments bristle on the lithographed pages, such, for example, as that which dogmatically states that the Flood of tradition took place in Chinese Turkestan; and these scarcely make for confidence.

L. S.

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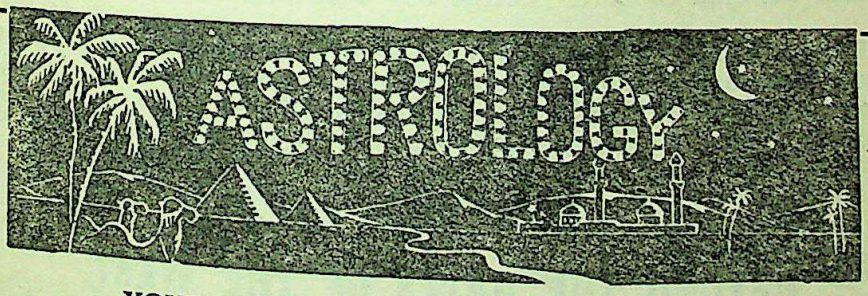

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THE IMPATIENCE OF THE PEOPLE. By Mark Procter. 7½ ins. x 5 ins., pp. 72. London: Cecil Palmer, 49, Chandos Street, W.C.2. Price 2s. net.

THIS book is a manifesto, issued on behalf of a body calling itself the Panacea Society, in the form of a reply to the Rev. Sheppard's *The Impatience of a Parson*. According to the Society, the churches have all gone badly astray, one of the chief errors being their acceptance of mystical interpretations of Scripture. The world was given over to the devil's rule for six thousand years. The First Coming of the Lord was (I gather) rather in the nature of a mistake, because the time was not yet ripe As, however, the period of six thousand years is to be shortened, the time of the Second Coming is imminent, when Christ will reign on earth in glory. As a consequence, a new type of human being is appearing, consisting of those predestined to bodily immortality, who are being organised in the Panacea Society. Other human beings fall into two types: (1) Anthropoids (*i.e.*, people holding political convictions opposed to those favoured by the author) who are annihilated at death, and (2) ordinary human beings, whose souls are all predestined to go to Heaven, either at the first or the second resurrection according to whether they are penitent or not.

Of inestimable value is Divine Water (of which the Society apparently has the monopoly) not only to cure all ills, but also for military purposes. It will play an all-important part in the final conflict between the powers of good and evil.

It matters little, however, what one believes, as "everything is very much arranged for."

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Some readers will find the book distinctly amusing; the feelings of the mystic to whom the Second Coming is a spiritual reality will be tinged with sadness. To those devoted to the study of the curious aberrations of the human mind, the book will be of interest.

H. S. REDGROVE.

THE NAMELESS BEAST. By Chas. H. Rouse. London: The Boswell Printing and Publishing Co., Ltd. Price 1s.

MR. ROUSE has here tackled a very difficult subject. In brief, he attempts to show that the political activities of the Bolsheviki are definitely linked up with, and to a great extent controlled by, the secret leaders of that network of Occult Secret Societies which appears to have a common meeting ground in the International Masonic Order of the Grand Orient.

Amongst these Mr. Rouse includes the names of many familiar organisations; and certainly the facts brought together by the author are sufficiently striking to invite further investigation. There are undoubtedly many societies, cults, fellowships and orders which fare very badly when placed under the searchlight; and by far the most disquieting and unsatisfactory feature lies in the fact that in many cases the leaders of such, unknown to their immediate followers, are themselves members of a yet more interior and secret organisation.

Where does it all end? What is the ultimate motive behind it all? Mr. Rouse does not satisfy us, but it must be admitted that he intrigues us!

HEIMDALLR.

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LES RADIATIONS HUMAINES. By Raoul Montandon, Paris ; Libraire Felix Alcan, 108, Boulevard Saint-Germain. Price 45 francs.

THIS is a serious and scholarly volume of extensive scientific research to demonstrate experimentally the existence of those subtler bodies and forces in man which were familiar to the ancient Egyptians as the *Ka* or astral double. The Egyptians, unlike the Hindus, believed that a period of 2,000 years intervened between each human reincarnation, and, in order to prevent the soul from incarnating in lower or animal bodies, they preserved and mummified their dead in the elaborate manner which is still a marvel and source of wonder to-day. Thus, the tomb of Tut-ankh-Amen was built to house his *Ka*.

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CHIMIE ET ALCHIMIE. By F. Jollivet Castelot. Paris : Emile Noury, 62, Rue des Ecoles, V.

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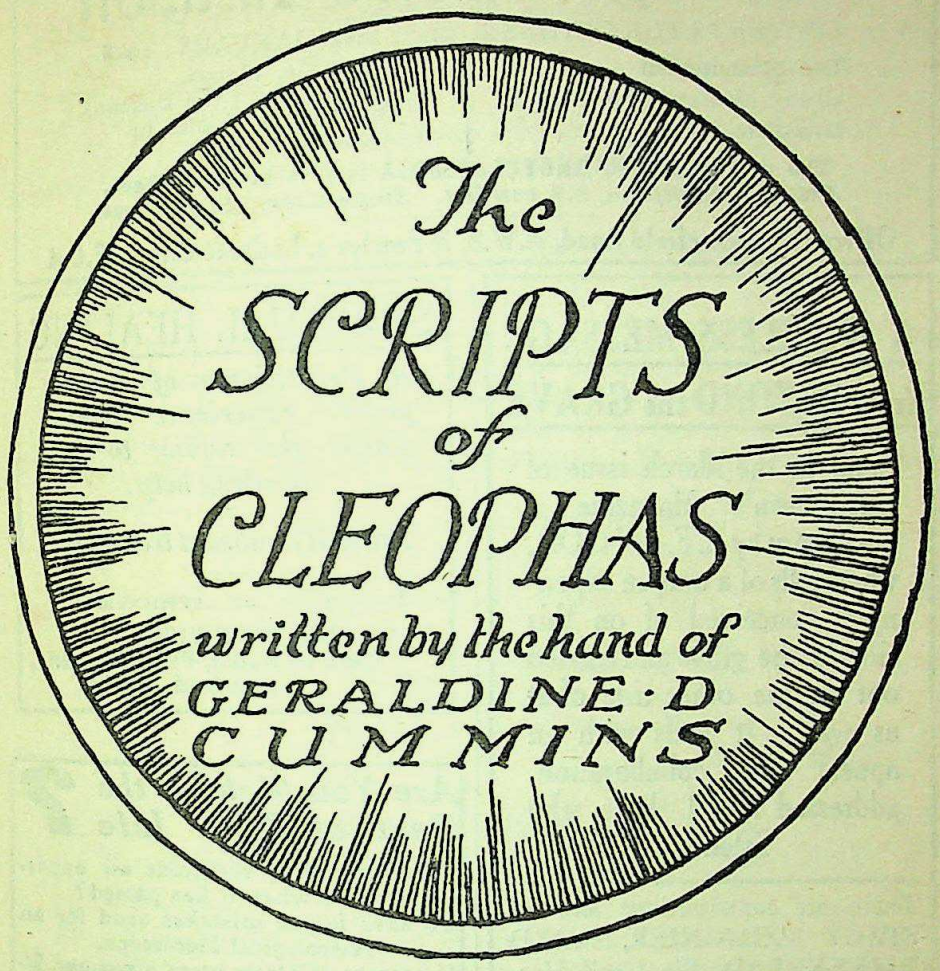

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water and prune it. Let your life be as a tree yielding rich fruit. And life's richest fruit is Love." Not love, he adds, as it is described in most novels, but love as it is sung in the great Sufi and Shakti poems and in the lives of mystics and saints.

The Divine Spark contains many helpful observations which those who wish to penetrate the Veil would do well to heed.

MEREDITH STARR.

SOUL ETERNAL AND OTHER POEMS. By Harry Desmond. London: Arthur H. Stockwell, 29, Ludgate Hill, E.C.4. Price 1s. net.

MR. DESMOND'S sincerity is like a shining light and his spiritual intentions are noble, but alas, in art it is the letter which gives life, not the spirit. In art above all the form must be beautiful or consistently reflect the inspiration behind it. It is in this ability to find forms that suitably express his ideals that Mr. Desmond fails. The following lines merit quotation:

"I loved her with my life's red blood—
She was the noblest thing on earth!
Her every act and purpose good—
My well-beloved of gentle birth.

"And then one day my dream had end,
And angry billows swept my head;
My only thought in life—my friend,
My Soul, my very life, was dead!"

MEREDITH STARR.

LA VOIE. ÉLÉVATION SPIRITUELLE ET MORALE. By Michail Draganesco. Paris: Henri Durville, 23 Rue Saint Merri. Price 9 francs.

To a Europe in the throes of dissolution M. Draganesco proclaims that her only hope of ultimate salvation lies in the observance of the moral law. In reviewing the achievements of civilisation, he concludes rightly that science at present does more harm than good. But while true, his reflections are in themselves neither original nor profound; they are, moreover, the abstract utterances of one who stands apart from life, rather than those of a warrior in the midst of the battle.

MEREDITH STARR.

LIFE'S SUPREME MYSTERY. By Aziel and Others. Received and written down by Annie Pitt. London: L. N. Fowler & Co. Price 3s. 6d. net.

THERE is, as we have pointed out on previous occasions, a considerable difficulty in reviewing a book of this class; a book which comes to us, offering supernatural, or, at any rate, supernormal, credentials, and which demands our consideration as a revelation from higher spheres.

Life's supreme Mystery is, as may be conjectured, the end, or apparent end of life, the change which we call death; and the writer—or writers—would seem to have felt deeply on the subject, to have found a gratifying solution, and developed a generous and benevolent wish to impart that solution to others.

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In the first chapter of Mrs. Pitt's book, the protagonist is the disincarnate personality, known as "Aziel," who sets forth, at considerable length, his after-death experiences, his recognition of the inadequacy of a certain narrow form of Christianity professed by him on earth and his gradual educational development along the higher planes of existence.

Later chapters treat of the methods of communicating with the disembodied, of the way to spiritual enlightenment and of the relations between Spiritualism and Christ.

Much of what is said is quite sound, true and wholesome; and we would not, for a moment, deny the good influence of this sort of literature over a very large number of readers.

But the Communications, as a whole, lack coherence and originality, and as the Communicators (to use the reported words of one of them!) "stand in the glory-light of the redeemed host" and "speak that they do know," it seems futile to try to judge their utterances by the ordinary critical standards.

What is needed—as they themselves confess—is an inner conviction and emotional response.

We do not doubt that there will be many readers able and willing to supply both of these.

M. G. H.

THE MEDIATOR AND OTHER THEOSOPHICAL ESSAYS. By C. Jinarajadasa. Adyar, Madras: Theosophical Publishing House.

MR. JINARAJADASA, by his very choice of a title, seems to seek to remind us that his principal appeal is to fellow-Theosophists. But we think it would be a very great pity if his readers should be *confined* to members of the Society of which he is the vice-president. In other words, we feel that there is much in this little book to attract devout and thoughtful people of every shade of opinion. Mr. Jinarajadasa has sincerity and enthusiasm and also (a rarer gift with idealistic writers) the helpful faculty of "facing up" to the facts of life, on the dreariest of which he seems capabale of throwing a new light, placing a helpful interpretation.

His own religious beliefs, as he shows us, are both ardent and firm; but he does not exaggerate the importance of beliefs of any kind—"Spirituality is not a matter of the beliefs which a man professes, but of his openness to the secret message as to life. . . . The truly spiritual man is scarcely the product of his religious environment. . . . He needs must seek the Light and find it elsewhere than where formal religion declares it can only be found."

Of the twelve essays or chapters, Western readers may perhaps be most attracted by "The Crucible of Immortality" and "The Framework of Our Days"; but all are fresh and stimulating in their re-statement of the oldest and most baffling problems of human life and their quiet suggestions of a remedy within each man's power. Even in these days of innumerable little books on spiritual questions, Mr. Jinarajadasa's little book was worth writing.

G. M. H.

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THE
OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

"Nullius addictus jurare in verba magistri."

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NOTES OF THE MONTH

WHAT a wealth of significance lies hidden beneath the simple statement in the Christian Gospels that the divine Mother and her Child were crowded out of the inn at Bethlehem. It is ever the fate of life's deeper issues to be swept aside from the attention of men through lack of time, and the obtrusion of a multitude of superficial interests. There is no room for them in the bustle and confusion of the busy world to-day. Not only are Christ and Mary, and the divine things which they symbolise, crowded out: they are in many cases entirely forgotten. The masses have lost touch with the inner source of their own existence. It remains to the obscure "leaven" to arrest the corrosive action of the purely material mind on the social fabric of modern civilisation.

Physical science has "advanced" so rapidly along its own lines that humanity is in danger of destroying itself by the monster it has created. There is a deep truth underlying the conception of the army of soulless Robots which turned upon

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their creators and usurped control. Even to-day the strain of living in our great cities has become abnormal, as witness the number of cases of breakdown, loss of memory, suicide and crime, to say nothing of the universal unrest and discontent. While sociologists seek in all directions for some adequate explanation of the prevailing tension which sets whole nations "on edge" and ready at the least provocation to fly at each other's throats, the plain fact that physical science is advancing beyond the adaptive powers of the individual nervous system is either ignored or overlooked.

The advent of each new "conquest" by science strengthens the veil of illusion which so effectually deludes and bewilders the soul. In the consequent mental distress and confusion the inner life is as nebulous and obscure as the mind of the man who has lost his memory. The soul knows not whence it has come, nor whither it is going; nor can it distinguish its friends from its foes. Lost and bewildered, life for the helpless soul is one long distressful search for something which ever eludes the searcher. That unknown something is sought for in pleasure, or maybe in power, but with equally futile results. There is no satisfaction in either.

WHEN "FAILURE" MEANS JOY

Yet, strangely enough, some of life's so-called "failures" appear to catch a glimpse of something which makes the gold of earth appear as dross in comparison. Sometimes a man is foolish enough, in the view of the unawakened, to throw aside the prize of power, which is apparently within his easy grasp, to "sacrifice" everything for love. He certainly discovers something which transforms his life. His enemies may say he has been drugged, or perhaps bewitched. He is content to smile, for he *knows*.

True love, indeed, is one of the surest ways of escape for the soul from the gloom of the self-centred life in the lower worlds into the sunshine of a higher order of consciousness. We do not speak of lust, for that we share in common with the beasts. Its pursuit leads only to chaos and destruction.

Again, misfortunes will sometimes drive the soul to that brink where one further step may lead to a new order of life —or to despair, insanity and death. Those who are strong enough make the final effort which lands them on the other shore. They awaken to a higher order of being, and surprise their neighbours by the evidence they offer of the possession

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of a secret source of strength which is beyond the understanding of the unillumined man.

But it is by no means inevitable that the soul should be either driven by despair or led by love. There are many roads, despite the preference of different temperaments for their own particular paths. The essence of spiritual unfoldment is the power to see more deeply into the heart of life, to take one's stand closer to the centre of being, to gain a new perspective and assess at their proper value the things of the lower world. It does *not* necessarily imply a greater freedom from the trials and troubles of this life than that enjoyed by other men. Rather does it imply the possession of that deeper joy which arises from the power to suffer all things gladly for the sake of the Ideal, as witness the eagerness for suffering exhibited so prominently in the case of many Christian and other religious mystics. "Nature abhors a vacuum," and the lower type of happiness gives place to a higher and finer one, which is only another way of saying that it is a law of nature that in the process of refinement the lower must definitely be relinquished or "sacrificed" before the higher order of life can be established. When the higher order of consciousness is attained, the tyranny of the lower world is ended. It is seen in its true proportions.

FROM SEED TO FLOWER

The process of attainment to the wider life may be one of gradual unfoldment, or the change may, so far as the outer consciousness is concerned, take the form of a spontaneous illumination, the result of processes silently at work in the background of consciousness, like the action of the forces of nature on the seed buried in the soil. It is difficult to conceive of even "divine grace" acting arbitrarily. The whole universe, to the extent of the finite view of man, is apparently governed by law. Is it not fair, under the circumstances, to conclude that the reign of law is universal, extending even into those realms which are beyond our present ken? "As above, so below," runs the well-known Hermetic axiom; and reason, at any rate, sanctions the adoption of such an hypothesis.

The distractions of modern life, however, are such that the soul which is not firmly established in its realisation of the spiritual world is effectively held captive and prevented from even suspecting the existence of a larger life. The "man in the street" finds so many calls upon his time and energy, whether in the search for pleasure or success, or maybe even for a bare

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physical existence, that he has none to spare for indulging in what he conceives to be unprofitable speculations in abstract philosophy, not to mention religion, which he considers to be entirely superfluous. The things of the soul are crowded out. Again, there is no room for Mary at the inn.

Mary may with justice be taken as symbolising the divine feminine, woman made perfect, the apotheosis of womanhood; in the same way that Christ symbolises man made perfect, the apotheosis of manhood. Throughout all the great religions of the world may be found this constantly recurring idea of the duality of the Divine in manifestation—the divine masculine and the divine feminine, Christ and Mary. The two are complementary, inseparable.

DUAL ASPECTS OF SPIRIT

Christ and Mary stand for aspects of the Divinity which is latent in every personality that is not entirely without soul. But it is again significant that in the Christian tradition Christ is born of Mary. In other words, there can be no true manifestation of spirituality without the presence of the divine feminine. If this statement is to represent anything beyond a mere string of words, it would be as well to pause and consider its implications.

What precisely, is meant by that Divine Feminine which lies hidden within the soul? The task of clothing an abstract conception with concrete symbols is always a delicate one, but it is essential that the endeavour be made to convey the idea in written words. By the term "Divine Feminine," then, is meant the adumbration of those ideal qualities of perfect purity mercy, love, understanding and forgiveness, tenderness, patience, sweetness and grace so intimately associated with conceptions of the ideal Woman, the Virgin Mary, the *Heavenly Beautie* of Spencer's *Hymne*.

In passing, it may not be amiss to stress the fact that the reference is not intended to apply to sex, although it is impossible to find adequate means of expression in terms of the physical plane without employing words denoting sex distinction.

More than anything else the Woman aspect of the Divine has been crowded out of life. Steadily, through long centuries, with the rise to power of the material intellect, it has been forced further and further into the background; and with it the expression of the Christ ideal has suffered equally

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THE DIVINE FEMININE

In vain the churches of Christendom try to revitalise religion. Without the unfolding of the womanly qualities of the soul, Christ cannot manifest. It is impossible to find any manifestation of the Christ spirit without the complementary manifestation of the womanly qualities of the soul, as figured in the ideal of the Virgin Mary. Who can forget the womanly cry of Christ over Jerusalem? The strength of Christ and the tenderness of Mary are indissolubly united. With the imperceptible rise into supremacy of the material intellect, even religion has almost entirely forgotten the importance of the feminine ideal. So complete is the supremacy of the intellect that women themselves are mistakenly endeavouring to suppress the manifestation of those very qualities of the soul in which lie the hope of salvation for the Western world—qualities which temperamentally they are the better fitted than men to express.

Only the silent and unrecognised influence of the Divine qualities of womanhood in the past has prevented the more rapid approach of the crisis with which are we now face to face. In their distress and bewilderment the masses are in a mood to try any desperate experiment to remedy a state of affairs which they instinctively feel to be "all wrong," although in precisely what way they cannot explain. The leaders of men are driven to all kinds of expedients to try and maintain the balance, and a very thin line holds back the forces of anarchy and disruption.

Prominent figures in the world of occultism, where insight into the hidden nature of things would supposedly be a prime requisite, appear to be equally at a loss which way to turn. The attempts of the more venturesome to found a religion of their own to meet what they conceive to be the special needs of the time, would appear to the onlooker to be resulting in dangerous schisms within what is undoubtedly at the present time one of the most influential of the numerous occult movements. Meanwhile, the general confusion is heightened by the various lesser lights separating themselves from the main body and setting up little coteries of their own. At this period of crisis let us be charitable and ready to credit all with sincerity of purpose, even though the differing views—including those of the present writer—cannot all be accurate. Taking into account, however, the steady suppression through the centuries of the feminine ideal, what hope is there of a spiritual outpouring through the projected new religion, until that ideal has been reinstated and

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takes its proper place alongside the Christ ideal? Without Mary, no Christ.

THE POWER OF WOMAN

Strange as it may seem on first consideration, the course of events in the future would appear to lie more in the hands of women than of men. If the power which has been placed in the hands of civilised womanhood to-day is thrown into the scale in such a way as to still further upset the balance, then we may expect the darkness of *The Shadow*, the knell of *The Tocsin*, and all the other woes with which we stand in danger of being confronted. Let woman cease to suppress those very qualities of soul which she is by nature so much better fitted to manifest than man. The men in whom the womanly qualities of soul are developed are themselves none too eager to express them; yet wherever the divine feminine finds expression, the Christ spirit is present also.

Let it not be inferred that this is an appeal for woman to relinquish the "rights" for the recognition of which she has so vigorously striven, and into the enjoyment of which she has now so justly come. Not by one inch would we deprive woman of the ground she has so hardly won. It seems futile to insist that neither man nor woman is greater than the other; yet this truth seems to be in constant danger of being overlooked.

Nor is this an appeal to woman to revert to her position of subservience to man. It is, however, a most earnest appeal to the hidden Divinity within the soul of woman to rise and manifest in the fullness of its grace and beauty. It is Mary who is so badly needed, not Eve. She is of the old order. The world stands on the threshold of the new. With what amount of pain and suffering the transition will be effected depends upon the influence of woman. The call is to Mary in all human hearts, whether they beat in the breasts of men or women. It is with spirit, not form, that we are concerned. If Mary brought Christ into the world in a lowly manger in the first place, She will bring Him in his glory when He next appears—a saying which should be taken as in the nature of an allegory. Christ has never, so far, come into His own. His kingdom has yet to come into its splendour; and Mary, the spiritual and glorified woman soul, will bring Him back again.

This is not a plea for a revival of the worship of the Madonna, helpful in many respects as it might be. Rather is it a call to redress the balance before it is too late, a call to throw into the

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scale over against the material intellect the divine qualities of the Woman, a plea for greater emphasis on the Divine Feminine in humanity, on beauty, purity, intuition and compassion, without which Christ cannot be manifest.

It is not by chance that women have come so much into their own at this critical epoch in the history of Western civilisation. Woman is offered a definite opportunity to make possible that Second Advent for which so many are looking, a chance to hasten the arrival of that spiritual outpouring which shall renew the earth.

SIGNS OF AWAKENING

Here and there isolated groups of women appear to be answering the call from the inner planes, and it is to be noted with satisfaction that movements such as the League of Motherhood, with which the name of Lady Emily Lutyens is so intimately associated, are being organised. Presumably this League is a branch of Theosophical activity, rather than an entirely independent effort. We are not in possession of full details. Nor are we at all intimately acquainted with the nature of the ideals and aims of the League, if they have yet been definitely formulated. It is, however, an encouraging sign that the spirit is awakening; and it is scarcely necessary to add that although the policy of an independent organ like the OCCULT REVIEW makes it inexpedient for the Editor to become associated too intimately with any particular organisation, any such movement must naturally make a specially deep appeal.

It should be borne in mind, however, that the work of the spirit cannot be restricted to any one form of outward manifestation. The stimulation of the spiritual qualities of womanhood will find expression independently of any organisation on the physical plane. We may therefore hope to see the gradual upspringing of many parallel movements, each tinged with the colouring of the mental class amongst which it makes its appearance. This should in no way vitiate the results. The prime essential is that Mary, the Divine Feminine, should be manifest and give birth to the Christ spirit.

Although the working of the spirit may be expected to influence womanhood collectively, it would seem but natural that individual instances should stand out prominently in cases where the response to the quickening has been unusually great. The soul of which Mary is the prototype, however, instinctively shuns publicity, and is content to work in silence and retirement; so

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that Mary may not often be found in the limelight. After all, the busy world of affairs, the realm of illusion in which we play our temporary parts, is not for Her. Her work is in the depths of the human heart. It is She whose voice woos us gently away from the deceptive pleasure of the lower life to finer and more permanent joys. As Her power increases, whether in the soul of man or woman, so does Christ come into His own. May all who feel Her sweet influence, whether men or women, but especially women, be quick to respond, so that the time of travail may be lessened, and Christ's Kingdom be at last firmly established upon earth.

The over-speeding of the process of civilisation by the achievements of physical science is the theme of a work by Sir Philip Gibbs which has, curiously enough, come under the notice of the present writer at this juncture. "I am going to suggest," writes Sir Philip in opening the pages of his book, *The Day After To-morrow: What Is Going to Happen to the World?** "some of the things that may happen . . . not in the prophetical spirit of H. G. Wells, whose imagination leaps lightly to the future with easy phantasy, but as a humble reporter of the facts and plans of latest science, as far as I can discover and understand them."

Surveying the work which is going on in the secrecy of our laboratories, he is driven to ask how the advance of scientific conquest is going to affect the busy man and woman of to-day. Because, as he points out, it is no longer the philosopher or the idealist, but the scientist who is responsible for the great social changes in the modern world. Radio communication and television, together with the speedy means of transit afforded by the aeroplane are annihilating, or at least profoundly modifying, the limitations of time and space. The physiologist promises perpetual youth, the chemist puts into the hands of men the power of death and destruction on a scale never before imagined. All these things are increasing the physical strain of living. New hopes, new ambitions, new fears assail mankind, and those who pause to reflect ask themselves what kind of destiny man is preparing for himself. "The beauty of the world to come or its ugliness, the happiness of its people or their misery, the downfall of their civilisation or their advance to a more splendid destiny are being prepared now by what is happening in our own minds and by the weakness or the strength that we hand down to them." In such pregnant sentences our author brings us up

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against the real problem. "It is no longer the philosopher or the idealist, but the scientist" who at present sways the destinies of humanity. We stand on the threshold of a new age. Shall it be an age of material science divorced from things of the spirit? If so, then science can prove nothing but a curse. But there are hidden in mankind, and especially in womanhood, qualities of soul which will never be entirely obliterated. To her we must look for the protection and fostering of all that is good and beautiful and true in human nature. Man shall not live by science alone. "I am old-fashioned enough," says the famous author, "to believe that ultimately the world can only be saved by getting back, or forward, to the Christian ideal and law of life, with a spiritual authority, admitted humbly and worshipfully in the hearts of men and women." . . . 'Patriotism is not enough,' said Nurse Cavell. . . . Nor is pure intellect, which fails to reconcile life with death and to explain mysteries beyond the reach of science as science has so far reached. We know too much or too little—I cannot tell which."

Yes, salvation is only to be found by getting nearer to the Christian ideal, an ideal to which humanity so far has never shown any disposition to draw very close. By himself man is not strong enough. Woman must show him the way. Let her not fear to don the mantle of Mary, when the inspiration of her spiritual grace will draw men upwards, until they realise a larger life, and the spirit of Christ is born within them.

A NOTABLE REPRINT

From far-off Pekin a notable little volume has arrived at the office of the OCCULT REVIEW. It is a faithful reproduction of the London edition of 1889 of the *Voice of the Silence* by H. P. Blavatsky. It is identical, even to the design on the cover, and only differs in so far as obvious printer's errors have been made good. From the Editorial Foreword by Alice Leighton Cleather and Basil Crump we gather the interesting fact that the present reprint has been undertaken as part of a definite work for the cause of Buddhism at the direct request of H.H. the Tashi Lama of Tibet, "as the only true exposition in English of the Heart Doctrine of the *Mahayana* and its noble ideal of self-sacrifice for humanity." It has been printed at Pekin, under the auspices of the Chinese Buddhist Research Society, and carries the endorsement of the Tashi Lama himself, together with the reproduction in facsimile, as a frontispiece, of some lines written in his own hand in Tibetan script.

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In the supplementary Editorial Notes by Mrs. Cleather and Mr. Crump is to be found some interesting information in regard to these Tibetan characters. Among other things we learn that "The Tashi Lama also uses a private script, unlike Tibetan, which is probably one of the cyphers of Senzar" (the reputed mystery-language of initiates). Incidentally, valuable evidence is brought forward in the notes by the Editors in support of the claim that H. P. B. obtained *The Voice of the Silence* from original sources, and that it is not of her own devising.

In view of the fact that the first edition of this valuable gem of esoteric literature was the only correct one, and is now unprocurable, it will be seen that the new publication is of the greatest interest, and should be in the hands of all students and admirers of the work of Madame Blavatsky. It is obtainable in England from the offices of the Blavatsky Association, 26, Bedford Gardens, W.8, price 2s. 8d., and 3s. 3d. post free.

Mention of the name of the Blavatsky Association, by the way, reminds us that in our recent comments on Mr. Kingsland's defence of H. P. B. entitled *Was She a Charlatan?* we omitted to state that this is one of the publications of the Blavatsky Association, from whom it can be obtained for 1s. 8d. post free.

A PROTEST AND AN APOLOGY

Despite the efforts of the editor to hold the balance impartially as between rival occult organisations, he is not to escape the imputation of unfairness. For the publication of Col. Peacocke's letter, and the curtailment of the communication from his Hon. Treasurer, the President of the London Lodge of the Theosophical Society feels that he is entitled "at least to some expression of regret." This we willingly accord, the more so as it is possible that Mr. Rooke's arguments may have been inadvertently weakened. Not partiality, however, but considerations of space, and the dignity of our correspondence columns, dictated the use of the blue pencil. If only the disputants in such controversies could settle their differences amicably, thus giving practical expression to the ideal of brotherhood, the cause of *true* Occultism would not be so severely handicapped as it unfortunately is. We feel that an apology is due to our readers for the loss of valuable space which might have been put to so much better use.

THE EDITOR

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POETS AND THE ETERNAL VALUES

By H. McDONALD

ONE of the most valuable contributions to philosophical thought is the classification of eternal values—Goodness, Truth and Beauty. Dean Inge and others, notably Miss Maude Royden and the late Mr. Clutton-Brock, have stressed this classification and have preached, or continue to preach, the following of these ideals; but it is Dean Inge who has given the widest publicity to eternal values. This is not an essay on Religion, but one may say that if Christianity be interpreted as teaching a way of life from the material towards the spiritual, then it must be accepted that it is only in the following of spiritual values that the way to God lies. Had the Christian Churches held and practised that truth, as the poets have held and practised it, organised religion would not be in the condition of spiritual apathy in which it finds itself to-day.

In considering the teaching of the poets in regard to these values, it is simpler for us to consider them as Love, Truth and Beauty. The term "Goodness," as used by Dean Inge, is beyond the comprehension of the average man, and tends only to produce confusion of thought among those persons whose ideas of goodness are limited to going to church on Sunday and living in a state of exaggerated respectability during the remaining six days of the week. The word "Love" conveys a more definite impression to the ordinary mind than does the word "Goodness." It is, however, by no means as easy of comprehension as thoughtless persons would have us believe; and before proceeding to a discussion of the poets' treatment of "Love" it is desirable that we should arrive at an approximate understanding of what we mean by "Love." There is no word in our language which has been more misused, more distorted, more degraded, than this one; it has even been used as a synonym for lust. We cannot begin in a better way than by disentangling it from this connection.

Love is of the spirit, spiritual.

Passion is the physical and temporal expression of Love, which is spiritual and eternal; and lust is a physical appetite, and is as far removed from Love as is Hell from Heaven.

Psychology tells us that Love is the desire to establish ourselves in intimate and sympathetic relationship with the persons or

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things which we love. It is the antithesis of Self—it is a reaching out. It is not limited to persons, it touches all things, as Dostoievsky tells us.

"Love all men and all things: neither be ashamed of that love: cherish it highly, for it is the gift of God, a great gift: nor is it granted to many, but only to the elect."

And again: "Love all God's creation, both the whole and every grain of sand. . . . Love is a possession dearly bought, with much labour, and in long time; for one must love not sometimes only for a passing moment, but always."

We may say of Love that its spiritual value is in inverse ratio to that of self. We reach out and out, and the farther away from self we get, the nearer do we get to God, until the Love which succeeds in the complete annihilation of Self becomes an attribute of God. Then and then only do we realise that God is Love. This surely is the message of the Cross—the death of Self—the triumph of Love—which is God. It is because this message has been so distorted and so misrepresented that so many poets—poets so widely different as Shelley and Rupert Brooke, for instance—have called themselves atheists. It would be difficult, perhaps, to think of two poets so different. The one is a pigmy perhaps and the other a giant, but it is not only there that the difference lies. It is a curious fact that each died before reaching the age of thirty, and yet the one had attained maturity and the full expression of his power, while the other was still immature, was still struggling in the stages of growth. Rupert Brooke was an unconscious disciple of Love. Like Dostoievsky he loved all things and all persons. "I roam about places . . . and see the essential glory and beauty of all the people I meet. . . . I suppose my occupation is being in love with the universe." And "I have been so great a lover: filled my days so proudly with the splendour of Love's praise. . . .

"These have I loved:

> "White plates and cups, clean-gleaming,
> Ringed with blue lines; and feathery, faëry dust;
> Wet roofs, beneath the lamp-light; the strong crust
> Of friendly bread; and many-tasting food;
> Rainbows; and the blue bitter smoke of wood.
> And radiant raindrops couching in cool flowers. . . ."

but unlike Dostoievsky he had not experienced the maturing effect of a great personal love, the love which is

> "not sometimes only, for a passing moment, but always."

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Lust he has described in moments of bravado, but he does not commit the unforgivable crime of associating it with Love. The key to his immaturity is perhaps to be found in his beautiful sonnet :

"I said I splendidly loved you ; it's not true.
Such long swift tides stir not a land-locked sea.
On gods or fools the high risk falls—on you—
The clean clear bitter-sweet that's not for me.
Love soars from earth to ecstasies unwist.
Love is flung Lucifer-like from Heaven to Hell.
But—there are wanderers in the middle mist,
Who cry for shadows, clutch and cannot tell
Whether they love at all, or, loving, whom :
An old song's lady, a fool in fancy dress,
Or phantoms, or their own face on the gloom ;
For love of Love, or from heart's loneliness.
Pleasure's not theirs, nor pain. They doubt, and sigh,
And do not love at all. Of these am I."

But in spite of his immaturity, in spite of much that is crude in his work, Rupert Brooke belongs to the long line of immortal poets. There is in his work a beauty, a sincerity, a vital spark, which will keep it alive, long after the reams of sterile verse which are turned out by the poseurs and sensationalists of to-day have sunk into the oblivion which they deserve.

Of Shelley's teaching on Love as a spiritual value I will not presume to speak, for this aspect of his teaching has been interpreted far better than I could ever hope to interpret it by Miss Maude Royden in her beautiful discourse on Shelley, which I advise all who are interested in the subject to read. Shelley was, indeed, the most passionate worshipper of the eternal values —Love, Truth and Beauty—who has ever lived, but of the three he was dominated most by a passion for Truth.

Robert Browning has given us a more comprehensive view of Love than has any other poet with the exception of Shakespeare. No other poet deals with so many aspects of Love. Knowing the wonder and the power of a great spiritual love, he could depict passion with purity and with fervour—and appreciating the full force of passion, he could write the only poem in existence which is an epic on the Love which transcends self and achieves its triumph as a purely spiritual value—*The Ring and the Book.* Read *Earl Mertoun's Love Song*, read the sonnet *Now*, and then read *Any Wife to Any Husband*

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"Oh, I should fade—'tis willed so! Might I save,
Gladly I would, whatever beauty gave
Joy to thy sense, for that was precious too.
It is not to be granted. But the soul
Whence the love comes, all ravage leaves that whole;
Vainly the flesh fades; soul makes all things new.

It would not be because my eye grew dim
Thou couldst not find the love there, thanks to Him
Who never is dishonoured in the spark
He gave us from his fire of fires, and bade
Remember whence it sprang, nor be afraid
While that burns on, though all the rest grow dark."

No other poet has expressed for us the right relationship of passion to Love. Some have laid too much stress on one aspect, some on the other. Browning alone establishes a just and human relationship, just as Browning alone shows us the wonder of Love which transcends passion, and yet loses none of its force as Love. Read Pompilia's dying speech, her last message to "The heart and its immeasurable love of my one friend, my only, all my own, who put his breast between the spears and me."

"Tell him," she says, as she lies dying of her twenty-two dagger wounds—

". . . say, from the deed, no touch
Of harm came, but all good, all happiness,
Not one faint fleck of failure! Why explain?
What I see, oh, he sees and how much more!
Tell him—I know not wherefore the true word
Should fade and fall unuttered at the last—
It was the name of him I sprang to meet
When came the knock, the summons and the end.
'My great heart, my strong hand, are back again!'
I would have sprung to these, beckoning across
Murder and hell gigantic and distinct
O' the threshold, posted to exclude me heaven."

And then her final testimony—

"Through such souls alone
God stooping shows sufficient of his light
For us i' the dark to rise by. And I rise."

In all his work Browning bears his testimony to Love as an eternal value.

Of Life he writes—

"For Life, with all it yields of joy and woe, and hope, and fear,
Is just our chance o' the prize of learning Love."

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And of Love which survives beyond Death—

"Never may I commence my song, my due
To God Who best taught song by gift of thee,
Except with bent head and beseeching hand—
That still, despite the distance and the dark,
What was, again might be; some interchange
Of grace, some splendour once thy very thought,
Some benediction anciently thy smile:
—Never conclude, but raising hand and head
Thither where eyes, that cannot reach, yet yearn
For all hope, all sustainment, all reward. . . ."

In this testimony to Love as an immortal and eternal value he joins hands strangely, with a hand reaching up from depths in which Browning had no place nor part.

From the depths, Ernest Dowson flings his testimony to that Faith which gives him a share in the immortal heritage.

In the one line—

"Life is a little while, but Love is long,"

a whole philosophy is condensed; and although he failed to live up to his faith, he never failed to pay homage to it. This is the difference between the great soul and the little. The great soul, even though wandering from "the light," yet never fails to realise and pay homage to "the light" which the little souls, with all their faculties intent only on the saving of their own souls, never even see, much less pay reverence to. It might well have been of Dowson that Omar sang—

"One glimpse of it within the tavern caught
Better than in the temple lost outright."

Ernest Dowson associated with revellers and pleasure-seekers, but he paid no homage to the gods of the pleasure-seekers, he assessed no false values, no low standards. His standard remained high, although he allowed himself to fall so far from it; and so he writes in incomparable music,

"I have forgot much, Cynara! gone with the wind,
Flung roses, roses, riotously with the throng,
Dancing, to put thy pale lost lilies out of mind;
But I was desolate and sick of an old passion,
Yes, all the time, because the dance was long:
I have been faithful to thee, Cynara! in my fashion."

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The thread of our testimony has swung far, from Shelley to Rupert Brooke, from Browning to Dowson, but it only serves to show that, great or small, the poets who are the seers of every age all bear the same testimony.

I might go on multiplying instances—of Dante who wrote of Beatrice, who inspired all his life with a love which was pure spirit—

"If it be His pleasure from Whom is the life of all things that my life continue with me a few years, it is my hope that I shall yet write concerning her what hath not before been written of any woman."

And so made her a partaker of his fame, so that we cannot now think of Dante without at the same time thinking of Beatrice and of that love, the eternal value of which is apparent even to the most limited vision, the love of which he writes—

"Love never certes for my worthless part,
But of his own great heart
Vouchsafed to me a life so calm and sweet
That oft I heard folk question as I went
What such great gladness meant."

Volumes might be written of Shakespeare, who loved his fellow-men so well that he has been able to see and depict them as they have never been depicted before or since. But to strengthen our connecting cord let us take four more quotations only, from such widely different poets as Shakespeare, Coventry Patmore, Tennyson and Wordsworth, and see their faith in the Love which is an eternal value.

Thus Shakespeare—

"Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove.
Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom."

And thus Coventry Patmore—

"Who say, when somewhat distanced from Love's heat and fiercer might,
'His brand burns us no longer; it is out,' use not their sight,
For ever and for ever we are lighted by the light.
And ere there be extinguished one minutest flame Love fann'd,
The Pyramids of Egypt shall have no place in the land."

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And again—

"You love? that's high as you shall go;
For 'tis as true as any gospel text,
Not noble then is never so,
Either in this world or the next."

Thus Tennyson in *Love and Death.*

"'You must begone,' said Death, 'these walks are mine.'
Love wept and spread his sheeny vans for flight;
Yet ere he parted said, 'This hour is thine:
Thou art the shadow of Life, and as the tree
Stands in the sun and shadows all beneath,
So in the light of great eternity
Life eminent creates the shade of Death;
The shadow passes when the tree doth fall,
But I shall reign for ever over all.'"

While Wordsworth sums all up in the lines from *Laodamia*:

"Learn by a mortal yearning, to ascend—
Seeking a higher object. Love was given,
Encouraged, sanctioned, chiefly for that end;
For this the passion to excess was driven—
That self might be annulled: her bondage prove
The fetters of a dream opposed to love"—

adding an illuminating link to the chain of testimony from great thinkers of all ages that Love is indeed an eternal value, and an attribute of God.

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SPIRIT AND SPIRITUALISM

By WILLIAM KINGSLAND

MODERN Spiritualism is undoubtedly a great movement, and might well develop into one of the very greatest for the spiritual regeneration of the world.

Its claims for the validity of the phenomena connected with the term become with every year more and more accredited as a matter for scientific investigation ; more particularly in connection with the science of psychology. At the present time, whilst the facts are admitted by psychologists, the tendency is to strain the subconscious and telepathic theories to breaking point. It is very notable of the change of opinion in this matter that such a strictly academic quarterly as the *Hibbert Journal* has an article in a recent number on " The Phenomena of Mediumistic Trance." The writer is most unwilling to go beyond the telepathic hypothesis.

" Belief in the reality of telepathy may make belief in survival easier, but at the same time it makes proof of survival more difficult, just in so far as we are ignorant of the limits of telepathy between the living."

It might perhaps be said that whilst at the present time many competent scientific investigators have come to the conclusion that *some* of the phenomena are due to discarnate entities, they are by no means satisfied that this is the case with the whole of those usually claimed by the Spiritualists. There is an outspoken editorial in the spiritualistic journal, *The Two Worlds*, Dec. 9th, in which the Editor gives it as his opinion that :

" When we consider these masses of what are called automatic scripts, a close examination of them convinces one that though they may be surprising and satisfying, it is probably true that 90 per cent. of them involve no spirit other than the spirit of the writer."

Now if Modern Spiritualism is to become a real power for the spiritual regeneration of the world : replacing by positive evidence the hitherto vague and superstitious beliefs which have attached to the question of death and the life hereafter : it would appear to stand in need of considerable reform in at least three directions In the first place, it must assume a strictly scientific attitude in connection with the phenomena, reserving its conclusions with

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regard to the origin of these. There has been, and is still, far too great a tendency—once the spiritualistic hypothesis has been accepted—to run to an extreme of credulity in the acceptance of messages, statements, and phenomena that purport to come from "the other side," and to accept such messages as being necessarily authoritative simply because they do purport to come from the "spirit world." This is very largely due to the fact that we are by no means rid of the old superstitions attaching to centuries of ignorance and theological dogmas. These still have a very considerable hold on the minds of many people, Spiritualists as well as others—perhaps quite unconsciously on their part. At all events the Spiritualists do not as yet appear to have realised how necessary it is to rid themselves of the conventional language attaching to these superstitions. Their very language in calling the next world the "spirit world," and in talking of what the "spirits" do in the séance room, is a survival of the old notion that there are only two worlds: the present material world, and the "spiritual" world. In the same manner we still have the arbitrary division between "time" and "eternity"; as if time were this side, and eternity the other.

We would say, then, that in the second place what Modern Spiritualism must do is, to rid itself of all the old terminology of the superstitions attaching to theology and priestcraft, whereby the Church has endeavoured to exercise sway over the minds and actions of men by inculcating a superstitious *fear* of the next world. The term *supernatural* is by no means obsolete, nor is the dread of "supernatural happenings" by any means extinct, notwithstanding that no rational man can hold to-day that there is any break in natural law between the seen and the unseen.

Spiritualists are founding their own "Churches"; are making a religion of their cult. But the real fact is that there is nothing any more inherently religious in the phenomenal facts of Spiritualism than there is in the phenomenal facts of physical science. There is nothing any more "religious" in the fact of dying than in the fact of being born. We can make the facts of physical science contribute to our religious beliefs and endeavours; and, indeed, the very fact that Ecclesiastical Christianity has hitherto tried to be independent of the knowedge acquired by physical science is what has led to its present loss of prestige and its hold on the community.

Spiritualists cannot inaugurate any new or distinctive religion based on their phenomena—unless, indeed, they set up, what it

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almost amounts to in some cases, a superstitious worship of "spirits." As in the case of physical science, they may make the phenomenal facts contribute to a better understanding of the constitution of man and of the Universe in which he lives, and thereby attain to a more rational view of the fundamental principles which govern our evolution—for evolution *is* religion; it is our return journey to the Spiritual Source of our being and nature; that Source *in* which we, and the whole Universe, "live and move and have our being."

This leads me to the statement of the third requisite for Modern Spiritualism. I have stated that it must become (*a*) more scientific, (*b*) less superstitious, and now, (*c*) I would say that it must become much more *philosophical*.

At present it has no philosophy. Its present use of the terms "Spirit" and "spirits" is utterly unphilosophical, and is simply a survival (of the astral "shell"?) of the old theology to which I have already alluded.

We do *not* enter the "spiritual world" immediately we drop our physical bodies. We do not *become* spirits when we die. Spiritualism itself teaches that much; yet all its language implies that we do. The spiritual world—if indeed it can be spoken of at all as a "world"—is here and now just as much as it is in any "other world," or "plane," or "sphere," or "level" to which we may progress in the hereafter. We have our inmost spiritual principle here and now: veiled and obscured, however, by the various bodies, sheaths, or vehicles in which it functions for the time being, on the physical, the etheric, the astral, and the mental planes of consciousness.

The only true philosophical concept of Spirit is that it is the root and source of all that exists. In theology it is termed God; in philosophy it is termed the Absolute. In Reality it is the ALL; but viewed by the intellect or formal mind, in terms of time, space, and causation, it *appears* to be something which has to be distinguished from matter or phenomena; and as God it *appears* to be distinguished from man. And so we have to speak of it as the *innermost*, whilst matter—or the *objective* world on any plane of consciousness—is the *outermost*.

Viewed thus as the innermost from which the various planes of matter or substance are emanated or evolved by a series of gradations down to our apparently coarse physical matter, we see that our progress back to our Source—which progress I have previously identified with *religion*—must be effected by dropping

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one by one the limitations of the various bodies or vehicles on the various planes of Substance in which Spirit manifests for the time being, *apparently* in an individual manner. But this appearance is only because we so readily, but mistakenly, identify *ourselves* with our bodies All the records of Spiritualism go to show that this identification is so complete, that immediately after death we appear to have a body in every way identical with the physical body with which we have just parted—so much so that we may even ask for whisky and cigars. "Spirit" asking for whisky and cigars! How can any of these *material* things exist in a Spiritual world? Whether this apparently physical body in which we are told we shall find ourselves immediately after death is an absolute illusion; whether it is a "dream" or a "reality"—that is to say that the mental image which we have of "ourselves" actually moulds the substance of the etheric or astral plane into the semblance of the physical body—I need not discuss here. The point is—in view of the necropathic communications from "the other side"—that if we can be said to be in any sense whatsoever any *nearer* to Spirit than we are now in our physical bodies, it is only because we have dropped those bodies; because we have dropped the lowest of the many sheaths or vehicles which veil the inner Spirit from our perceptions as to the true nature of the Self.

Perhaps this veiling of the true Self has never been better expressed than in Browning's well-known lines.

> "There is an inmost centre in us all,
> Where truth abides in fulness; and around,
> Wall upon wall, the gross flesh hems it in,
> This perfect, clear perception—which is truth."

This "wall upon wall" is constituted of our inner bodies, each one remove further from Spirit as we descend to physical matter. The existence of these inner bodies or vehicles has been taught for ages by Eastern and Occult Science, but entirely ignored in the common religion and philosophy of the West. They would appear, however, to have a chance of becoming better known in the immediate future, both by reason of the discoveries of psychical research and through the teachings of Theosophy.

I find Sir A. Conan Doyle saying, in the OCCULT REVIEW for October last, that: "There may be, and probably are, many covering envelopes, each more tenuous than the other." Well and good; but the confusion of terms in this matter is only too

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evident when he goes on to say that the discarnate individuals are called spirits, "since the spirit within is the essential thing." Then why are we not called spirits here and now? Some time previously he took great umbrage at a statement by a theosophical writer that "Pure spirits . . . cannot, even if they would, span the abyss which separates their world from ours"; and he characterised this as a statement which "goes out of its way to offend." When taken to task and asked wherein the offence lay, he was silent. Pure spirits must necessarily be those who have dropped all the "walls"; and it was pointed out to him that it was actually a Spiritualistic teaching that the discarnate individual passes on from the plane of consciousness on which he at first finds himself, and from which he can communicate with the earth plane, to a higher one from which he cannot, or does not commonly, communicate. There may, of course, be exceptions.

In *The Blue Island* I find it stated that from one of the higher planes or "spheres"—which the supposed communicator, the late Mr. W. T. Stead, calls "the Return or Stay Sphere"—reincarnation may, and often does, take place; but that those who have reached this sphere "and are purified and qualified in themselves, those who stand the test and pass out as Grade I, pass to another and altogether different and lighter land—and each becomes impersonal. Impersonal in the sense that they are no longer Jack Brown or Madge Black; they are now *pure spirit people*."

Now if they have ceased to be the personal Jack Browns, or Madge Blacks, or W. T. Steads, and even in the lower sphere have "forgotten in detail their association with earth," how on earth can they be supposed to communicate with earth in the character of their former personalities? Do not Sir Arthur's statements clearly show that the Spiritualists have no real philosophy of Spirit, but use the term in all sorts of promiscuous and unjustifiable ways?

As a matter of fact, we have no right to speak of "spirits" at all: for Spirit is one and indivisible. We are told in the Bible that "God is a Spirit." But if so, then there are other Spirits besides God, and He is not "All and in All." And if we are told that the translation should stand "God is Spirit," we agree; but then in that case *we* cannot be "spirits," but only, in our deepest inmost nature, *Spirit*. There is no such confusion of thought and terms in the Eastern philosophy of which to-day Theosophy is the representative. Spirit in the philosophy of the *Upanishads*

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is *Atman* or *Brahman*; but these terms are never used in the plural to signify human *personalities*, neither as entities on any phenomenal plane of consciousness, nor even as the Higher Self, the *individuality*—Atma-Buddhi-Manas.

But pure Spirit—on its own plane, so to speak, and using the language of the formal mind—is "birthless and deathless and changeless." It no more "comes down" into incarnation than the Sun comes down in order to vivify this earth. It no more splits up into "spirits" than the physical Sun splits up into suns.

In a recent and most excellent little book, *A Common Sense View of Religion*—with a preface by Sir A. Conan Doyle—I find the same confusion of thought and terms. It opens with the statement—in capitals—that "WE ARE SPIRITS HERE AND NOW." Most excellent, save for the use of the word Spirit in the plural. But it goes on to say: "At death, the spirit with its etheric body separates from the physical body, and continues to function in one of the spheres." But how can Spirit, which is *universal*, and the informing energy of all that lives and moves and has its being, "separate" from the physical body? It is the inmost energy and life of every atom as well as every "body." The *personal* unit of consciousness which has hitherto identified itself with the physical body may, and does, fall back upon the more inner etheric or astral body. But we are not *spirits* here and now: we are *Spirit*—if we only knew the real *Self* and did not identify "ourselves" with our bodies.

Then we have: "The spirit automatically gravitates to the sphere it belongs to, 'goes to its own place.'" What an utter lack of philosophical thought is here! How can Spirit which is omnipresent, omniscient, and omnipotent "gravitate" to any "sphere"; or to a sphere it has never left?

"Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the sprit for ever;
Death hath not touched it at all, dead though the house of it seems!"

We might as well talk about the sun gravitating to its own sphere when the change of seasons brings about the frozen death of winter, or a plant dies from lack of sunshine.

Again: "The most important thing for the spirit, either here or hereafter, is to go on perfecting its character through all eternity." Really! Is then Spirit, the root and source of all that ever was, is, or can be, so imperfect? Besides, we have

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always understood that with Spirit there is neither a here or a hereafter. Alternatively, are we to conceive that these individual "spirits" which the Spiritualists talk about so freely are little imperfect *bits* of the One all-pervading Spirit ?

The fact appears to be that Spiritualists are so much occupied with the business of getting phenomena and necropathic communications from the "spirits," that they have no time to study the philosophy of SPIRIT, and to bring their own facts and nomenclature into line with the Wisdom of the Ages, with the ancient *Upanishads* and the *Bhagavad Gita*, with Plato and Plotinus, and the Gnostic and Hermetic philosophy. It is Theosophy to-day, not Spiritualism—or, rather, Spiritism—which presents the real philosophy of Spirit : the Ancient Wisdom, summed up in the great aphorism of the *Upanishads*, *Tat tvam asi*, THAT ART THOU.

CREATION

By RUPERT W. BELL.

Great thy attainments, scientific lord !
Thy honours well deserved, and thy reward
Commensurate with fame ; but hast yet sought
All Nature's hidden secrets ? Fully taught
Of mysteries on every hand—around ?
That daily seen are not the less profound ?
So great thy quest for slaughter and the gas
That meditative mind may think, alas !
The line thou dost pursue has but the goal
We term "Annihilation" ; when the soul
Like wandering comet, chases endless time
And unaccomplished is the Plan sublime !
And so I ask, nor wish to prove discreet,
If nought there is at scientific feet
That aught avails, or serves thee to dissolve
The mysteries that Death and Life involve ?

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IN LA TOUR JEANNE D'ARC : A VISION

By DIAN SHORE

"The cobble-stones of old Rouen
Are hurting my feet again."

WHEN I visited Rouen *for the first time*, at Christmas, 1926, I could not imagine why this little sing-song couplet was continually going through my brain. It seemed that I had invented the lines, for no reason.

The "cobble-stones of old Rouen" must indeed have been there, as someone remarked, since the year One. But I had no recollection of having ever felt them before, or of their having hurt my feet, but only my shoes!

When I was a girl I used to sit in the garden of my father's old house and write stories and verses. The stories were usually concerned with fairies—for even when I grew up, I had a great interest in fairies—and a half-belief in them!

My verses were, some of them, of pine-woods and the "whispering winds" in them—there was a "fir-cone wood," as we called it, not far from the house—and others were war poems.

I knew nothing of war—in this life—but had always an idea that I used to know something; and always loved to hear and recite any war poems.

From a child, I have always had a recollection, vague and dim, of having at one time ridden on a very nice white horse—which is what I have never done in this life. And I have been told that I was born with a little horse-shoe mark, which later disappeared

Waking once, when I was a girl, with a line of poetry in my head, as it were the last line of a song I had been hearing in my dream, I tried in vain to recall the other verses. The line was:

"Could I remember Lorraine!"

I have never, to my knowledge, been in Lorraine.

When I visited Rouen a second time, in the summer of 1927, it was to stay in a very old house, built on the ancient ramparts of the city. And a couple of streets away stood *Le Tour Jeanne d'Arc*—said to be where she was imprisoned.

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I did not visit it. For one thing, I took no special interest in Jeanne; for another, the *Rouennais* seem to consider the *Tour* a bit of a fraud, as they say it is very much restored and built up, and with no actual proof of her ever having been imprisoned there.

At the time of my arrival, the Festival of Jeanne d'Arc had just come to an end.

Though not what is usually called a psychic, I have had communications many times—visions and voices; though I could never be a professional medium, having no knowledge of when messages may or may not come. I have heard voices, every now and again, since the year 1915. I have heard music—tunes that I have never been able to keep—but never saw any lights, which seems to be a common experience with others, including Jeanne d'Arc.

Previous to my first hearing the voices in 1915, I felt sure that it would alarm me to see anything in the nature of a ghost, but when it happened the whole thing seemed quite natural. This *may* have been because of my having had the like experience in a former life.

When I had the visitants again—last summer, at Rouen—I knew them to have been the same as those that had come twelve years previously. I have reason to believe that one or two persons in the house felt there were strange influences about, though I was glad to think that none of them knew I had anything to do with it.

The visitant—a spirit-guide—had told me, at his first appearance, that I had lived another life on earth; but I *have always had a dislike to the theory of reincarnation*, and always tried to reason to myself that I had heard incorrectly.

He reminded me now of my childish fancy of having ridden on a white horse, and asked me:

"Do you remember anyone else besides your horse? Have you any recollection of the war—of your lover—of the little child?"

I told him, "No."

And then came over me a sensation that I have had before—of being transported elsewhere in my astral body, whilst in the material body I was still in my own room.

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I found myself in a bare circular chamber where I had never been. I was standing by a wide chimney-place; facing me was a long narrow slit of a window, and beneath it what I took to be a wooden table. To the right hand was a door, leading to a winding staircase.

I was not in the least frightened—only interested. I was, the guide told me, in the *Tour Jeanne d'Arc*.

A black-bearded man, whom I did not see very distinctly, opened the window and put some food on the board below. But I took no notice of him, and kept repeating to myself, in a quite expressionless tone, what sounded to me like nonsense words:

"Too Remy—too remy—ah too remy—faquin——"

And I wondered whether *remy* was a name, and whether *faquin* was.

I heard the spirit-voices observing:

"She does not know in the least what she is saying."

And then, suddenly, I uttered the words with vigour:

"A tout remis! A tout remis! Faquin!" and knew what the first three meant.

After this there came to me the recollection, as it were, of some baby child; and I kept repeating a word that I took to be "Psychiatrice! Psychiatrice!"—which I thought sounded like "Cockatrice," and also wondered whether it meant "Sorceress."

Suddenly I felt assured in my own mind that I was merely repeating nonsense words, that there was no reality in the vision. And, as I thought this, I found myself again in my own room, and the experience was at an end.

I was told afterwards that it could not continue after I began to disbelieve

I think the words I spoke were not exactly modern Parisian French.

"A tout remis"—*to remit everything*.

"Faquin," *scoundrel*, was a word I did not know, but I found easily.

"Psychiatrice" I had great difficulty about, but at last discovered it as two words—"Sacqui attrisse," *begotten to make sad*.

Some persons whom I told of this assured me that it could not have been Jeanne, for that she never had a lover or a child.

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I only knew that all this came to me without any effort on my own part.

Reading books afterwards about Jeanne (whose life I had never before specially studied) I discovered that, like myself, she had always had interest and belief in fairies (as, of course, many people had in her day) and in pine-forests, and that she saw visions, sitting in her father's garden. And, of course, warlike spirits came to incite her to take part in the war.

Following on this experience, I, of course, visited the *Tour Jeanne d'Arc* in actual fact. She was imprisoned there for precisely twenty-one days before her death.

I mounted the staircase, and on the first story came to the very room where I had been myself in my vision. I recognised it at once—the staircase, the chimney, the window, just the same and in the same places. The only difference was that what I had taken for a table was a wide, flat window-ledge.

On the second and third stories were rooms that were not just like that one.

Later on I read in a description of the tower:

"*Telle que nos la voyons actuellement, la Tour Jeanne d'Arc est le resultat d'une restauration. Sont seuls anciens la base, le rez-de chaussee, le premier etage et la partie inferieure du deuxieme.*"

I have tried once or twice to remember something on my own account—the examination, or the crowds, or the fire.

But I can recall nothing.

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A STROLOGER'S PRAYER TO VENUS

By EVA MARTIN

When the heart desires
Life, and the splendours of life, and the fires ;
When the soul sleeps, drown'd
Beneath waves of illusion, and bound
To an alien place ;
When the mind craves
To have and to hold, and saves
No strength to render
Homage to aught beyond Self and Here and Now :
Then, Thou
Of the quiet footstep, the peaceful brow,
Unveil thy fair face,
Lean over the slumbering spirit, lean long,
Till the wild thoughts, stilled,
Turn again to thy deep wells of Love, where the song
Of creation is born, and the mind becomes filled
With the light of thy tender
Grace.

Lean over the spirit, thou, gentle and wise
Dove-haunted goddess of evening skies.
On to the mind's clear mirror breathe
Dreams of thy beauty, and silently wreathe
Flowers of forgetfulness round the dim bowl
Whence the flame of Self ever
Strives up to the soul.
Quench the flame with pure snow,
With water from magical fountains,
And, when it burns low,
O, feed it anew with the love that upsprings
From the source of all Beauty, the love that demands
Not possession, nor self-satisfaction, nor joy ;
That dwells at the core of the world, that dies never,
Nor tires ; that withstands
Deepest wrong, darkest grief ; that no pain can destroy,
And no mirage decoy ;
The love that has wings
To uplift it beyond earth's delectable mountains ;
That murmurs and sings
In thy heart, and is throned in the light of thine eyes,
O gentle and wise
Dove-haunted goddess of evening skies !

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PSYCHIC FACULTIES : THEIR BIRTH AND EVOLUTION

By TUDOR A. MORGAN

At what chronological period of his evolution man became conscious of his consciousness will probably never be known, but of two things we may feel reasonably sure ; first, that when man emerged from his final animal stage his encephalon was perfectly developed ; and second, that it was capable of registering nothing but the instinctive remnants of his animal apprenticeship. It is also reasonably sure that man's first knowledges were not received by sense function, but were transmitted by the intuitive or psychic faculties to the brain and senses.

That man possessed psychic faculties immediately upon his entrance into manhood is a reasonable premise—if the laws of evolution be true—because psychic faculties are discoverable in animals such as cows, horses, dogs and cats. Instances of the sixth sense of these animals are plentiful, and their presence indicates that we must get back to the beginnings of life to find the beginning of psychic development.

The unicellular organism has no visible means by which it functions, yet it betrays signs of exact knowledge and, moreover, the ability to recognise and to act upon that knowledge. The exact knowledge that is unconscious must be intuitive, and intuitive knowledge necessitates a spiritual administration. Häckel, *Animal Intelligence*, pp. 21–22, says, " We meet with the weighty fact that sense function is possible without sense organs, without nerves." The microscope reveals no alternative system, and we may only surmise that the arrangement, although present, is invisible. It has been observed that the amœba has intuitive knowledge which enables it to detect the difference between a particle of food and a particle of sand.

" There are evidences in the Mimosa pudica and among the Infusoria, as well as most of the lower organisms, that before a nerve was formed and the sense of feeling instituted, Nature felt for the organism, and this was intuitive feeling." (J. W. Thomas, *Intuitive Suggestion*, p. 77.)

Swedenborg asserts that by virtue of its very method of creation, unconscious life possesses this faculty. In his philosophy, the spiritual degree is the containant of the Divine and

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celestial degrees, and as the spiritual degree becomes as a new end in its relation to matter, the spiritual is the inmost of the degrees of latitude in the organisms. In the Divine and celestial degrees are the will and goodness of God, and in the spiritual, His widsom. Therefore in every organism there is resident life from His will, and knowledge from His wisdom. The medium between these faculties and their expression is the ectoplasm, which is susceptible to differences in vibration set up by the wants of the body, and is influenced by undulations from the spiritual to satisfy those needs. (The ectoplasmic part of the organism corresponds to the etheric body of Theosophy and Spiritualism, and the limbus of Swedenborg.) Following this out, every cell in the forms of organised matter has its own intuitive faculties, and the whole is co-ordinated by the nervous system in the higher forms.

"The formation of nerve did not give rise to feeling, for this already existed in the intuitive condition" (*Intuitive Suggestion* p. 82). The nervous system carries to the brain the feeling of irritation received on specialised surfaces. This is sensation. Then there is the feeling aptly termed awareness. This belongs to the province of love, or life, and cannot be discovered in terms of nerves or brain-cells. This awareness is intuitive; it arises from the inner degree of latitude, the spiritual, and the life and knowledge is drawn from the corresponding degree of altitude. Its quality and quantity are determined by the capacity to receive, and this again is dependent upon the amount given out, or used up. In Swedenborg's phraseology, according to the uses performed, so does the form draw the necessary influx.

It is interesting to read the confirmation of Swedenborg's philosophy of the degrees of latitude and altitude in *Intuitive Suggestion*. Mr. Thomas says:

"Regarding Infinite Spirit as the very inside—the very heart of matter—then around Infinite Spirit is a region where all knowledge is stored. Next to that, and in closest touch with it, is the region where all power is found. Near this region is the location of the most tenuous forces connected with planetary matter, such as the so-called ether, and all these are invisible regions filling the whole of matter and yet distinct from it."

Students will immediately recognise in this description Swedenborg's Divine Wisdom, Divine Will, Divine Proceeding, all contained within and permeating matter, yet all in discrete degrees.

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M. Fournier D'Albe in his *New Light on Immortality* shows that the most vital part of the cells of the body is not necessarily visible, and proceeds to do mentally what death does actually, namely, eliminates the material portion of each cell, leaving a body consisting of all that is vital in every single cell.

In order that intuitive faculties may operate in the unicellular organism it must be in contact with, and receive influx from, Infinite Spirit. This is a general influx which permeates all nature. Man, in addition, has a particular influx in correspondence with the conscious love of God. Within, and permeating the organism, is spirit-substance and ectoplasm. Any change or variation that occurs in the structure of the organism is foresehadowed by a design of the proposed change, etched, as it were, in the spirit-substance, and followed by a model in ectoplasm to which, finally, the matter is adapted.

As an illustration of my meaning, consider the proposed change from invertebrate to vertebrate. The Divine Will, acting through the Divine Wisdom, caused the Proceeding Forth which impressed the spirit-substance in the vicinity of the subject. The result is the design of the spinal column. *Via* the auric ether the stimulus is conveyed to the ectoplasm, causing an organisation of particles into the desired form. By the same method of stimulation and attraction, particles of matter are disturbed, causing a flying-off of electrons from protons, and a regrouping around the new centre of attraction—the ectoplasmic model—which now becomes visible as the cartilaginous vertebra of the amphioxus.

The fact that this illustration covers an extended period, involving hereditary transmission, raises points that would involve lengthy explanations. For a simpler illustration, covering only a short period, I quote the classic experiments of Hunter and Holmgrén. In one instance, sea-gulls, kept in captivity, were fed solely on grain; in the other, captive pigeons were given an exclusively meat diet. In a short time the sea-gulls developed the true grain-feeding crop, while the pigeons transformed their digestive organs into the carnivorous stomach.

Environment can in no way account for these developments, except as mere exciting cause. When the lives of the birds were endangered by the inability to digest their unsuitable food, the intuitive faculties would suggest what organs were required. The result would be similar in particular to Swedenborg's theory

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of creation in general ; *i.e.* the suggestive idea becomes embodied in the cause—a plastic substance—and projected into the effect.

The suggestion that certain digestive organs were needed would cause such idea to become embodied in the ectoplasm, the motive power being supplied by the vibrations set in motion by the suggestion. New cells would gradually be built up around the ectoplasmic model until the work was completed.

These explanations and illustrations have been a lengthy, yet necessary, prelude to my next point. It has been shown that spiritual and ectoplasmic counterparts are necessary to the organic form, not only for changes and development, but for maintenance of very life. As in the instances just described, changes of physical form, or structure, are always preceded by changes in the spiritual and ectoplasmic forms, and in both the form is maintained until further development or alteration is necessary. Whatever form an organism or collection of organisms presents to the eye, has its counterpart in the spiritual, and whatever change is seen to overtake the physical, that change was presaged by the spiritual.

From a superficial viewpoint one is tempted to ask why, if the intuitive faculties are so amazingly accurate and apparently all-sufficing, should nerve, brain and mind be evolved ? A little thought shows us that without sense organs there can be no consciousness of feeling, and without nerves, no co-ordination of the multicellular bodies that would permit of the evolution of complicated structures and forms. Further, organisms without sense function could not acquire knowledge by experience, without which no being can be held responsible for his actions. The intuitively guided organism is but an automaton.

Nerve is discoverable in the Cœlenterata, and as this development was first presaged by the spiritual, the spirital and ectoplasmic counterparts would both function by nerve sense. How nerve and brain structures were developed until they resulted in the perfection exhibited by the mammalian order and, later, by man, is a matter of biology. The one point of interest to this article is that physical perfection of nerve structure implies, by its method of formation, spiritual perfection ! Thus we can now think of three bodies, physical, ectoplasmic and spiritual, each replete with brain and nerves, surely a marvellous organisation ! In the first, we have the province of spirit, of motives, of desires ; in the second, the region of mind ; and in the third, the sphere of action, of execution, of satisfaction of desires.

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Thus, in the animal stage we have intuition, sensation, the rudiments of mind and, by virtue of the fact that the intuitive faculties are linked up by nerve systems, the rudiments of psychic faculties. Nothing can be felt by the physical that is not instantaneously transmitted to the ectoplasmic and spiritual. And conversely, the directions of the spiritual are reduced to physical action. There need be no wonder at the exhibition of psychic susceptibility by animals, because the organisation for such receptivity has already been formed. One can understand the terror an animal feels at the threshold of the slaughter-house —and the reason for it.

The particular line of descent destined to become man emerged from its animal ancestry in physical perfection, having a perfect nervous system, a perfect brain ready to receive the sense impressions ; a mind capable of little more than the intuitional and instinctive knowledges of the animal ; a spiritual body complete with brain and nervous system ready to convey impressions from the Efflux of God *via* the ectoplasmic organisation to the physical.

At what point of his development did man become aware of his consciousness ? This is a difficult question, and one that I do not recall having seen answered. I would suggest that when man first felt the need of something more than the gratification of his instincts, he thus telegraphed his desire to his interior degrees of latitude, and received the reply into his physical brain. Then, what had previously been perception became conception. He was aware of something that was with him and yet did not seem to be of himself. In his perplexity a second request would be all unconsciously despatched, and a second reply received. This process would soon have become habitual, and we may feel reasonably sure that man acquired most of his early knowledge of earthly things by the use of his psychic and intuitional faculties. At the same time he would be instructed in heavenly matters, and thus the Biblical statement that man walked with God in a state of felicity comparable with life in the Garden of Eden would be no exaggeration. The Fall marked the decision of man to be master of himself, to obtain knowledge by the aid of his senses alone. The Deluge signifies the sea of degradation in which his choice ultimately plunged him.

The author of *Intuitive Suggestion* expresses the opinion that man must at some time return to the psychic and intuitive methods. The first faculty was purely automatic ; in the second

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stage, intuition was allied to sense function; the third stage included the animal grade of consciousness; in the fourth, awareness of a higher administration placed the ordinary animal intuitive and psychic faculties upon a spiritual basis. The addition of intellect to the existing faculties increased the moral obligations of man, enabling him to live, if he so desired, without conscious use of his psychic faculties. In this, the sixth stage, man could only maintain a high moral and spiritual standard by a balanced use of all his faculties, by submitting his sense-acquired knowledges to the judgment of his interior faculties, and receiving the Divine pronouncement. A glance over the pages of ancient and modern history will illustrate how feeble a thing intellect is compared with the Divine inspiration of the intuitive, psychic and spiritual faculties.

The seventh stage is the one that is upon us, namely, highly developed intellect returning to the conscious use of the psychic and spiritual gifts. This stage marks the beginning of the last phase of evolution, when the figurative heaven upon earth will have given way to the literal.

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RICHARD WHITWELL : MYSTIC

By JOHN EARLE

Whom may we term a Mystic ?

Ælfrida Tillyard, herself a writer on Mysticism, defines a mystic as one " to whom the spiritual world is more real than the material world. A seer who has fallen in love with God . . a follower of the Inward Light." This is indeed a happy description, for it aptly sums up the position of those who (however humbly) profess a higher and more intimate knowledge of divine or spiritual things than their fellows. The subject holds some measure of allurement for most of us—even if we do not regard ourselves as members of the Great Brotherhood ; and it is always a matter of deep joy and a source of comfort to meet those whose minds and emotions have undergone that necessary yet subtle clarification which results in illumination from within. It is true that the tranquil voice of the Mystic is drowned in the babble and bustle of our over-active civilisation ; it is true that little heed is paid to his utterances. Still, they serve their hour—and the time will come when at last the unawakened majority will realise that in very truth it is impossible to " live by bread alone."

It has recently been my pleasure to read three books, *The Gold of Dawn, The Cloud and the Fire,* and *The Fellowship of the Kingdom* * by a sweet-voiced mystic, Richard Whitwell. Mr. Whitwell is a Christian Mystic who seeks, through the medium of a style akin to Whitman and Carpenter, to crystallise into words, at once fragrant and beautiful, " various modes of the great Christ-melody," as James Macbeth Bain phrases it. His is the language of a soul set free from the trammels and restrictions of the lower mind : beyond the veil of the transient he perceives the transcendent. In fine, Richard Whitwell is a mystic who possesses the rapturous gift of a consciousness of Divine Immanence. His is a melody of joy, of love, and peace, and to him

> " The sense of fellowship is grown
> A radiant Mystery. . . ."

To Richard Whitwell, values have changed, and his writings disclose that he has glimpsed a fragment of the Divine Plan.

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He descries in a blade of grass, or maybe in the first evening star, the wonder, the majesty and the power of God. The secret of happiness," he declares, "is the transfiguring of the commonplace."

The most trivial thing is a source of inspiration to him; yet, with true humility, he experiences moments of overwhelming gratitude, as witness the lofty utterance:

> "O God! The magnificence of Thy brightness is too great for mine eyes. Let me but see the reflection of Thy Glory in the spaces of my Spirit. Then will I retreat before Thee, building Altar upon Altar within my soul. Thou, O my God, wilt ordain the Sacrifice."

What is the secret of the mystical Christ-consciousness? Is it for the favoured few, or is it attainable by all? Whitwell answers our question in unequivocal terms:

> "The heart needs to be disciplined by sorrow and disillusionment that it may discern life's true values. It must separate the real from the unreal, ere it can enter into the joy-experience of Unity."

"A word," he remarks elsewhere, "that was spoken two thousand years ago, is being uttered to-day. It is that the ideal *is possible* in the actual, and that the perfect experience may be realised in the present."

It will be conceded by all who give the matter serious consideration that the development of a consciousness wherein God and His Universe are perceived as inextricably one, is the be-all and end-all of our existence here upon earth. If we but strive to perfectly unfold the inner spiritual consciousness, then indeed will that external thing we call Life reflect the beauty and richness of our hidden wealth "The beauty of the King's Daughter cometh from within."

The true mystic is not a being apart from his fellows. Rather may he be described as one who, whilst functioning here on the physical plane, is able, at will, to escape from the sphere of ordinary consciousness and to ascend to the realm of eternal Beauty, there to bathe his soul in peace and taste of the delectable joys of the Spirit vouchsafed only to those who "seek the kingdom of Heaven within." Like the saints of old, he does not enjoy uninterrupted beatitude, but is subjected to trials and testings which call for the full measure of faith and spiritual tenacity. God, it seems, sometimes hides His Face; the light of inspiration is clouded, and then is experienced what St. John of the Cross so fittingly calls "the dark night of the soul." At

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such crises the mystic is enjoined to maintain his soul in patience, ever "watching and praying"—for without these periods of spiritual aridity, the strength of the soul's wings could not be proved. The mystical life, then, is the true life; for it deals, not, as is generally thought, with shadows and illusions, but with the deepest reality the soul can apprehend.

Through the spiritual experience enjoyed by the mystic the soul *knows* the Truth which sets it free. This vital inner *knowing* is all-sufficient for him who experiences it—let the theologians cavil and dispute never so vehemently.

"The sun smiles, knowing well his strength."

Richard Whitwell should be read for the strength and beauty of his message, no less than for his understanding and spiritual insight. These musings of a modern mystic are satisfying and very lovely.

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THE SENSE OF CERTITUDE : SOME NOTES ON INTUITION AND REASON

By H. STANLEY REDGROVE, B.Sc., A.I.C.

THE other day I had to meet, in a public spot, a friend whom I had not seen for a considerable time. I arrived at the meeting-place somewhat early for the appointment. My mind was rather ill at ease ; I was a little disturbed by the thought that I should not recognise my friend. I endeavoured to picture him in my mind ; but I am a bad visualiser. I remembered certain characteristics, which stood out boldly in my mental image. The rest was vague, so that what I had before me was a caricature rather than a picture of the man.

A man approached. Was he my friend ? I *reasoned* rapidly. Yes ! he was the right height, his carriage was that of my friend and he wore clothes similar to those in which I had been accustomed to see him. Certainly, this was the right man. But when he got nearer, and I saw his face clearly, I realised that I had made a mistake.

I caught sight of a face in the crowd. By Jove ! I said to myself, this must be the man. I remember that he had a nose of just this peculiar shape and a rather small mouth without a moustache. But another look at him convinced me that I had again made an error. This man was not my old friend after all.

I became more perturbed than ever. I had, I thought, certainly not remembered his appearance accurately or I should not have made these two mistakes. I should certainly not recognise him at all ; and, no doubt, he would similarly fail to recognise me. Was this the man, or this, or this ?

And then a man appeared, and *at once* I knew that he was my old friend. I knew beyond question or doubt. How I knew was another matter. Certainly I was not conscious of having arrived at the result by any process of reasoning from this peculiarity in the appearance of the man or that. I just *knew* he was the right man. I could have confirmed this knowledge in a multitude of ways. But this was unnecessary. I greeted him and plunged at once into the business that was the occasion of the meeting.

In the sense of being unique or merely unusual, there was nothing remarkable to me in this occurrence. I have had

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similar experiences before, and I imagine that many of my readers have experienced much the same sort of thing. The remarkable character of the experience only appears on reflection and resides in the overwhelming sense of certitude which seems spontaneously to arise from nowhere and without the aid of reason.

I can see analogies to this sense in other forms of experience. There will be those of a romantic turn of mind who will say that it is not unlike the certitude of love. The young man may be attracted by this girl and that, and may ask himself: Do I love her—or her? And then his true mistress comes into his life and he asks no more. It is certainly analogous to the intuition of which the mystics speak. Perhaps an analysis of the sense of certitude in connection with a simple mundane experience such as the one I have related of myself may assist us in arriving at a better understanding of the mystery of intuition.

Undoubtedly the mind is larger than our consciousness of it. The term "subconsciousness" has been introduced to connote the sum of those of its activities of which we are not aware. Seeing the remarkable character of these activities, the term "superconsciousness" might be better; but quarrelling with terms is an unprofitable business, and I will use the generally accepted word. It seems to me certain that, in any act of observation, a great deal is lost to the conscious mind which is stored in the subconscious, and equally certain that the subconscious mind is able to form judgments based upon the material which is presented to it. These judgments may or may not be conveyed from the subconscious to the conscious mind; but, if they are they seem to arise from nowhere, and they possess a force and power peculiarly their own. They carry with them *the sense of certitude*

Intuition, therefore, can be regarded as the form in which a subconscious judgment is conveyed to the conscious mind.* Such a judgment is, of course, not infallible, and intuition is seen to be a sort of reasoning, superior, however, to ordinary reasoning because based upon far wider observation.

In the case under consideration, for example, I must have observed a multitude of little peculiarities characteristic of my friend, which I had forgotten. The memory of these, however, persisted in my subconscious mind, where there was a perfect picture of the man, unlike the caricature which was the best

* I have developed a similar view of premonitions as the products of subconscious judgments in a paper entitled "Premonitions: Some Suggestions towards Explanation," published in *The Quest* for July, 1918 (vol. ix. pp. 633-642).

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image my conscious mind could produce. The first glance at my friend when he actually appeared was all my subconscious mind, armed with these memories, needed to establish his identity, and the judgment of this identity surged into consciousness as an intuition, a conviction seemingly coming from nowhere and carrying with it the sense of certitude.

In claiming for intuition, however, that its sense of certitude is one on which we can rely, the fact has to be noted that conviction and truth are not necessarily identical. Men have clung and still cling with the utmost tenacity to ideas of a highly preposterous character ; and, if such a one challenges me on the score of the quality of his ideas, I can meet him by acquiescing in his particular set of delusions and pointing to the other fellow who holds a contradictory set. The question arises : How is intuition to be distinguished from that which resembles it but is of an unreliable character ?

Modern theosophical writers draw a useful distinction between impulse and intuition. These, in theosophic terminology, are, the first a surging of the astral body (desire), the second an item of knowledge coming from the higher mental plane. They seem at first to be alike. Calm consideration and delay, according to Dr. Besant, causes the first to die away, the second to increase in strength*

I would add, moreover, that it seems typical of intuition that the sense of certitude accompanying it leaves no room for doubt, not even that subconscious doubt that causes the mind to seek for reasons to bolster up its most cherished beliefs.

However, I question, in the light of the history of man's thought and its strange aberrations, whether either of these two peculiarities provide an infallible criterion for distinguishing between intuition and the conviction which is borne of desire, though as guides both are certainly useful.

I have a profound faith in and a considerable distrust of that wonderful faculty of the mind we call Reason—a confession of faith of, seemingly, so contradictory a character that some explanation is necessary.

Let me say, then, that if we give up reason we are not merely like mariners adrift in a rudderless ship, we are in the sea without a ship at all. But just as a ship is a machine, so must we remember is reason a machine. A ship will carry us in this direction

* See Lt.-Col. A. W. Powell's *The Mental Body* (1927), p. 123.

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or that according to our desires, and it is desire that uses reason to achieve its ends.

As Mr. W. Trotter points out in his *Instincts of the Herd in Peace and War*, many of our reasons are mere afterthoughts. We do this, we believe that, because we *desire* so to do. Afterwards we invent reasons to justify our actions and to validate our beliefs, the process being largly a subconscious one which deludes us into thinking that we really acted as we did and really hold the beliefs that we do because of these reasons. As the old adage has it, "the wish is father to the thought."

Listen to almost any argument: how great a display of reason is there here—and what an unprofitable business it is. Each disputant wishes to prove the other wrong (and probably does to his own satisfaction). Neither really desires to attain to the truth about the matter under discussion, though possibly both delude themselves into believing this to be their aim.

I am convinced that the Quest for Truth is a much more difficult task than appears at first sight. In the domain of the physical sciences much has been achieved, though even here petty personal strife and men with pet theories are not quite unknown. But outside, in the domains of Religion and Philosophy, and of all those things which affect man most intimately and at first hand, the Quest is hardly yet begun. We have not yet learnt to follow the advice of good old Locke, who admonishes us that "we should keep a perfect indifferency for all opinions, not wish any of them true, or try to make them appear so; but, being indifferent, receive and embrace them according as evidence, and that alone, gives the attestation of truth."*

Perhaps it is difficult for us to do this until we know more concerning our own minds, and have learnt to control our desires and thoughts. Here are problems with which the occultist is particularly concerned. They are problems of the highest moment.

* *Of the Conduct of the Understanding*. §. 34.

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THE ART OF SILENCE

By J. C. WRIGHT

THE Art of Silence is almost a lost art. It has been said that if every person would think without speaking for five minutes every day the world would be a better world. We have all heard the story of the wealthy man who, when dying, called his profligate son to him and told him he would leave his money to him on one condition—that he should each day spend one hour alone. The son promised to obey, and became a renovated character. Solitude for one hour out of twenty-four made him think.

The need for mental stillness, for poise and balance, is obvious. We are apt to become one-sided and make mistakes because we do not wait long enough to see both sides of a question. We are naturally prone to speak without sufficient thought. Yet fruitful effort always comes from reflection. "Nowhere," says James Martineau, "can you find any beautiful, any noble design, any durable endeavour that was not matured in long and patient silence." John the Baptist and Paul were trained in the desert of Arabia; Buddha and Mahomet both found inspiration when separated apart from men; and to come to recent times in our own land the soul of Milton was "like a star that dwelt apart," and Wordsworth had visions that "flashed upon his inward eye, which is the bliss of solitude."

There is a strength that comes to us in solitude which cannot be gained from the crowd. Ordinary folk do not yield to the cultured man or woman much aid. Shelley discovered this when he begged his second wife Mary to go with him away from the haunts of men, where he might "build a boat and shut upon his retreat the flood-gates of the world." But Shelley was not an ordinary man. He felt that all great truths are unuttered, that words alone do not accomplish anything; for there is an inwardness, a stillness, proceeding from the soul which speech cannot give. Carlyle discovered this when he uttered those well-known words to describe his loathing for the noise of the outside world: "Vox is the God of this universe." But as we crave for the stillness of the inner life, outward things lose their apparent importance. The hidden treasures are found in that "inmost centre of ourselves where truth abides in fulness."

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Remote from the tumult of the world we hear the voices of the Unseen.

There are times so sacred, so personal, that the individual soul can reveal itself to none save God Himself. These are periods of solemn silence when communion with God can be experienced—nay, *enjoyed*, for not only is there "a rapture in the lonely woods," but there is a joy, a satisfaction, when we meet alone with God. At such times "the still, small Voice" is heard when man can find communion with his own soul. Only in solitude he finds himself master of his own actions, for he is then able to lay hold upon the Unseen. It is then that strength comes to him. He is alone and yet not alone. The door is closed upon the world, but it is open Godward. Epictetus felt this when he said: "When you have shut your door and darkened your room, say not to yourself you are alone. God is in that chamber of yours." And have we not the same teaching in the Psalms? "He maketh the storm a calm, so that *the waves thereof are still*: then are they glad because they be quiet." And we remember in later times the Apostle's words: "*Be ambitious to be quiet.*"

Though it may be urged that solitude does not afford some of the advantages accruing from social intercourse, the compensations, on the other hand, are great. "The lonely man is lord of his own hours, and of his own purse; his days are long and unbroken, and he may live, simply and sincerely, in great calm breadths of leisure." Such a one can indeed say:

> "O lost to virtue, lost to manly thought,
> Lost to the noble sallies of the soul,
> Who think it solitude to be alone."

These words were written before the days of aerial flight, when the silence of the land had not been invaded by the aeroplane and motor. The stillness of Nature—a stillness that may be almost felt—is now rarely experienced. Yet silence is not mainly external; it is internal and Christ Himself has taught us that the place of prayer must be unobserved, and free from all distractions.

> "When from our better selves we have too long
> Been parted from the hurrying world, and droop,
> Sick of its business, of its pleasures tired,
> How gracious, how benign is solitude!"

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CORRESPONDENCE

[The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.—ED.]

THE SCRIPTS OF CLEOPHAS

To the Editor of the OCCULT REVIEW

SIR,—In the Editorial Notes for March on *The Scripts of Cleophas*, a point is raised which I, as a witness of the production of this interesting work, had debated in my mind. Allusion is made to the method of communication. How does the Messenger communicate words not known to the writer? Although Miss Cummins is widely read in modern literature, she has never studied or been interested in the literature of the early Christian period. There is, of course, the possibility that words, of which she has no conscious recollection, may have been read by her years ago. Is it possible that these words may be remembered from a previous incarnation? I do not mean that she necessarily lived at the period about which she is writing. But she may, in a fairly recent incarnation, have been a student of early Christian history. How otherwise account for such names as Megacles, Chrestus, Menehas, Capiton, Acrocorinthus, Pheidon, Pharena, Archisynagogos, Shedim, Shuan, Arata, Tyrronnis, Gelasius, Euobarbus, Arria, Cratones, Rimena, Benaden, Asiarch, Mausolus, Nearchineus, Proconias, Cyriacus, Zeisinius, Eirene, Metrophilanos, Celer, Carianus? These are a few of the unknown names that have appeared in the later writings. Miss Cummins knows no Latin, Greek or Hebrew, and has not had a classical education. Numerous other individuals, whose names appear in the Epistles, are also mentioned. In this connection it may be of interest to state that on mentioning the name "Nearchineus" to a friend, he remarked that he doubted the existence of such a name. "The Messenger" once wrote that a confusion had arisen over certain letters in a word and remarked that it was "the thought that sounded." Perhaps this statement can be applied to the word, "Nearchineus." The nearest symbol to "the thought that sounds" may be reproduced by the subconscious mind of the sensitive.

It is suggested that too many psychical experiences, too many signs and wonders, "happen to the characters in these Scripts." We must remember firstly that it was an age in which phenomena, that would now most certainly be ascribed to natural causes, were attributed to supernatural powers. Secondly, I believe that if the Gospels and "the Acts of the Apostles" are carefully analysed it will be perceived that, in proportion to their length, they contain the report of quite as many signs and wonders as those given in "The Cleophas Scripts." Furthermore, it was necessary that the editors should cut some of the writings owing to exigencies of space. This has helped to lead

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to that apparent preponderance of miracles which would have been less obvious if it had been possible to print the whole of the text consecutively. The Cleophas writings amount roughly to half a million words, and the published volume is a first instalment. The later writings contain less of the miraculous element and more spiritual teaching including much concerning the epistles written to the various Gentile Churches.

Yours faithfully,

E. B. GIBBES.

REINCARNATION

To the Editor of the OCCULT REVIEW.

SIR,—I was astonished to read in Part II of an article on Reincarnation by Dr. Jean Delaire in your last issue the following statement:

". . . and yet the doctrine of the soul's evolution, in many lives, on this as on other planes of being, may be said to be at the root of Sufism, as of other forms of esoteric Muhammadanism, finding its most perfect expression in the ecstatic poems of Hafiz and his followers."

If Mr. Delaire suggests by this, as I suppose, that the Sufis teach the doctrine of the reincarnation of the human soul, he is, I am certain, wrong. Never in my reading of the Sufi poets and philosophers have I found any reference to this belief at all, while the late Professor Browne, perhaps the greatest authority on the matter in recent years, states categorically in his *A Year Amongst the Persians* that "metempsychosis, so far as I have been able to ascertain, is uncompromisingly denied by all Persian philosophers."

The attitude of the Sufis to the question is best explained in a statement on the subject by a well-known Sufi mystic, the late Inayat Khan. He was asked one day by a Hindu *Guru* about the theory of reincarnation which is, the latter claimed, absent from Sufi writings and never expounded in their schools. The *Guru* added that he could not understand how such great and perfect beings as there are among the Sufis, known and recognised by the spiritual world, could ignore this idea, and enquired if the Sufis held to any definite belief in the matter. Inayat Khan replied that they were, indeed, aware of this problem, but that for them it was beside the point. The principal business of a Sufi is to deny his limited personality and affirm the sole existence of God, in order that the false ego, which is subject to births and deaths, may fade away, and the true ego, which is the Divine hidden in man, may rise and discover itself. In this lies the fulfilment of the main object of creation. The Sufi thinks that what is past and unknown to him, is of little use for him; what is coming and not known is an unnecessary worry for the present time. He believes *just now* to be all that is important, and if *just now* can be made to be as he wishes it to be, he desires nothing better. Among the

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Hindus, continued Inayat, the belief in reincarnation is prevalent, and yet the greatest principle of the *Vedanta*, from which all the different beliefs of the Hindus are derived, is "Adwaita," or "no duality"—in other words, "unity." "May I then ask," he concluded, "if this, the principal teaching of the *Vedanta*, is better promulgated by thinking about the doctrine of reincarnation, or by leaving it alone?"

Yours very truly,

RONALD A. L. MUMTAZ ARMSTRONG.

(Editor, *The Sufi Quarterly*).

THE DWELLER ON THE THRESHOLD

To the Editor of the OCCULT REVIEW.

SIR,—The Christian mystics make no reference to the meeting with the Dweller on the Threshold, because they are more concerned with the effect of the meeting on their minds than on the actual experience.

That effect is an overwhelming sense of sin—overwhelming because that glimpse of themselves as they really are; "their own greatest enemy" as the author of *Light on the Path* says; has for its background a clear knowledge of what they ought to be.

Sooner or later the trial has to be passed before the path of purgation can be entered on. It is impossible to evade it and the password is *mea culpa, mea culpa, mea maxima culpa*. I am a God in the making is the source of strength to endure. That is why the teaching, now so much in vogue in certain circles, that we need not worry about our faults, is pernicious nonsense.

A. M. K.

To the Editor of the OCCULT REVIEW.

SIR,—In your previous number your correspondent, R. E. Bruce, enquires about the nature of the Dweller on the Threshold, and I assume that he refers to the astral experience detailed by Lord Lytton in his occult novel, *Zanoni*. The experience there described gives as faithful a representation as can be drawn down to minute details, and is the same for those who enter into the astral world in a lawful manner as for those who, like Clarence Glyndon, broke into it. But the results are widely different. In the case of the neophyte who enters by the right door and masters the phantom there is thenceforth no more trouble under this heading; but in the case of him who unlawfully invades or breaks into the astral domain, and, as in Glyndon's case, breaks down the veil between the physical and astral world without being able to draw it again, the result is well described by Lytton.

As to the identity of the Dweller, this is not perhaps so clearly

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disclosed by Lytton, but, to quote the words of another occultist, it may be described as the embodiment of all one's past evil deeds that have not been expiated and await payment in future lives. Before the neophyte is permitted to enter the inner worlds consciously and attain to a full knowledge of the conditions there, he must face and acknowledge this entity as a part of himself, created by his own deeds and dare to prove it. He must take a solemn vow to do all things necessary to cancel the debts of which it is an embodiment and also the vow of silence concerning all therein involved. This gruesome spectre is composed of coarse desire stuff, and while it always seems to be oneself, still it is always of the opposite sex.

Ordinarily it is invisible to its creator, even between death and re-birth, until he seeks conscious admission to the invisible worlds; then it appears at the entrance and challenges his right to enter. When once the Dweller is passed the neophyte has no further trouble in entering the higher realms.

Yours faithfully,
FRA : B.

A CASE FOR THE PSYCHOPATHOLOGIST

To the Editor of the OCCULT REVIEW.

SIR,—I sympathise with your correspondent, but I would suggest that the people to whom he refers are entirely innocent in the matter, and would probably be much upset to know that they are regarded as the perpetrators of so much annoyance.

There are in existence powerful entities of negative origin, and certainly negative effect, who are adept impersonators, and who are ever on the watch for sensitives upon whom they can play insidious pranks. It seems evident that these unwelcome guests have been able to obtrude themselves upon your correspondent's mind in such a way as to become, in effect, a part and parcel of his own constitution; and, doubtless, he is as completely under their influence as though he had contracted some incurable disease.

He may console himself with the reflection that there are many similarly afflicted; and who have their liberty further curtailed by confinement in mental hospitals. The dividing line between the opposing worlds of sanity and insanity is fine, but sufficiently distinct. If one is able to cope with these intruding voices (which the medical fraternity still regard as imaginary) without attracting undue attention, one may perhaps pass for sane. But if the process of combating them causes annoyance and concern to others, then it would appear that the case is one for hospital. The orthodox and the unorthodox, the positive and the negative phases of existence, must be alienated.

Yours faithfully,
J. O. THAIN.

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To the Editor of the OCCULT REVIEW.

SIR,—The letter from your correspondent complaining of psychic persecution opens up a subject which is of great importance to both occultists and psychopathologists. During the days when I was working at a psycho-therapeutic clinic we saw many such cases. Some were packed off to the asylums as neither more nor less than mad, but others could not, or, rather, should not, be so treated.

One would need to know much more of the case of your correspondent before one could give an opinion as to the cause of his condition. A judgment would turn principally on whether the demands for money were made in writing or by the "voices." A knowledge of the methods of telepathic suggestion, however, lead one to the opinion that it is unlikely that a psychic persecution would be kept up over such a long period of time if it were yielding no results. Moreover, in my experience, and I have seen a good many such cases, if a psychic attack fails to make good its footing at the onset, it appears to be working on a falling tide, and the onslaughts gradually lessen in severity and finally peter out to nothing. If the victim can hold out till the new moon, the chances are in his favour.

I would not lightly dismiss even the most fantastic tale as being groundless. Money, sex, and love of power provide potent motives, especially when, as often happens in occult work of the left-hand path, drug-taking is indulged in.

On the other hand, we must remember the flights of the hysterical fancy, and that "hell knows no fury like a woman scorned." The evidence must be judicially weighed in the balance and motives sought, but although, when so weighed, hysteria and spite will have to be cancelled out in large quantities, there remains a residuum which is worthy of attention.

In my book, *The Secrets of Dr. Taverner*, I have given an account of some of my own experiences in esoteric psycho-therapeutics. These tales are not romances, but careful studies in occult psychology, put in the form of stories in order that they might gain a wider hearing than they would receive if put out as a serious contribution to psychology and criminology. Some of the stories are composite pictures, made up of instances taken from several cases; others, however, are nothing more or less than case reports, with only the names and places altered sufficiently to prevent identification. I published these stories because I think it very desirable that the general public should know that such things do happen, and are well-authenticated.

In one of the Taverner stories, *The Death Hound* (which originally came out in the *Royal Magazine*), a case of psychic interference is described, and its resemblances to your correspondent's case will be readily observed. I have seen several such cases in my own experience; they are not at all uncommon.

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In my opinion your correspondent, at the present time, is suffering from the reverberations of his own subconscious mind. But what started those reverberations? Were the neighbours who attracted his attention really experimenting with occultism? Evidence in support of your correspondent's statement is not available for us, and in the absence of such evidence we must return an open verdict.

Many cases of so-called insanity accompanied by hallucinations, *but not delusions*, are due to the opening of the psychic centres in an improper fashion. If there are hallucinations only, but no delusions, it is always well to look for incipient psychism. In any case, occult science gives a wonderful insight into psycho-pathology.

I have been carrying on research work for many years on these lines, and should much like to get in touch with other workers similarly interested.

Yours faithfully,
DION FORTUNE.

FACTS ABOUT THE *SECRET DOCTRINE*

To the Editor of the OCCULT REVIEW.

SIR,—I have just come upon a piece of evidence which appears to throw new and decisive light on the much debated question of the third and fourth volumes of the *Secret Doctrine*.

In an article on this subject Mr. G. R. S. Mead, some months ago, wrote:

> "The repeated statement made by H.P.B. in the first edition, that material for an additional volume, or two volumes, was already largely in existence and in process of completion, is not in accordance with fact . . . in sober reality, her repeated categorical statement on the matter is, to say the least of it, a 'terminological inexactitude' . . ."

The evidence to the contrary of Dr. Archibald Keightley was set aside by Mr. Mead on the ground that "he simply trusted to H.P.B.'s assertions in those volumes."

But Colonel Olcott's testimony, which has not, I believe, been quoted in this discussion, is on the side of H.P.B.

Speaking at the Twelfth Convention and Anniversary of the T.S., held at Adyar, on December 27th–29th, 1887, Colonel Olcott said (*vide* Report, p. xvii):

> "During the past twelve months she [H.P.B.] has sent me the MSS. of four out of the probable five volumes of the *Secret Doctrine* for examination, and it is expected that the first volume will issue at London during the coming spring season."

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If the MSS. of four volumes were thus in existence in 1887 when H.P.B. wrote the words stigmatised by Mr. Mead as a "terminological inexactitude," then the fact that no MSS. of volumes three and four were found at Avenue Road after her death, four years later, does not in the least prove her wrong and him right.

I am, sir,

Yours obediently,

R. A. V. MORRIS.

PROFESSIONAL FEES

To the Editor of the OCCULT REVIEW

SIR,—It is hard to believe that your correspondent "A" in the March number of the OCCULT REVIEW really looks on the refusal of a fee for the use of occult powers as an infallible proof of unselfishness and a hallmark of the worker for the Great White Lodge, as his letter would seem to imply. As a matter of fact it is neither. The refusal of money may arise from many motives, such as pride, or a desire to pose as a benefactor, etc., etc. There is a great deal of confused thought on the subject, and the Black Forces are quite alive to the advantage it gives them. The gifts of the Spirit are not for sale; neither can adeptship be gained by taking a course of lessons even if the remuneration is left to the grateful student. The treatment of a psychic complaint by an occult physician is a very different matter. The trained occultist will have given the Great White Lodge ample proof of his unselfishness both in this and previous incarnations. Should one so qualified make it widely known that he was willing to give treatment to all comers free gratis and for nothing, he would be overwhelmed by requests for interviews by psychic hypochondriacs. Jusqu' à la bourse is a test, human nature being what it is, that the Great White Lodge is capable of applying. Those in real need will never be left to suffer for want of funds. The psychic physician will have his free list like his more orthodox medical brethren. Why should this particular use of occult powers be singled out as the one for which no fees must be taken. Books are published giving the results of clairvoyant investigation, but I have never heard of their being sold at cost price or published in penny numbers. In conclusion I should like to state that I have no personal axe to grind in the matter as I have no such powers and live abroad.

KEM.

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PERIODICAL LITERATURE

THE last issue of LA REVUE METAPSYCHIQUE is, if possible, of more than usual interest because of two remarkable studies, one by Dr. Osty on an impressional or mediumistic artist and the other on experiments with the Mexican cactus plant Peyotl, the psychical effects of which have come into a certain prominence during recent years. There are thirteen decorative page-plates illustrating the work of Lesage, a miner belonging to the Pas-de-Calais district, who was born in 1876, whose ancestors followed the same occupation, and who, up to the age of thirty-five years, knew nothing of the artistic world, had no idea of draughtsmanship and not even a rudimentary attraction towards pictures. In the year 1911 he began to hear voices in the mine, when at work alone therein, and a recurring message informed him that he was destined to become a painter. The result was stupefaction and a fear that he was losing his senses. It happened, however, that some of his comrades in toil had heard of Spiritism and began to make experiments with a table, when elementary phenomena led to the formation of a circle which met regularly, which Lesage joined from curiosity, and in which he developed the gift of automatic writing, so far at least as concerned communications to himself on his alleged vocation. He was to be a painter one of these days. The story of his disbelief, his fear of ridicule, and how he was led with trepidation to procure colours and canvases, is not a little diverting and sounds the note of sincerity. Once started, the work went on continuously and—large or small—he has done some fifty pictures, some of which have found a place in the Salon des Beaux-Arts. Normal artists have testified to their originality, diversity, imaginative quality and intelligence of treatment. . . . The peyotl is still apparently used by Mexican Indians in their religious ceremonies. The visions produced in the course of experiments by M. Robert Desoille are tabulated with much care. It seems to be a dangerous toxic but remarkable in its psychical results.

The THEOSOPHICAL REVIEW has issued its last number and will belong henceforth to history. A monthly official publication called NEWS AND NOTES, issued by the Society in the British Isles, explains that financial considerations have governed the decision to suspend, and the warm appreciation of the National Council is conveyed to the editor, Mr. S. L. Bensusan, for his work in connection with the REVIEW. It is regrettable and a little surprising that it should end almost at the beginning of the fourth annual volume, when it might have been terminated with the third in December last. We shall miss the periodical on account of the Outlook articles, which constituted a chief feature and were from the editor's pen : they were valiant independent reading, actuated by a desire to find some *via media*

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amidst the conflict of theosophical opinions during the last three years. . . . Mr. J. Krishnamurti contributes further specimens of verse-craft to the most recent issue of the STAR REVIEW; but without dwelling on these we may pass to a prose discourse on the Door of Liberation delivered last summer at Ommen. It explains once more that he has found liberation and become the path of peace; but unfortunately for his ardent believers he does not carry liberation itself in his hands and cannot distribute it to others: he is only the door through which they can see that which they desire. The imagery is somewhat mixed, as there is apparently a manner in which people can pass through Mr. Krishnamurti to attain their own freedom. He wishes that he could reproduce himself in each of them, for then they would attain to-morrow, indeed, "at this very moment." Again it is ill-starred symbolism, and there is more to follow, for, although (1) he is the door, as we have just seen, (2) there is no such door, but (3) "that door is yourself." For the rest, the way is through intense devotion, otherwise, burning desire, leading apparently out of material things. It is desirable also to tear the veil from one's eyes, destroy oneself and open the gates of the heart. Surely this kind of expatiation can lead no one anywhere: it is a mere chaos of casual notions, reflecting indiscriminately from every quarter of light mystical sentiment. . . . There is also the STAR, published monthly at Los Angeles as official organ of the Order of the Star in America; but it demands no special notice as it consists mainly or exclusively of things which appear otherwise in the English publication. . . . The THEOSOPHIST advises us, in the person of one of its contributors, that "the speech of the angels produces colour and form rather than sound," such production, however, being not of a conscious kind but the natural—and presumably automatic—results of angelic thought impinging on "the matter of the subtle planes." The author would seem to have been "skrying" in the celestial and has discovered these things psychically. We hear also about Nature Spirits, especially sylphs, and as there are evidently many "visions about" we are to learn more hereafter. Another writer proposes to connect Schopenhauer with theosophy in an article which fails to mention this German philosopher except in its title. There is some talk about the "will to live," which is bracketed with Karma reveries. A certain political complexion tinges Mrs. Besant's notes of the month; but it is possible to agree cordially with the Vice-President of the Society when he warns people that it would be fatal to turn the words of the alleged Masters into "any kind of a gospel." His meaning, of course, is that it would be fatal to the Theosophical Society. We learn elsewhere that an American engineer has discovered a new law of motion connected with "the earth's axis and its relation to the ecliptic." It is affirmed to be an occult law and is mentioned as such in *The Secret Doctrine*. . . . We are glad to note that the red rose is something very much more for the LIBERAL CATHOLIC than merely a red rose.

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It is " an idea in the mind of God manifested in beauty on the physical plane " and " an actual channel of the Divine Love." There is consolation in this, if it does not beget conviction, for we remember, *e.g.*, the deadly nightshade and speculate—on the hypothesis that this also is a Divine idea—what it may convey symbolically on the physical plane. We defer tentatively to another view of the same writer, namely, that Rose Angels are present when the Sovereign Pontiff consecrates the Golden Rose in the Vatican. . . . The CHRISTIAN THEOSOPHIST proposes to pour new light on Christianity by restoring to it the Ancient Wisdom—however this may happen to be understood. In the case of its editor, Mrs. Muirson Blake, it is understood as Modern Theosophy from the Adyar standpoint, including possibly the Divine Mission of Mr. Krishnamurti. It began as a minute publication and has now started a new series, extending to twelve pages. Except as the official organ of a Christian League Lodge under the theosophical ægis, it is difficult to see what ground can be covered by such an undertaking. The Ancient Wisdom is a vast subject by title, and as to Christian Doctrine, not to speak of origins and history, we are wondering what can be said of it in perhaps the smallest publication now issued in London. The experiment is not, however, without a certain interest, if only as an example of the desire for expression on the part of so many persons, qualified and otherwise, who feel that they have something to say and that it ought to be said in print. We have not met with any wisdom, whether old or new, in the issue before us, but there is a useful summary of facts about early Gospel texts, and we are reminded incidentally that a Pope of the sixth century was condemned for heresy. . . . We commend the CANADIAN THEOSOPHIST to the consideration of spiritists, on the hypothesis that they may feel intrigued by purely dogmatic affirmations on their own subject. It will inform them (1) that the soul is the centre of consciousness; (2) that it eludes analysis and is incapable of comprehension; (3) that its nature can be only conjectured; (4) that it is an unit; (5) that when it passes from the physical body it carries remnants of molecular matter, through the medium of which it can sense dimly the things of earth; (6) that souls in kama-loka, a state grouped in correspondence with the Purgatory of Catholics, can communicate with this world, but under exceptional circumstances only, it being understood also that they are " the very lowest and most material of all "; (7) that, however, outside all this, there is " a means of communicating with the dead as well as with the living, ever at hand " and " this is through the higher faculties of the soul," which are " equally active in life or death." Ancient wisdom or latest woof of speculation, we are left wondering on what evidence, real or alleged, these things are justified; but it may gratify a very few spiritists that according to theosophical reveries the dead do return, or at least some of them—sometimes.

There is a little publication entitled TRUTH AND FREEDOM which

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has existed for something like three years in an unobtrusive manner and is about to open its fourth volume. It is described as issued by a Committee of Lay Workers belonging to the Christian Evidence Society and is published at 34, Craven Street, Strand, at three half-pence. It connects with our subjects chiefly on the side of religion and philosophy, but we are impelled to notice the fact of its existence because of its excellence. The last number has an article by Professor R. M. Craven on the question whether Science can abolish Religion. There are also the last words of a critical study by Mr. Howard Nash on the " Jesus a Myth " speculations of Dr. Brandes, which attracted attention on its translation into English some time since. It has been treated harshly in ompetent quarters but nowhere so ably as in the columns of TRUTH AND FREEDOM. That we do not stand alone in its appreciation is made evident by the fact of its contributors, who are often distinguished on their several subjects. Sir Oliver Lodge is among them and so is Professor D. Fraser-Harris. It is a journal of Christian evidence in the broadest sense of the term. . . . The LINK is a quarterly founded for the study of Superphysical Science, Psychology, Philosophy and Mysticism, and arises out of the London Lodge of the Theosophical Society, and the work of the late Mr. A. P. Sinnett. Dr. W. Coode-Adams writes on the new physics of Relativity, and Miss Charlotte Woods on Eastern Mysticism, being a competent study of the Upanishads by one who is known of old among us. Finally, as we regret to add, Mr. Robert King presents a discourse on Initiation and its supposed results, with special reference to Egypt. We are invited to observe that the mysteries of that land were well defined, clearly outlined and " for women as well as for men." It might be idle to solicit authorities and evidence, as we should be referred probably to Akashic Records. It is to be hoped that the LINK will avoid contributions of this kind if it wishes to take a place among serious periodicals. . . . ASTROLOGY is a quarterly devoted to the " science of the stars " in all its branches and is issued under the auspices of an Astrological Lodge of London which has apparently no connection with theosophy. It is well produced, illustrated by needful diagrams and written by those who know their subject. We note with satisfaction an advice to readers that no professional work is undertaken and that the editor is not engaged in astrological practice.

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REVIEWS

MIND AND BODY: A Criticism of Psychophysical Parallelism. By Hans Driesch. Authorised translation by Theodore Besterman. London: Methuen & Co., Ltd. Price 6*s*. net.

DR. DRIESCH is well known in Great Britain and is President of the Society for Psychical Research. We are glad to have this excellent translation of his *Leib und Seele*, a small, but very important, contribution to philosophic thought.

The question of the connection between mind and body is one of the profoundest problems that philosophy is called upon to face. Psychophysical parallelism is—so it seems to me—a doctrine of despair. It evades the problem by declaring there to be no real connection at all, but merely a one-to-one correspondence, between the worlds of the physical and the mental—two worlds otherwise quite distinct. According to it, although there *are* material things, these never produce ideas in my mind nor does my will ever effect changes in the material world. From this doctrine it is an easy step to epiphenomenalism and the virtual denial of reality to the mental.

By a searching analysis of simple facts of normal psychology, Dr. Driesch has exploded this preposterous theory. As he points out, the use of facts brought to light in the domain of abnormal psychology by means of psychical research—which he regards as being, indeed, "the most important part of all psychology"—would have made his task easier, but, for some readers at any rate, might have rendered his conclusions less certain.

The second part of the book is constructive in character and sets out Dr. Driesch's own theory of the relation between mind and body. The distinction drawn between the ego, the self, and the mind is particularly interesting; but the theory seems complicated by the introduction of the concept of the "psychoid," and one feels obliged to ask if the psychoid does really provide a nexus between mind and body. After all, it may be questioned whether the body—which, be it remembered, is known to us only in mental terms—is anything more than part of the mind, the portion of Soul—as Blake called it—discerned by the five senses.

The book contains a useful bibliography of the author's works, and has been specially revised by Dr. Driesch.

H. S. REDGROVE.

HOW TO BE HAPPY THO' LIVING. By the Rev. Walter Wynn, author of *Christ and a Mad World*. London: Rider & Co., Paternoster Row, E.C.4. Price 3*s*. 6*d*. net.

IT was by night, we are told, that herald angels sang their glad tidings through the darkness, and an echo of that angelic music is for ever sounding, even to this day. I feel a thrill of it through the pages of Mr. Wynn's heart-searching book, with its clarion call of happiness. No one familiar with this author's vigorous style needs to be told how far remote it is from "prunes and prisms"! He runs the gamut of the sorrows and

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disappointments peculiar to the earth life, and points out with unfailing certainty that there is not one of them which may not be overcome by the spiritual talisman: "Be of good cheer, I have overcome the world."

Mr. Wynn proclaims himself a "*Christian* spiritualist," in the full knowledge that his two sons who have preceded him through the "white gates" are alive, active, and happy. He says: "I have a real message to souls in bereavement. *We live again.* We commence to live again directly the physical body has ceased to function. Our loved ones do *not* leave us unless we drive them away by our apathy and indifference. They are with us always, as Christ is. They still love us and take an interest in our affairs. How do I know? Because I have had proof as the Apostle Thomas had." At the same time Mr. Wynn strongly emphasises the warning that, "No spiritual life or character is produced by mere phenomena-hunting. No religion can be or ought to be made out of them. We become spiritual by communion with God through Christ. . . ." But this book is so full of true things and fine sayings that one could quote from almost every page with both pleasure and profit. The author has such a wonderful knack of putting things in their right perspective, and his sense of humour is so contagious that one heartily echoes the sentence that stands at the head of the volume, defining it as: "A book for everybody, young and old, rich and poor." For the world has almost forgotten how to be happy. St. Francis of Assisi had the secret, and Mr. Wynn re-affirms it in these words:

"At the centre of all things is sweet music.

"I am part of all things.

"I, therefore, will echo the music."

Affirming this daily, your ears will be opened to the music of the choir invisible.

EDITH K. HARPER.

THE SEARCH. By J Krishnamurti. $7\frac{3}{4}$ in. x 5 in., pp 75. Eerde and London: Star Publishing Trust and Allen & Unwin. Price 3*s.* net.

BY WHAT AUTHORITY? By J. Krishnamurti. $7\frac{1}{4}$ in. x $4\frac{1}{2}$ in., pp. 50. Eerde: Star Publishing Trust. Price 2*s.* net.

THE former of these latest volumes by Mr. Krishnamurti contains a philsophy of life written in a kind of free verse. It is reminiscent now of one poet, now of another, but as a whole it has a freshness and simplicity of outlook that bears its own stamp and no other. The philosophy itself is the now familiar gospel of happiness:

"As I have gained strength,
So would I give
This Happiness.
As I have gained affectionate detachment,
So would I give
This Happiness. . . ."

The second book contains the Ommen camp fire talks given in 1927, and expounds the same doctrine of life in a lucid and unaffected prose. The talks are not in any way dogmatic, the speaker simply saying what he feels, and it is for the reader as for the listener to take it or leave it.

THEODORE BESTERMAN.

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THE LIGHT OF A MASTER MASON. By Leonard Bosman. London: The Dharma Press, 16, Oakfield Road, Clapton, E.5. Pp. 44. Price 1s. 6d. net.

IN this little volume Mr. Bosman shows how the teachings of *Light on the Path* can be applied to Masonry. He states that in the earlier stages of Freemasonry, the evil as well as the good qualities of the neophyte are stimulated into activity, as the result of the ceremonies, so that the beginner often feels he is worse, not better, for having joined the order. Unfortunately this is usually the case nowadays, but in the days when the Word was still a living force in Freemasonry as a whole, things were very different, since in those days the religious element was predominant. As Mr. Bosman well says:

"This is an age of darkness and struggle, the stage of renewed preparation for a great future of which the wonderful golden days were but the prelude and a promise."

MEREDITH STARR.

THE ASTROLOGICAL TAROT. By Georges Muchery. Translated from the French by Marguerite Vallior. London: Rider & Co. Pp. 312. Price 15s. net.

THE numbers of books on astrology that have poured from the press during the last few months bear striking witness to the revival of interest in this ancient science. M. Muchery has hit on the novel idea of combining Astrology and Cartomancy, and there seems no doubt that remarkable results may be obtained from this system of divination. The book begins with a general summary of the usual methods of judging a horoscope, and a sketch of the influence of the planets in the different houses and signs. Then the aspects and house-rulers are dealt with, and finally the symbolism of the major and minor cards, together with methods of laying out the cards. The pictorial symbols of the cards are extremely interesting, and may be studied with profit by all astrologers, for they are full of suggestion and possible inspiration. For the benefit of those who desire to put the system to a practical test, the publishers have issued special sets of Tarot cards at the price of 5s. per pack. The designs are the same as those illustrated in the book, but instead of being in black and white, they are produced in three colours. The book is most attractively produced, and must be hailed as a valuable addition to astrological literature.

EVA MARTIN.

LES OBJECTIONS CONTRE L'ASTROLOGIE. By Paul Choisnard. Paris: Librairie Ernest Leroux. Pp. 212. Price 25 francs.

M. PAUL CHOISNARD is an ardent defender of astrology, and has here marshalled together many effective arguments in reply to the objections that have been raised against it in both ancient and modern times. He is reasonable and convincing, but the book is perhaps a little too long and too detailed to appeal to the sceptics and critics for whom it is intended. It will no doubt be read by many who are already convinced of the truth of astrology, but the unconvinced will only in rare instances be induced to tackle it. There is an interesting, though necessarily somewhat technical chapter on *Astronomical Objections*; and others on *Collective Accidents*

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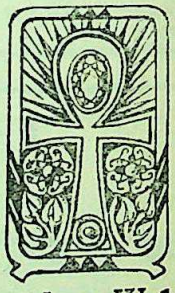

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and on the *Horoscopes of Twins*. M. Choisnard thinks that the study of astrology by cultured and intelligent people is increasing rapidly, and looks forward to the day when every city will have its astrological institute. By taking advantage of modern methods of investigation, astrology—he thinks—will recover the prestige it enjoyed in ancient civilisations, and perhaps even surpass it.

EVA MARTIN

ASTROLOGY AND ITS PRACTICAL APPLICATION. By E. Parker. Amersfoort, Holland: P. D. Veen. London: L. N. Fowler & Co. Pp. 202. Price 10s. net.

THIS translation of the work of a well-known Dutch astrologer is very welcome, for the subject is treated in a fresh and original style which will appeal both to the beginner and to the advanced student. The signs are grouped together in the Cardinal Cross, the Fixed Cross, and the Mutable Cross; then in the Fiery, Earthy, Airy, and Watery Triangles; next, the Houses are treated, with suggestive black-and-white drawings as accompaniment; and finally, the Planets. Instructions for calculating a horoscope are given, and the judgment of a nativity is dealt with in illuminating fashion, and in full detail. Some minor points here and there may invite discussion, but on the whole few readers will find reason to quarrel with E. Parker's interpretations of the signs and the planetary positions. The Progressed Horoscope is also treated at considerable length, and altogether the book can be strongly recommended to all who desire to gain a bird's-eye view of the subject without too much mental effort.

EVA MARTIN.

ZODIACAL INFLUENCES FROM SEED TO FLOWER. By Ethel Bret Harte. London: Theosophical Publishing House. Pp. 62. Price 3s. 6d. net.

THE author's aim in writing this book has been, she tells us, to give the student "an interesting synthetic mode of studying the Signs of the Zodiac in their relation to human and universal life." The idea of considering the opposite signs—Aries–Libra, Taurus–Scorpio, and so on—as "seed" and "flower" respectively, is certainly a new one, and in the course of her exposition Miss Bret Harte has some very interesting and illuminating things to say. She has obviously studied astrology not only with her intellect, but with her imagination—in the highest sense of that word—and her comments and suggestions are always provocative of thought, and often delightfully humorous. But she does not make it quite clear that a soul's progress through the signs must take place many more than six times (as suggested in her diagram); or what happens when Libra becomes Globe A, with its opposite Aries as Globe G, the positions of "seed" and "flower" being then reversed. Students, however, will find her book distinctly well worth reading, whether they agree altogether or not with the "scheme" outlined in it.

Miss Bret Harte holds that the sign occupied by the Sun represents the lesson the Ego desires to learn in each incarnation, and that by conscious co-operation with, and allegiance to, the Ego (on the part of the personality) many unfavourable aspects may be overcome. She also makes a good

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point when she says that the zodiacal influences represent "energies," and are neither good nor bad; but man must learn to use them constructively, "just as he must learn to use electricity, or any other of Nature's forces."

It is a pleasure to come across an astrological book written in so fresh and stimulating a manner.

EVA MARTIN.

TEACHINGS OF AN INITIATE. By Max Heindel. London: L. N. Fowler & Co.

THESE Teachings consist of a series of thoughtful and illuminated essays on the vital themes all seekers for the Divine Ray have closely at heart. An extremely prophetic passage is contained in the chapter entitled "The New Sense of the New Age"—the Age of Aquarius.

The mission of Aquarius is aptly represented by the symbol of the man emptying the water urn.

Aquarius is an airy sign having special rule over the ether. The Flood partly dried the air by depositing most of the moisture it held in the sea. But when the sun enters Aquarius by precession, the rest of the moisture will be eliminated and visual vibrations, which are most easily transmitted by a dry etheric atmosphere, will become more intense; thus conditions will be particularly conducive to production of the slight extension of our present sights necessary to open our eyes to the etheric region. California's production of psychics is an instance of this effect of a dry, electric atmosphere, though, of course, it is not nearly so dry as the air of the Aquarian Age will be."

Fact has already proved these assertions of a seer. Floods and climatic changes are with us, light is recorded by scientists to be travelling at a much slower rate, wireless has prepared us for the extension of our other senses, of which vision is the chief.

REGINA MIRIAM BLOCH.

FRAGMENTS FROM THE TEACHINGS OF H. P. BLAVATSKY. Edited and compiled by H. Burford Pratt. Publishers: W. Rider & Sons, Paternoster House, Paternoster Row, London, E.C.4. Price 5s.

THIS is a welcome and serviceable compilation from the secret doctrines of H.P.B. marked by erudition and scholarly selectiveness. The running commentary of Mr. H. Burford Pratt on the text of the famous theosophical writer is most enlightening and stimulating, whilst many of his passages deserve more than a single perusal. As he writes: "In fact, of the ancients it may be said that 'they built like giants and finished like jewellers.'" Modern scientific ability does not, as we know, always denote spirituality, but we must remember that ancient science was sacred and under the control of the priesthood. "With them science went hand in hand with religion, and the idea of God was inseparable from that of his works." The higher mathematics, for instance, was concerned with Mystic Number, associated later with the names of Pythagoras and Plato. "God formed things as they first arose according to forms and numbers. . . . The world is then, through all its departments, a living arithmetic in its development, a realised geometry in its repose." (Butler.)

I admire the manner in which Mr. Burford Pratt interweaves his

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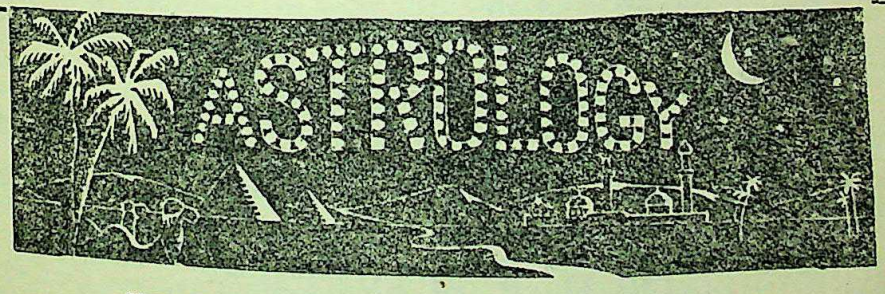

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quotations from H.P.B. with his own lucid thoughts on the eternal verities. Like all seekers, he is a devotee of the Neo-Platonists, for, as a brilliant scholar once said of a great Neo-Platonic philosopher, he "was only Moses speaking in Attic Greek."

REGINA MIRIAM BLOCH.

THE RIDDLE OF THE ETHER. By C. G. Sander, F.R.P.S., D.Sc. Publishers: Messrs. William Rider, Ltd., Paternoster House, Paternoster Row, London, E.C.4. Price 4*s.* 6*d.*

WHEN Sir Oliver Lodge declared recently that "The ether is probably the link between mind and matter," he was only echoing the teachings of the pre-Christian and immortal Chinese philosopher, the Taoist, Lao-Tze, who averred that all things were in the no-thing or Tao. Dr. Sander has written an illuminating and beautiful book. His mind quests far and strives to solve the divine problem of the created and manifested world. He deals with monads and the three vital principles, psychic, electric and magnetic. I can but echo the inspiring words of his summary: "*Ether is Spirit*, filling all space. We may take it to consist of the cosmic or universal elements or principles, which are co-existent, co-extensive, infinite and eternal, the cause and source of all there is in the tangible and the spiritual universe. These elements are in a static, balanced and quiescent state in the undifferentiated ether. They are the electric, the magnetic, and the psychic principles In their spiritual form, when differentiated or separated from the ether, they are life, love and mind (or consciousness). In their physical manifestation they are matter in its manifold form, and also the cause of all material forces and phenomena, such as electricity, magnetism, gravitation, light and so forth!"

For sheer clarity and transparent veracity I recommend *The Riddle of the Ether* to every serious inquirer and earnest seeker.

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BEYOND THE GATES OF THE WEST. By the Rev. J. Campbell Murray. London: Rider & Co. Price 1*s.*

I HAD not hitherto read any of Mr. Murray's writings, but if they are all of the calibre of this very attractively printed little book, they must be well worth studying. In this, Mr. Murray has collected much evidence, scientific and religious, to show that survival after death is not only a probability, but a certainty. The universal belief in this survival among all nations, ancient and modern, civilised and otherwise, he also considers one of the strongest arguments in favour of this great truth. He does not base his main argument on *á priori* reasoning, but builds up his belief on scientific research: on evolution, on the universal sense of the beautiful, quoting in this connection Max Muller, who wrote, "If anything proves . . . a Beyond, a higher world, a hidden life, it is our faith in the Beautiful." Again, that there are worlds of more dimensions than the three in which we now live, explains much that at present appears mysterious to us. Therefore, as Bergson says, "Let us confess our ignorance, but let us not resign ourselves to the belief that we can never know. If there be a Beyond . . . I cannot see why we should not discover the means to explore it. . . . Sometimes, moreover, the information we imagine to

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be far off . . . is at our side, waiting only till it pleases us to notice it." A familiar example of this is found in the vibrations that have always been in the air, but remained undetected by us until made audible by wireless transmission and suitable receivers. A few slight misprints should be corrected in another edition.

ROSA M. BARRETT.

THE "EITHER—OR" OF SPIRITUALISM. By Mrs. St. Clair Stobart. London: Rider & Co. Price 6*s*.

MRS. STOBART has written another of her illuminating surveys of the teaching of the past with regard to psychical matters. In *Ancient Lights* she showed the relation of Christian teaching to this subject, and in *Torchbearers of Spiritualism*, in relation to the great teachers of the past, so here she summarises chiefly the knowledge and teaching of pre-Christian thinkers on these lines—that is, of the great Hellenic philosophers, especially discussing the perplexing and disputed Delphic oracles and the Eleusian mysteries.

A brief bibliography is appended of the authorities consulted (mainly in translations) on which Mrs. Stobart bases her conclusions. As she says in explanation of her curious title, "Either Spiritualism is a fact or it is fiction," and her aim is to show that the ablest intellects of the past and the noblest characters made spiritualism, as we understand it, the basis of their teaching; that is, they believed in the reality of the Unseen, in the possibility of communications from those no longer living on earth and in survival after death. If, as she concludes, Spiritualism is not fiction it is a glorious fact—the Open Secret of the Universe.

ROSA M. BARRETT.

LA LUMIÈRE PAR LES RÊVES. By Krimitell (M. Tellalian). Paris: Librairie des Sciences Psychiques. Price 6 *francs*.

THIS little brochure by the Armenian writer and advocate has a preface by M. Paul Bodier, President of the French Society for the study of psychical phenomena, who considers it quite the best work on Oniromancie, or the interpretation of dreams. It is not only, he adds, a revelation, but all the more important since it confutes the Freudian theories.

The book is written indeed partly to confute Freud, but chiefly to show that dreams are the most obvious proofs of an unseen world. A leaflet inserted says that the book has already made a sensation. The writer places dreams in three categories—first, a reproduction of the life of yesterday; second, *Séméiologie* of dreams, that is, definite symbolism predicting illness, leading sometimes to obsession; and third, true psychical dreams always with definite symbols—advisory, premonitory or prophetic. He gives in detail the symbols seen in dreams, and their meaning, showing that this is often the exact contrary of the symbol: for example, a church or temple would mean an undesirable resort, a friend an enemy; a laugh shows that one will weep or be bored, and so on. M. Tellalian gives some examples of dreams, with his interpretation of them, which subsequently proved correct. Space will not permit further details, but "the aim of the book," the writer concludes, "is to serve a humanity suffering from ignorance. Down with darkness, long live the Light!"

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THE HOUSE OF WONDER. By E. M. S. London: Rider & Co., Paternoster Row, E.C.4. Price 3s. 6d. net.

THIS well-produced and beautifully printed little book is described as "a romance of psychic healing"; but the romance has been woven out of the stuff of contemporary life and "the House of Wonder" has an actual existence in "England's green and pleasant land." E. M. S. has here given us a record of cures carried out at Hulham House, Exmouth, Devon; cures which claim to have been effected by the agency of an spirit-doctor—"one who was once a medical practitioner on earth and who passed over to the other side of the veil feeling that his work on this side was unfinished." A Preface to the book has been contributed by a medical practitioner who is still with us in the flesh and who has been most favourably impressed by the work carried on at Hulham House and by the unselfish uncommercial spirit which animates its devoted staff of helpers. "It is perfect in all up-to-date arrangements, the rooms are light and airy, and there is a great feeling of comfort and no evidence of its being a money-making concern." Every patient, it would seem, is charged according to his or her means; and, whatever those means may be, receives the same care and attention.

An interesting feature in the record is the quite remarkable frankness with which unfavourable, as well as favourable, impressions find a place in it. The *Appendix*, for instance, contains a signed statement from a former patient at the House of Wonder, who describes herself as "one of the failures," and who declares that she was made worse, instead of better, by the treatment given her. Other testimonies, in abundance, speak with gratitude of the casting-out of the demons of disease and of the entrance into a new life of health. The unprejudiced inquirer cannot do better than obtain the book and read the whole record.

We may add that, on page 58, will be found a letter to "E. M. S." from Sir Arthur Conan Doyle; and that the paper-jacket of the book is embellished by a view (presumably from a photograph) of Hulham House itself. This house, by the way, the writer is said to have recognised when she first visited it as identical with one which had been shown her in a dream as the place where the spiritual healers would make their earthly home and the centre of their healing activities.

G. M. H.

LES ENIGMES DE LA PSYCHOMETRIE ET LES PHENOMENES DE TELESTHESIE. By Ernest Bazzano. Paris: Editions Jean Meyer, 8 Rue Copperniche. Price 9 *francs*.

IN this very complete and exhaustive study, the author sets out to explain the rationale of psychometry. Many illustrations of psychometric contact are given, relating to (1) living individuals, (2) animals, (3) vegetable organisms, (4) inanimate objects; also, instances of "prophetic" psychometry concerning living individuals and those that have passed over. Of special interest is the case of a letter from a young man being handed to a French clairvoyant in August 1913, when she without even glancing at it, immediately described the personality of the writer, and stated that if he were to leave Paris, he would die within two years' time of a wound to his face caused through a "piece of iron,"

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and that this would happen on or near to some means of locomotion that was not the railway. The clairvoyant repeated her prophecy on the 17th and on the 24th of November, 1913, and stated that the writer of the letters given her to psychometrise would surely die a violent death if he left Paris, but that events would compel him to leave that city. The author of the letters was mobilised on the 4th of August, 1914, and was killed on the 5th of September, 1914. On the 19th of September the clairvoyant was handed the last letter written by the dead man, and she immediately gave definite and clear details of the manner of his death, stating that he had received a fatal wound to his eye from a piece of shell, and that he had died almost immediately and without much suffering. Upon inquiry, it was ascertained that this was true in every detail, and that moreover the man had met his death while carrying a message by motor-cycle to headquarters.

There is also the case of the clairvoyant who, on being given a feather drawn from the wing of a homing pigeon, began immediately to describe the emotions of the bird on its release from the cage, and the beginning and progress of its flight to the home loft.

This book can be recommended to all those who are interested in this little-understood method of divination, as it contains a great deal of information, copious quotations from leading English, French, and American books and periodicals on occult subjects.

M. VALLIOR.

ESSAI DE SYNTHÈSE DES SCIENCES OCCULTES. By F. Jollivet de Castelot. Paris: Emile Nourry, 62 Rue des Ecoles. Price 15 *francs*.

THIS is an attempt at synthesising the various branches of the Hermetic Sciences, which the author declares to be sadly lacking, and which is, moreover, a difficult if not impossible task, owing to the existing lack of co-ordination. He shows that Astrology, Alchemy, Magic, etc., can, and must, all work together in harmony in the building up of a social system founded upon justice, happiness, and rhythm, in which the various series of individuals will be grouped together in accordance with their tastes and aptitudes, and all working for the common good and the fulfilment of the Divine purpose.

After describing the various schools of Esoterism that have existed throughout the ages of the human race, the author alludes to the work accomplished at the present day by Theosophy, Spiritualism, and Occultism, but while admitting their helpfulness, he is of opinion that they all require to be thoroughly sifted, as much that is written and taught on these subjects could not pass the test of scientific criticism, and it is necessary to separate that which is true knowledge gained by intuition and the supranormal faculties, from that which is mere imagination.

A very interesting and illuminating work, which can be commended to all thoughtful seekers after the inner truths of Universal Law, but we fear it will be rather difficult for English readers, as the book abounds in uncommon and highly technical words.

M. VALLIOR.

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VOL. XLVII JUNE 1928 No. 6

NOTES OF THE MONTH

THEORETICALLY, it is generally accepted by students of occultism that progress "on the Path" is not so much in a steadily rising curve as in a series of waves, each of which lifts the normal level of consciousness a little higher. But while this is mentally appreciated to the full, the fact remains that in actual practice the "swing of the pendulum" is one of the most trying characteristics of the inner life. The earnest seeker after spiritual illumination finds nothing more discouraging than the monotonous level of the "commonplace." Intuitively he senses the existence of something higher, and a gnawing discontent makes him restless and dissatisfied so that he is in danger of being mistaken by the superficial observer for a constitutional "grouser." At all too rare intervals, the inner Light unexpectedly flashes out like a beacon over the dreary waste of the waters of everyday life, inspiring and encouraging the pilgrim, it is true, but serving at the same time to throw into greater contrast with Reality the drabness of "things as they are"—or, rather, as they appear to be.

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In obedience to an unformulated impulse, the vast mass of unawakened souls strive by every means conceivable to escape from the commonplace. "The pictures," sport, exciting novels, dancing, gambling, sensuous pleasures in varying degrees of refinement, all are looked to as an exit from the dreary round of the workaday world. Needless to say, true satisfaction is by such means never attained. The soul drinks of the cup which gives it pleasure, but finds that with every repetition it has to partake of deeper and deeper draughts. Satisfaction in the things that please the crowd is the reverse of enduring.

ESCAPE FROM THE COMMONPLACE.

Other souls, of greater refinement, seek the way of escape in devotion to music, art, literature, or science. Satisfaction is sought, and more enduring pleasures are found in a higher range of sensations. From there it is but a step to the point where satisfaction is sought in things that pertain to the spiritual realm. The beauty of high ethics, altruism, and the practice of the virtues is felt and realised, and satisfaction is hoped for in the pursuit of "the good, the beautiful and the true." Here the soul begins to breathe a purer and more invigorating air, and to experience more enduring pleasures; but not for ever is it possible to dwell upon the heights of Olympus. Inevitably the time arrives when it is necessary to come down into the world of the "commonplace" and stand up to the sometimes brutal facts of everyday life. No matter what the social status, there is ever present that which, in the given situation, is the "commonplace." There is no escaping it. Whether aristocrat or artisan, the "commonplace" is that normal level of existence in which past karma has caused the particular incarnation to be lived. Whether rich or poor, "advanced" or "unenlightened," every soul has to reckon with that which, to it, is the commonplace. Seeing that while we live in physical embodiment there is no permanent escape *from* this state of affairs, it might be as well to try if possible to discern some means of bringing something *into* the commonplace, whereby its nature may be changed.

Since even the mystic is obliged to return to earth from the enjoyment of the Beatific Vision, and walk the ways of his fellowmen, it is obvious that not even in the enjoyment of high contemplation is unchanging bliss to be secured. In reality, the mystic, in the earlier stages of the path towards illumination, is more subject than the occultist to the alternations of joy and

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despair which are his companions on the *Via Dolorosa*. It is in this very fact that the first intimations are to be found of the direction in which lies the solution of the problem of the way to freedom from those lower worlds which constitute the soul's mundane environment. As indicated above, the attainment of union does not in itself imply the final balancing of accounts as between the soul and the world of embodied humanity. Much karma may still be "in suspension," to adapt the phraseology of the chemist to what may justly be considered as "alchemical" purposes. In the case of the mystic, then, Nature, seen and unseen, brings to bear on the quivering soul with ever increasing intensity these alternations of joy and sorrow, until the true significance of the experiences is realised.

PEACE—AT THE END.

A study of the lives of the great mystics shows in the later stages of their spiritual unfoldment the development of an unassailable equilibrium which nothing of this earth seems able to disturb. This achievement, it will be noted, comes not at the beginning, but only at the end of the arduous journey along the upward path. The man who endeavours to steel himself against the joys and sorrows that come to him both on his own account and through the lives of others, is trying, perhaps unconsciously, to create a mere counterfeit of the real thing. By so doing he is actually strengthening the personal will at the expense of his spiritual nature, and accumulating a heavy karmic debt to be worked off in perhaps more than one future life on earth. Not by a process of hardening, but by the submission of the whole being to the action of the solvent powers of the Spirit, until everything partaking of the dross of earth is transmuted and made pure, is permanent spiritual unfoldment, with its accompanying tranquility, rendered possible.

THE UNIVERSAL SOLVENT.

The terminology of the ancient alchemists comes in very appositely at this point; for it is in the "transmutation" of the personal life and environment by the action of the "Universal (spiritual) Solvent," that the way out of the realm of the unreal to the real is to be discovered. It is possible to bring to bear on the monotonous commonplace environment the potency of spiritual forces. Fly from the environment in which karma has placed us we cannot: it is as much a part of us as is the physical body we now wear. Dissolve and transmute it we can, in the same manner in which the impurities of the inner

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self are cleansed from the heart. Not by trying to escape from it, but by embracing it, is the environment conquered. Answering the question which we put to ourselves in our opening paragraphs, it is indeed possible to bring *into* the commonplace something whereby its hold over the inner nature is loosened.

By taking an imaginary case of some average personality, such as may be found in crowds in the world's great cities—the case of the "man-in-the-street"—it may be possible to gain a little insight into the operation of spiritual law in the workaday world which may become of practical use to some fellow pilgrim upon whom modern civilised life, in the undistinguished environment of the "masses," presses like the pall of blackness that hangs in the air above the great centres of the world's industry.

AN AVERAGE CASE.

Let us take for example the young man whom we may see any day seated before us in the train, just an average person who scans the columns of the daily paper regularly in the journey between the city and the outlying districts. He, like ourselves, is part of the great brotherhood of humanity in whom the divine spark lies latent, awaiting the warmth of the spiritual sun to bring it into being. Hopes, fears, trials, anxieties, pleasures, pains and disappointments surge through his heart just in the same way as they do through our own. The thoughtful expression on his face in repose characterises him as one who is given to reflecting upon the life amidst which his lot is cast. He is, one would judge, a decent, clean-living fellow, neither over-religious, nor yet emptily flippant. As he reflects, he cannot help wondering what purpose is served by his individual life. According to his lights he renders "unto Cæsar the things that are Cæsar's, and unto God the things that are God's," but—*cui bono*? If there is one question more than another which he puts to himself it is this: What is the good of it all? Honest self-communion forces upon him the conviction that he is here, not for the sake of his separate self but because in some mysterious way his inner being is bound up with the myriads of other intelligences inhabiting physical forms, by which he is surrounded. In proportion to the keenness of his realisation of human interdependence is the strength of his sense of responsibility and the consequent value of his life to the community. When he pauses to examine his heart, however, he finds that despite the faithful discharge of his duties, the legitimate pursuit of his personal pleasures, the performance of the little kindly acts of helpfulness

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to his relatives and neighbours which the circumstances of daily life call forth, and practical expressions of affection for those near and dear to him, something is still lacking. He lives according to his best lights, but his life remains drab, dull and unilluminated.

Then some day, by one of a hundred possible ways, the eyes of the soul are opened, and a fleeting glimpse is caught of a Light that is not of this world. It is only a passing phase. For a brief instant the "walls of the prison house" fall away, and the joy of a larger life is known. A happiness too deep for words thrills for a moment through his being, and then the consciousness falls back to the normal level. The immediate result of his flash of illumination may or may not be religious conversion in the generally accepted sense of the term. It matters not. He has known, and such knowledge only serves to emphasise the contrast between life as he finds it, and what it might be. Things are never quite the same thereafter. It may be that the trend of the whole life becomes definitely in the direction of things spiritual.

ATTACHMENT TO SPIRITUAL BLISS.

In accordance with the fidelity with which the lower consciousness responds to the drawing power of the overbrooding Spirit, will the aspirant be rewarded by flashes of illumination in gradually increasing frequency and intensity. Since, however, the law holds true that "action and reaction are equal and opposite," with every increase in intensity of spiritual joy a correspondingly deep depression follows the withdrawal of the inner spiritual Sun, and the man begins to realise the significance of the "dark night of the soul" which figures so frequently in the accounts given by the great mystics of their inner experiences. The Light seems the only thing at all worth while. More and more strongly the soul reaches upwards in an endeavour to pierce through the clouds that intervene between itself and the Sun. Normal, everyday life, with its monotonous round, begins to grow more and more irksome. Within the narrow scope of his daily duties and opportunities, the man finds himself thwarted and restricted to an extent which is well-nigh intolerable. Only a keen sense of duty prompts the conscientious execution of the daily round of trivial tasks. His heart is elsewhere, and is not really in his work. The spiritual life is the only thing he cares for. A life of contemplation holds an irresistible appeal. It almost seems unjust that the sordid circumstances of daily life should compel him to "put his nose to the grindstone" every

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day instead of being where his heart is—on the spiritual heights breathing a purer air, and possibly wrapped away in a state of spiritual bliss.

Such a man would be the last to contemplate actively the shirking of the call to the menial duties of everyday life; but he cannot help wishing that he could put more heart into them. All he wishes for now is to get them done and to forget them, so that he may be free. Freedom, freedom to enjoy communion with the Highest that he can attain, freedom to worship, freedom to direct his attention away from the things of earth to the things that are real. But the fact remains, and must be faced, that circumstances compel at least the toleration of the humdrum monotony of the daily routine. His reading of mystical literature will probably have made him acquainted with the discipline of the soul referred to as the "practice of the Presence of God." For certain temperaments this may prove a solution of the difficulty of bringing spiritual forces to bear upon the commonplace, in order to transmute and clarify it. Especially is this the case if the aspirant is capable of deep devotion to a personal ideal, such as one of the Masters of the great world-religions. Even then its full and free expression involves the abrogation to some extent of the critical faculty. Not every soul is capable of holding fast to the idea that Christ or Buddha or God is pleased or otherwise with the way in which, let us imagine, the disciple weighs out sugar. Nevertheless the simple ones often find this way to the Father more efficacious than a more purely philosophical attitude towards the circumstances of daily life.

THE PERSONAL IDEAL.

The inability of the philosophical temperament to follow in the footsteps of the more devotional type is mentioned without any intention of disparagement. The sweet souls, in the Church and elsewhere, who do everything "for Jesus' sake," bring into this world a fragrance which comes from our far-off Home. Blessed are they, and those with whom they come in contact. But what is to be done for the soul which lacks this peculiar adaptability?

The attainment of any degree of illumination implies the possession of a certain power of spiritual insight. What, actually, is the spiritual significance of that environment in which the soul finds its present incarnation? The occultist, who sees law in operation everywhere, in the spiritual as well as in the physical universe, almost without exception holds the conviction that

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the circumstances of life are the results of causes set in motion by himself in the past as taught by Buddha. Without some such basic principles as Karma and Reincarnation, the problems of physical life become inexplicable, and the universe a chaos.

It is one thing to recognise intellectually that we alone are responsible for our fate, and another to realise this in the depths of the soul, with a conviction born of direct intuition. It is still quite another thing to bring into operation the solvent powers of the Spirit, so that the law of karma may cease to bind us. The obvious key to the situation, of course, is to be found in the doctrine of "non-attachment" as expounded in the Buddhist scriptures. But the web of *maya* is not so easily pierced, even by the keenest spiritual penetration. Two of Patanjali's Yoga aphorisms, as translated by Vivekananda may help us to find a way through the maze. They are quite simple: (1) Attachment is that which dwells on pleasure; (2) Aversion is that which dwells on pain. On examination it will be perceived that both are forms of attachment. We long to get away from the commonplace, to fly from it, like the birds in winter, to a fairer clime. By that very fact we may know that we are attached to it—by aversion. Like the bird in the net of the snarer, the more the soul struggles to free itself the more inextricably it becomes enmeshed. To fight against the inexorable balancing up of the causes we have ourselves set in motion in the past, is worse than useless. It is proof in itself that the soul is not yet ready to enjoy freedom from the wheel of rebirth.

The soul that has attained some measure of illumination is, *ipso facto*, in a condition to commence the process of disentangling itself from its environment, or, rather, to invoke the powers of the Spirit to dissolve the fetters forged by us in the past, so that freedom may be ours.

DISENTANGLEMENT.

Having realised the futility of endeavouring to escape by personal effort from the inevitable, the next step is to surrender unreservedly the personal will, and to remain quiet, as it were, while the spiritual powers flow through the soul and out into the environment beyond. This cannot, of course, be done until contact with the higher planes has been definitely established. Countless souls are content to take life as they find it, and enjoy it to the full, not because they are ready for freedom, but because they are only just setting out to learn their lessons. Pain and disillusionment

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have yet to bring them to a realisation that in the world of the impermanent nothing absolutely satisfying may be found.

The spiritually awakened soul, then, ceases to struggle on its own account, and learns to *stand still* while the spiritual forces work through it. Instead of shrinking from the commonplace, the disciple learns how to take it into himself and submit it to the process of transmutation by the action of the Spirit. The protective shell with which he formerly surrounded himself is thrown aside. He falls back on something higher and more powerful than his limited personal will. Everything that comes from without, whether of pleasure or pain, he endeavours to accept with equanimity, neither rushing out and losing himself in circumstances or conditions that give rise to joy or pleasure, nor shrinking from such as give pain. He realises that nothing can come to him but what is his, inalienably and inevitably.

Contemplation alone, it will be seen, is not sufficient. Action alone is not sufficient. Both are necessary to make progress on the way to that goal of human evolution, indicated by the phrase of the Christian Scriptures which describes the man as having become "a pillar in the temple of the Lord, and he goeth out no more." When, with the fruits of contemplation, is combined the throwing aside of the personal protective shell, as indicated above, not only is free play given to the powers of physical and super-physical Nature working from without, but equally is freedom permitted to the flow of spiritual forces from within.

EQUILIBRIUM.

It is not to be supposed that the disciple may at once gain that power of equilibrium and unassailable tranquility which characterises the later stages of the Path. Time after time the soul will find the (lower) self protective instinct too powerful to be resisted. The middle way is narrow as the proverbial edge of a razor. The disciple will trip and fall many times. But at least he has some clue as to the direction in which to look for a solution of the riddle of combining a life of spirituality with life in the world of men. Gradually, as he perseveres, a deep-seated sense of peace and power to endure will make itself felt within the soul. Every time the instinctive shell is put up, it will be cast aside. Too much is not expected of the disciple: he is as yet treading only the earlier steps of the Path. But everyone must make a beginning; and, in applying his knowledge, the neophyte begins to realise that once more he is face to face with the old axiom in a new guise, that *surrender* is the keynote to spiritual progress.

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THE AWAKENING OF WOMAN.

A letter which has reached the offices of the OCCULT REVIEW and is published in the correspondence columns of the present number over the initial "A.," would seem to call for some editorial notice. Commenting on the Notes of the Month of the previous issue, the correspondent in question, in supposing that "man now demands that women shall accept 'a definite opportunity to make possible the Second Advent,'" appears to put upon the remarks of the Editor a construction which was never intended. No such demand is made by man. It is to be feared that man is too wrapped up in his all-sufficing masculine interpretation of modern tendencies. The call to the high privilege of playing a leading part in the birth of a new age comes not from man at all, but from the hidden places of the Spirit, where that Divinity which "sweetly and mightily ordereth all things," brooding over her errant children, whispers to the souls manifesting through human bodies in the woman phase, to cease stressing the material and typically masculine aspect of the mind, and to throw the weight of their influence into the opposite scale, in an endeavour to redress the balance. The material intellect, as "A." properly points out, is admittedly at present ruler, and the only power strong enough to break its domination is the influence of the "Woman clothed with the Sun," who alone is able to tread the serpent under her foot. Deep in the ground of all pure souls clad in the mortal garb of woman, she whispers the word that calls them to be their higher selves, and not to imitate man in his least desirable qualities, thereby intensifying the existing want of harmony. From the point of view of the lower nature to be "despised, neglected, betrayed, deserted, wilfully wronged and insulted"—to quote the whole list of sins laid at the door of man by the correspondent above referred to—certainly does not conduce to a lofty conception of the destiny of woman; but from the vantage point of the higher self this counts for little. In proportion as woman responds to the "cry from afar" will she stand as the awakener, the revealer to man of the beauty of the Spirit, calling forth a correspondingly loftier devotion and love from souls manifesting in the opposite phase.

In no more effective way could woman undermine respect for womanhood than she is doing at the present time by sacrificing, for the sake of an artificial masculinity, that distinctively feminine grace which appeals to the innate chivalry of even the commonest of men. True spiritual beauty, the "beauty of the King's daughter, which cometh from within" *compels* respect save in

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cases of abnormal depravity on the part of the male. In proportion as woman rises to the dignity of her high destiny will the glorious day of the Woman of St. John's Revelations draw nearer. It is not a question of allocating responsibility for the present state of material affairs, still less of imputing to women an unjustly great share of responsibility for the future. Rather is it a whispered intimation for those who have ears to hear, of the dawn of an age which shall witness the next great step forward in human evolution. The karma of the sexes cannot be separated in the manner implied, especially since, according to occult tradition, the reincarnating soul alternately functions in vehicles of either sex. The soul of humanity has developed in a one-sided manner, and it is the privilege of the female sex to be the earliest of the race to give expression to those higher qualities which we call "spiritual." Only in such a way will it become possible to awaken "the Divine Harmonic Chord in humanity" which the writer of the letter in question, it would seem, so achingly longs to hear.

THE EDITOR.

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THE MAGIC AND MYSTICISM OF THE SHADOW

By BERNARD FIELDING

"Let not be shut in my soul! Let not be fettered my shadow! But let a way be opened for my soul and for my shadow and let them see the Great God!"—*The Book of the Dead.*

IN common parlance, a shadow is a favourite synonym for unreality, vanity, and nothingness. When a famous British statesman and orator desired to epitomise the littleness of human life and human aims, he described his fellow-men as "*shadows* which pursued *shadows*." Proverbially, too, shadows seem to be credited with a certain malicious deceitfulness.

We talk of them as of fancies masquerading as facts and non-existent things pretending to be existent.

Yet, in sober truth, the least scientific of us are well aware that a shadow has its own reality, that it appears or vanishes, is magnified or distorted, in agreement with certain well-known laws, and that nothing constitutes stronger evidence of the existence and proximity of a corresponding substance.

The immateriality of shadows had, from the first, its importance for religious thought.

Primitive man, we know, saw in his shadow the projection of his soul, of his immaterial, and, therefore, as he felt, spiritual and imperishable, double.

In the faith of Ancient Egypt, the shadow, or *Khaibit*, was the companion of the soul in the long and perilous journey to the Other World, and had its portion in the prayers offered for the soul's safety and peace. Among the Greeks and Romans the soul itself, in Elysium or Hades, was described as a shadow or shade, and the world of the departed seems commonly to have been pictured as a land of shadows* a place peopled with the thin phantoms of the dead, with airy forms which had been separated from the solid body, but which still retained its similitude, its recognizable features and gestures.

This practical identification of soul and shadow profoundly influenced the imagination of Christendom.

* In Greek and Roman eschatology, there seems to have been no such formal distinction as the Egyptians made, between the shadow and the soul.

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In mediæval lore, a fearful significance came to be attached to any unaccountable disappearance of a man's shadow. Wizards (like the Lady of Branksom's too-famous father who had learnt the Black Art in the Schools of Padua !)* might be recognised by the curious fact that they cast no shadow on a sunny wall. And this shadowless condition would be for the best (or, rather, worst !) of all reasons. The soul—of which the shadow was the vehicle and outward sign—would have been given over to the devil in exchange for knowledge of the forbidden arts; and would be conceived of, even though its rightful owner still walked on earth, as already otherwhere, already cast where no Sun of Righteousness could visit it or redeem it from the darkness of its own dreadful choice.

Hans Anderson was evidently not uninfluenced by this eerie kind of shadow-lore, when he gave us his tale of the shadow of a learned man, which detached itself from its owner to lead a separate life; growing more and more tyrannical and malignant with the increasing success of its fraud and, at last, reducing its owner himself to the status of a shadow and bringing about his ruin and death. Andersen, in characteristic tender fashion, represents the unfortunate learned man as betrayed unawares, and as only the innocent victim of his shadow's evil conduct. But the darker, traditional explanation—the idea of an unholy bargain made between the devil, hankering for a soul, and the scholar, hankering for forbidden lore—certainly lurks in the background of the tale and must have been in the writer's mind.

If there is something eerie and awe-inspiring in the thought of a shadowless man, if he is a figure round which have gathered strange myths and dreams, there will naturally be something still eerier and more awesome in the thought of a time in which *all* men are deprived of their shadows.

And so no one will be surprised to find that, in religious folk-lore, the "shadowless hour of noon" is surrounded by its own peculiar aureole of mystic traditions: of beliefs and fancies which, in spite of their childlike naïveté, seem to possess a certain spiritual significance and to claim some response from our deeper religious intuitions.

Let us briefly enumerate these traditions.

To begin with, it is obvious that wherever sun-worship existed (and where, in some shape or another, did it not exist ?) the hour of the sun's crowning achievement and culminating

* Vide Scott's *Lay of the Last Minstrel.*

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power could not be less than sacred. Religious instinct would be bound to suggest that, at such a time, the Sun-God would be most willing to receive homage and prayer. At such a time, therefore, it was natural to approach him or any God of whom the sun was the recognized symbol, with supplication and sacrifice; and to mark the hour with ceremonial observance.

Ceremonial observance brings with it also the idea of ceremonial cessation from labour. "In it thou shalt do no manner of work." As is scarcely needful to say, the breathless, shadowless heat of noon in tropical countries made such a cessation wholly natural—if not inevitable. But there was a psychic side to the prohibition; a deep-rooted sense that the man who set forth without the protective companionship of his shadow was inviting disaster.

Sir James Frazer tells us of a Malay tribe in which noontide burials are forbidden; because, since the dead, phantoms, and all other unearthly beings are believed to cast no shadows, there would be danger to the living in the likeness that would thus exist between the dead man and those who laid him in the grave. That open-mouthed kingdom of death might fail to distinguish its lawful prey; might claim, by right of their shadowlessness, the living also for itself.

The languor of the hour of noon was attributed to the mystic sympathy between a man and his shadow. W. W. Gill in his *Myths and Songs of the South Pacific*, gives a naïve little story of a Chief whose strength (which was great and much dreaded) "increased and waned with the apparent increase and waning of his shadow." He was thus at his weakest at and about noon. His enemies planned an attack on him at that hour and were able, easily, to overcome and slay him."

The Greeks and Romans regarded the hour of noon as in some especial sense sacred to the goat-footed pastoral god, Pan or Faunus. It was in the hushed noontides, when the goatherd drowsed by his drowsing flock, and the vine-dresser slept in the thin shade of his vines, that this mysterious Being, half-bestial, half-divine, the symbol of the Soul of Natural Things, loved best to manifest himself.

Solitary wanderers, in some hot pasture or wooded hillside, delighted to tell how they had happened on him—clothed in some visible tangible shape, holding, as with the Athenian patriot, Pheippides, actual speech with humans; or, at the least, suggesting his unseen presence by that mystic causeless sensation of

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terror which he was supposed to inspire in mortals; and to which our word *panic* still bears unthinking witness.

The mythologies represented Pan as accompanied by a retinue of satyrs or imps, whose business was to bring evil, or, at least, teasing dreams. It must have been often enough through some troubled vision of the *siesta* that the god seemed to draw near.

The monotheistic Hebrews had not, of course, this tradition of Pan, and of the minor Nature-spirits, for ever haunting, visibly or invisibly, the green solitary places; and breaking from their ambush at some fitting hour. But, as we know, the Hebrews were not without a sense of the sacred uncanniness of noon; for the Psalmist boasts that he who dwells "in the secret place of the Most High" shall be protected, among other terrors, from "the destruction that wasteth at noonday"; one of those ambiguities of our English Bible of which the Vulgate sufficiently "lets the bones show" in its own sinister simple phrase, "*ab dæmonio meridiano*"—"from the noontide demon."*

The hour at which all shadows dwindled, and life, at any rate in hot climates, seemed at its lowest ebb, was chosen by the Greeks for sacrificing "to the shadowless dead." Christian mystics can hardly fail to see a wider significance in this sacrifice.

Almost everyone is familiar, either in Plutarch, or in some later story-teller's version, with the legend of the ship, becalmed on stirless seas, near the Isle of Paxi, and of the mysterious voice in the air that proclaimed to her awe-stricken company the tidings that Great Pan was dead.

> "'Twas the Hour when One in Sion
> Hung for love's sake on a Cross.
> When His brow was chill with dying,
> And His soul was faint with loss.
> When His priestly blood dropped downward,
> And His priestly eyes looked throneward.
> *Then Pan was dead.*"

It is true, of course, that "the Hour" here indicated is that of Christ's *death*: the ninth hour, corresponding to our three in the afternoon† But it is obvious that the sacredness of this ninth hour depends on and throws back to the sixth or noon;

* Though some pestilent fever, which noontide heat might promote, was doubtless in the writer's mind, yet this would not affect or alter the real meaning. Pestilences were regarded as the direct work of demons.

† The scholar, of course, will not need to be reminded that the literal meaning of noon is ninth (hour); and that the paradox is explained by the custom of saying Nones (the ecclesiastical office for the ninth hour) at mid-day.

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when the Cross was first set up, and the first thin small shadow of its extended arms began to fall upon the noon-parched hill ; thus breaking that sinister spell of shadowlessness, that suggestion of mysterious peril which noon had so long carried with it.

"On a Friday at noon, the first Adam stretched out his hands to the tree of knowledge. On a Friday at noon, the second Adam stretched out *His* hands on the tree of life."

This is the sort of mystical saying which bears the stamp of the Eastern origin of Christianity, and which must have been first formulated under burning Eastern skies. But even here, in the land of frequent fogs and rare heat-waves, it is not wholly unintelligible* Even here, the hour which our forefathers called shadowless—the zenith of each of our blank or crowded blend of languor and unrest which makes the modern man and woman more than uually desirous of some adventure of the spirit—or the flesh ; some experience at once stimulating and soothing ; and also, we may perhaps say, more than usually susceptible to those cosmic influences which, like Pan himself, may be conveniently visualised as half-bestial, half-divine.

In that fatal noon in Paradise it was the sensual and bestial which triumphed ; in that other noon on Golgotha, the sublime and the divine came again to their own. Extreme cases ! Never to be repeated in the world's history ! Never capable of being repeated ! Yet standing on record (we must needs think) to some practical purpose, fantastic though they may sound !

For there remains the plain fact that the zenith of each day impresses itself on human consciousness as a type and symbol of the zenith of life, of the dangerous unprotected period of achievement, fatigue, and re-action, when, in our diverse ways,

> "We pause, we hush our heart,
> And thus address the gods :
> The world has failed to impart
> The joy our youth forebodes ;
> Failed to fill up the void which in our breasts we bear."

And here it is that the old magical and mystical significance of the shadow seems to come to our aid, since the way in which we pass the crisis and come through the ordeal of our shadowless hour must be determined very largely by the kind of sanctuary

* The Catholic Church has retained, irrespective of latitude, the object-lesson of the noon-tide *Angelus* and *Sanctus* bell. And perhaps it is instructive to compare the "lunch-hour" religious activities of City churches.

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to which we can retreat, the kind of shelter which we can provide or find provided, for our mental and spiritual existence.

It may be that those eerie, and even absurd, legends of demons and goblins, whose dark powers reached their height at noon, and of phantoms of the dead which (like the "Apparition of Mrs. Veal" in Defoe's unforgettable story) were constrained to choose the noonday hour for their manifestations to the living, are not without their own inner meaning—and moral.

It may be that the picture they conjure up of a flock of hapless shades, held in the "Infernal Jail" and ready, at the least excuse, to flit forth and cast themselves invitingly across the most unsheltered points of man's pathway is not so very far from the truth.

According to the old magic tradition, the shadows of those who had "sold their souls to the devil" became "independent of the sun" and could come and go, at any time, on their Dark Master's dark commands.

So it would seem that we noontide travellers have a generous choice of shadow-company and that it would be well for us to use discrimination.

"*Tell me, Thou Whom my soul loveth, where Thou makest Thy flocks to rest at noon?*"

In that yearning question and its possible answer seems to lie the final lesson of the ancient shadow-lore.

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THE LIGHT OF THE SOUL

By HERBERT ADAMS

AS occult students are aware, within the last 50 years several little occult classics of unquestioned value and authority have proved of untold assistance to them in their endeavours on the path. I refer to the Patanjali *Sutras*, the *Gita*, the *Voice of the Silence*, and *Light on the Path*. The latter treatise, as we know, is a comparatively recent one and was communicated to the world through a disciple of the Masters within the present century. To H.P.B. we are indebted for the translation of the ancient fragments in *The Voice of the Silence*; whilst the *Sutras* and the *Gita* have been accessible to students for centuries back. Perhaps the two most illuminating treatises students could have for use in practical occult training are the *Sutras* and *Light on the Path*. In fact, the *Sutras* will help them to understand and master the sententious and luminous rules of the latter work. There are many editions of the *Sutras*. That of Vivekananda was for years considered a highly authoritative one. An edition more suited to the Western student was published a few years ago by Charles Johnston; but while simple in character and helpful to many who had hitherto been unable to enter thoroughly into the practical significance of the *Sutras*, the treatment was of the nature of a personal interpretation only.

A new book has, however, just been published from the pen of Mrs. Bailey, the author of several remarkable occult works comprising the cycle of teaching above mentioned. It is called the *Light of the Soul: its Science and Effect*, and is a paraphrase of the Yoga *Sutras* of Patanjali with commentary by Mrs. Bailey. The *Sutras* were dictated and paraphrased by the Tibetan Brother who is responsible for the impartation of Mrs. Bailey's previous works, and the commentary upon the *Sutras* was subject to revision and comment by the Tibetan. It may be interesting to relate that the system of teaching, first compiled by Patanjali some 10,000 years B.C., has been in use since the beginning of the Aryan race, and that the Yoga *Sutras* constitute the basic teaching of the Trans-Himalayan School, to which many of the Masters belong. It is also held that many of the schools of mystical thought and discipline connected with the founder of Christianity are based upon the same system and

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that their teachers were trained in the Trans-Himalayan School. We are also informed that the various Yogas have been instrumental in the different races in the unfoldment of the human being. In the Lemurian race the Yoga of the physical body, Hatha Yoga, was imposed upon infant humanity. In the Atlantean race two Yogas were given, Laya Yoga, the Yoga for the development of the etheric body and astral body; and later, Bhatki Yoga was incorporated with the Laya Yoga for the purpose of laying the foundation of mysticism and devotion. In the present Aryan race control of the mind is the objective, and Raja Yoga is the Yoga for the student on the Eastern path. An interesting point is made by Mrs. Bailey in her introduction to the effect that the coming spiritual impulse is a second Ray impulse and will reach its zenith towards the close of the present century, but it has no relation to the first Ray impulse which produced the work of H.P.B. First Ray impulses rise in the first quarter of each century and reach their climax on the physical plane during the last quarter. The great interest now manifested in the science of Raja Yoga indicates the trend of the rising second Ray impulse. This authoritative statement is of considerable interest, especially in view of the acrimonious controversies which have raged in theosophical circles regarding certain "probable appearances."

The paramount value of the present edition of the *Sutras* lies chiefly in the fact that it emanates virtually from the Brotherhood, in that it has been produced by the express authority and under the personal supervision of the Brother specially appointed to communicate the new cycle of teaching necessary at this point of evolution in connection with the second Ray impulse. It is not possible in a short article to indicate in any adequate degree the remarkable scope of this commentary on the *Sutras*; nor is it desirable to quote from a treatise which contains more than 400 pages of masterly instruction for the serious student of Yoga. It must suffice to say that nothing in the direction of searching analysis and detailed information on the kingly science such as this book contains has hitherto been published. As in the case of the previous works of the Brother issued by Mrs. Bailey, it comes to the student without any label attached to it. It is offered to the sincere seeker, but chiefly to those who are attracted to the Eastern path and have some acquaintance with Eastern philosophy and its nomenclature. And surely it comes at a propitious time. In the midst of religious controversies on every hand emptying

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the churches and filling sincere and seeking souls with disquiet and eager questioning ; and our friends the Theosophists divided into half a dozen societies and pathetically asking one another what is truth ; surely it is a great solace and matter for thankfulness that the ever watchful Brotherhood of Masters, ignoring all the petty issues, or, rather, answering them most effectively by the voice of an accredited messenger, declares once again in clear and solid English the Science of the Spirit hidden in the *Sutras*.

CONTENTMENT

By RUPERT W. BELL

Within ourselves each one may raise a fount
Of truer riches than the wealth called gold ;
Can emulate the Sermon on the Mount,
In deed and thought—by deed that word uphold !
Within ourselves we have the latent power
To carry sunshine and dispel the gloom,
As modest violet scents shady bower,
Or single rose gives forth a perfect bloom.
Love does not grow from hate, nor war breed peace,
And selfishness, sent forth, will but return.
Oh ! in that Sermon on the Mount,
We find a lesson everyone can learn.

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ALCHEMY IN BOHEMIA

By J. G. F. DRUCE, M.Sc. (Lond.), &c.

THAT the Hermetic Art had many devotees in Central Europe is generally known in this country. Our own adepts, Dr. Dee and Edward Kelley visited their Bohemian brethren, and were in close connection with the Emperor Rudolph II and Count Rosenberg, who lavishly encouraged their art.

Their activities are well known to the readers of THE OCCULT REVIEW, who will also probably be familiar with the accounts of their doings and influence in Bohemia through Mr. A. E. Waite's *Secret Tradition in Alchemy* and Mr. H. Stanley Redgrove's *Alchemy: Ancient and Modern*. Bohemia was, however, a much more important centre of mediæval alchemy than is perhaps generally realised, and many traces of its practice remain. Thus, in Prague, there is the Golden Lane (*Zláta utička*) in Hradčany, the alchemists' quarter of the town. The astrological and philosophical studies of Zajic of Hasenburg were partly carried out in the Black Tower of Hradčany castle, and partly in an old house at the corner of Národni and Jungmannova Streets. This old house has just been demolished to make way for an insurance office.

According to the late Dr. Adalbert Wrany (*Geschichte der Chemie in Böhmen*) the earliest existing Bohemian reference to alchemy is by a certain Johann Smil Flaška of Pardubice, who compiled, in 1395, a didactic poem, *Advice on the making of Gold, on Magic, and other Arts*, so that there must have been adepts in Bohemia in the fourteenth century. The same authority (Wrany) regards Johann von Tetzen (? Tetschen) or Johannes Ticinensis (*i.e.* John of Děčin or Tetschen) as the first Czech alchemical author. His hand-written tract, *Processus de lapide philosophorum*, appeared in 1412. This and his *Ænigma de lapide* were later published in Czech (sixteenth century) under the title, *Alchymie Jana Tečinskeho kneze*. Both were also included in a German collection, *Drei vertreffliche chymische Bücher als Johann Ticinensis, eines böhmischem Priesters, Antonii de Abbatia, eines in der Kunst erfahrenen Mönchs und Eduardi Kelläi, eines weltberühmten Engländers, Tractate*, Hamburg, 1670 and 1691.

The Art first received royal patronage from the Dowager Empress Barbara, who resided after her husband, Sigismund's, death in 1441, at Melnik Castle. She interested herself in the

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writings and practices of Alchemy, and it is said that under her direction John of Laaz melted together gold, silver, and other metals, which were then sold as pure gold. John of Laaz, like most of his countrymen, had acquired his knowledge of transmutation from Italian sources, and his name is alternatively written Lasnioro or Lasnionoro, *i.e.*, Laaz-no-gold (?). About 1440 he wrote a parchment script, *Via universalis, composita per famosum Jo. de Laaz, Philosophum peritum in arte Alchymiæ*, which is referred to in the 1717 and 1740 Hamburg editions of Basil Valentine's works.

While the assistant of Antonio di Fiorenza, he translated the theories of this adept into Bohemian with the introduction, *Tuto sye poczyna cesta spraweldliwa w alchimygi, gesto gye neslichano ny od zadneho, by gy dokonal tak snaznie iako tento mistr ygmenem Antony s Florentie, Aya yssa sliha geho znavczenyepopsal sem, prawie a sprawedliewie tak iakoz sem widiel.* (Right instructions in the Modes of Alchemy, which are not yet known, but which are those of the Master, Anthony of Florence, And I, his servant, do vouch that they are right and true.) *

Balbin, the Bohemian compiler, is quoted by Wrany as stating that a Czech manuscript, now lost, entitled *Zlato blato* (Gold is mire) had some influence at this period and may have been by Laaz.

Contemporary with the Empress Barbara, Count Wenceslaus of Troppau (Opava) encouraged the Black Art both at Kralové Hradec and in Prague, where his house on the Chalres Square still stands. Prince Henry of Poděbrady (younger son of King George) also had a laboratory at Kutná Horá, then the centre of a flourishing silver-mining industry and the site of the royal mint

The cultural advances in the sixteenth and seventeenth centuries widened the horizon, and many other scientific pursuits were included within the sphere of the alchemist and astrologer. The true stone which should yield the projecting powder was sought with renewed zest, as was the elixir of life. The Bohemian and Strahov museums in Prague are said to contain many alchemical works of this period, and so do the libraries at Jindrichuv Hradec, Třeboň, and Litomyšl.

The thermal springs in the Karlovy Vary (Karlsbad) district had now attracted wide attention by their miraculous cures,

* This orthography differs from modern Czech, which dispenses with the letter *g*; *w* has become *v*, and diacritical marks are now used where *i* has been elided.

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and a certain LthrTweeteho tridan characterised the Teplice * water as containing "Eyssen, wenig Kalchs, Pitumen, und Marchasit" (iron, little lime, bitumen, and pyrites). This probably refers to the incrustations around the springs; for the Teplice water contains only minute amounts of suspended or dissolved solids.† The Karlsbad Sprudel waters were also shown at this time to contain "alum, sulphur, iron, and vitriol" (actually the waters are slightly alkaline from bicarbonates). The Franzensbad waters were also considered acid, and to contain vitriol, copper, iron, nitre and peat. Actually the peat deposits in the neighbourhood do contain green vitriol. There is evidence that this author came under the rationalising influence of Paracelsus. He makes reference to the gout-curing powers of the water, which had, however, been recognised since 1347.

Another alchemist of note was John Černý, a medical man of Litomyšl in east Bohemia. His *Process Alchymicky*, made up of sections—he had many collaborators—dealt *inter alia* with the extraction of mercury, philosophical vinegar, and mercurial liquids.

A little later the powerful Rosenbergs turned their attention to alchemy and encouraged its practice. It was William, Count Rosenberg, the Bohemian magnate, who invited Edward Kelley from England to transmute base metals into gold. From the exchequer disbursements it has been calculated that Kelley swindled the count of more than 300,000 gulden in three to four years (Wrany). Other charlatans also robbed the Rosenbergs; but one, Udalrich Kříž, a prior of Třeboň Monastery, added to the technical literature of his period, as the following tracts testify: *Ad ponendum aurum illuminatoribus et pictoribus; De ære temperando; O inkoustu* (concerning ink); *O barvách* (concerning colour); *Ku pocistení vina* (on clarifying wine); *De formatione vini; De formatione aceti* and *O barveni platná* (concerning the dyeing of cloth).

Rudolph II, who reigned from 1576 till 1611, attracted many great minds to his capital. He assisted Tycho Brahe and Kepler with their astronomical discoveries, which were mostly made in Prague. Dr. Dee and Edward Kelley were lodged with his physician, Thaddeus Hajek, and were invited to exhibit their arts and make projections. Their failure led to a papal decree (1586) banishing them from Prague (A. E. Waite *loc. cit., p.* 228).

* Teplice in Czech means "hot springs"; the Germans call the town Teplitz.

† *Vide The Chemical News*, 1927, cxxxv. 169, where I describe these thermal waters.

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Count Rosenberg, however, invited them to one of his castles, where they disagreed, and Dee returned to England. Kelley's projections may have been successful, for he was again honoured, for a time, by Rudolph. Failing, however, to satisfy his royal patron's further needs, he was cast into Křivoklât Castle, and was killed on attempting to escape (1595).

Another prominent alchemist of this era, Michael Sendivogius, visited Prague in 1590 to demonstrate the transmutation of metals for the benefit or at the expense of Rudolph. His career and that of Seton, a Scottish adept from whom he hoped to obtain a supply of the transmuting powder, are adequately described by Waite (*loc. cit., pp.* 238 *et seq.*).

Still another of Rudolph's alchemists is deserving of mention, namely, Jacob Horčicky or Jacobus Sinapius. His name is probably derived from the Czech *hořice* meaning mustard, for he became noted on account of his work on herbs. He was the curator of what was to become the Botanical Garden, and he successfully applied herbal preparations for the curing of diseases. He came from Krumlov, in south Bohemia, where his parents cultivated vegetables, and after the battle of the White Mountain in 1620, when the old Kingdom of Bohemia fell into the hands of the Hapsburgs, he returned to Krumlov.

Alchemy now began to degenerate at Prague, the capital, but individuals in the provinces of outstanding merit continued to add to general knowledge. Thus, George Agricola, at the mining town of St. Joachimsthal (Jachymov), criticised much of the useless alchemical literature of his time in his *De ortu et causis subterraneorum* (1544), and devoted himself to the mining and extraction of metals from their ores. His views were endorsed by the famous Amos Komensky, an educationalist much in advance of his time.

Among the later Bohemian alchemists, final mention may be made of Christopher Bergner, an apothecary who compiled a *Studium chymico-hermeticum*. It is clear that he was acquainted with many modern productions, including fulminating gold, preparations of sulphur, arsenic, antimony, bismuth, and cobalt. Directions are also given for the extraction of many metals, and a section is also devoted to certain empyrical organic preparations. He was influenced by the Phlogiston theory of combustion, and therefore believed in the possibility of converting one metal into another. He held, however, that this could only be accomplished by a complete knowledge of the nature and properties of the substances themselves.

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RITES AND MYSTERIES AMONG PRIMITIVE WOMEN

By JOSEPHINE RANSOM

THE reputed "powers," the secret rites and cults of medicine-men, witch-doctors, wizards and the like among the men of primitive people are familiar; not so familiar are the secrets, rites and mysteries of primitive women.

There are very close resemblances between the rites and customs of the primitive women of parts of Africa, of Australia and of the Pacific Islands. These observances seem really to be fragmentary memories of a very far past. Long ages ago the full ritual, of which they are now but degraded remnants, may well have been a dignified culture full of significance and beauty.

Dr. W. H. R. Rivers in his fine book, *Medicine, Magic and Religion* (1924), points out how hitherto this problem of degeneration had been neglected by students of human growth and social evolution. He confesses that he, too, had formerly looked upon early customs as representing an upward stage common to unevolved people wherever found. They were taken to represent a tendency "of the human mind to respond in certain uniform ways to the action of its physical and social environment." It was "the general acceptance of the doctrine of evolution" that had caused students to ignore the idea of processes of degeneration. For instance, "the art of navigation might not only degenerate, but even disappear, and voyages by sea again enter into our schemes of the early peopling of the earth, thus bringing transmission out of the lumber-room into which it had been cast by most students of human society."

Following up his arguments we might suggest that the women's rites and ceremonies found to be similar in now widely separated countries were also once transmitted by means of navigation, or other methods of which all knowledge is for the moment lost.

Writing in 1915 in her very instructive and charming book, *Woman's Mysteries of a Primitive People*, Mrs. D. Amaury Talbot makes the significant remark: "It is indisputable that the Ibibios (South Rhodesia) occupy a low rung on the ladder of culture, and are perhaps as bloodthirsty as any people throughout the length and breadth of the Dark Continent Yet, to our minds

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at least, it would appear that their present condition is due to gradual descent from a very different state of things. Fragments of legend and half-forgotten ritual still survive to tell of times shrouded in the mists of antiquity, when the despised Ibibio of to-day was a different being, dwelling not amid the fog and swamp of fetishism, but upon the sunlit heights of a religious culture hardly less highly evolved perhaps than that of Ancient Egypt."

It is not generally known that among the negroes of many parts of the world there still exist noble mysteries involving careful training for initiation into them. These mysteries are entrusted only to those who have been tried and proved worthy and who, upon initiation, become members of a Brotherhood like to that found among other more advanced races. The ideal is likewise human perfection. Probably this occult brotherhood keeps alive among the negroes those high ideals the reverse of which we find in the crude rites and mysteries that affect so deeply the lives of many millions of their still backward nations.

Women, we know, are barred from the rituals, ceremonies and mysteries of most male secret societies (some of which they seem to have stolen from women), but we do not read so often of how men are debarred with even greater rigidity from those performed by women. One of the most important reasons for this lack of information is that until quite recently cultured women have not been explorers, have indeed been prevented from so doing by the concern that men have had for their exposure to hardships and the unknown. Now, however, women are taking their part in the conquest of that unknown, and are studying with interest the people of other countries. We may hope, therefore, for a more extended knowledge of the customs, rites and mysteries of women which the male explorer can have little chance of ever fully studying.

There are rites connected with every phase of life in primitive society. It would be too much to recite them all, so a few are here selected to indicate something of how primitive women view and deal with the obvious and the hidden, and struggle in their own way to establish and explain the connection between the two.

As might readily be supposed, many rites cluster round motherhood. Except among some of the most "modern" of the white races, the universal feeling is that motherhood is woman's highest, chiefest duty and blessing, and nothing whatever compensates for lack of it. Barrenness is regarded as a curse.

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In some parts of the world jealous women impose this curse upon a hated rival by means of curious ceremonies and incantations.

Primitive woman longs for children and many of them. Just what her actual attitude to motherhood is it would be difficult to say. It must have in it psychological factors which a better instructed woman of other and higher races would not have, because the primitive woman does not connect sex-intercourse with motherhood. The general notion is that a spirit-child enters the body of the woman through some accidental means. Various such means are suspected and avoided, despite the desire for children, many children.

Around birth cluster customs which the older women attend to and carry out with strict regard for tradition. Some of these customs cause one to wonder how the child manages to survive them—to say nothing of the mother.

The first big ceremony in a girl's life is that of "circumcision." This ceremony is observed in many countries. With all of them it is a "magico-religious" rite. Among some Australian tribes this is a long-drawn-out performance.

A girl has been observed to be ready. Then one night an old gin seizes the girl's shoulders at the back. All the other women link up in a long row behind one another and in a similar way. "*Ya, ya, ya,*" they chant in long-drawn, melancholy notes. The first old gin stamps her feet and pushes the girl along in front of her. The other women do the same. Suddenly the chant changes. The old gin stops short and with her hand strikes the girl thrice on the back. This programme is repeated frequently during the night. Early next morning all go to the sea. The girl is led out, and the whole party, when about hip-deep in the water, start to dance. They produce a queer note by striking their bent arms against their bodies. At the same time a song is sung and at its final syllable all duck under the surface of the water. When this is over a fire is kindled on the shore, and when well ablaze damp grass and leaves are heaped upon it. Into the cover of the thick smoke thus provided the old gin and the girl disappear and the operation takes place. Finally the girl is led away into the bush and for some time is restricted as to certain articles of food.*

In some tribes men are the operators. In others, again, the girl has two joints removed from a finger. But generally these

* See *The Australian Aboriginal* (1925), by Herbert Basedow, M.A., M.D., Ph.D., B.Sc. F.G.S., etc.

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rites are carried out by women, and in strict privacy. Some tribes in N. Rhodesia also accompany this rite with dancing by the women, though sometimes men are allowed to join in. Other tribes carry it out after a good crop has been gathered. All the girls who are ready come to the kraal of the headman. They retire into shelters which are erected near-by, and as to what goes on strict secrecy is enjoined and observed. Only those women already initiated have the entry into the huts with the girls. Three months is the usual period for the rites, which are performed by old women, assisted by initiates. No washing is allowed so sometimes deaths occur. If men know anything of what goes on, they fear to display any knowledge and maintain a complete silence.

In S. Nigeria a similar rite takes place during the "Fatting" time of the girls. Not much seems to be known of the facts.

Women are often as proficient as men in providing the familiar love-philtres. To secure the affections of one of the other sex, secret brews are concocted. In the course of the operation the aid of the "other worlds" is invoked with varying success. Both "witches" and "wizards" go to considerable trouble to cultivate "powers" which will give them control over the minor and darker forces of Nature. There is a large amount of evidence of this, but few investigators have the requisite knowledge to follow the whole meaning of the rites. Practically none have any clairvoyance such as would enable them to see all the hidden processes that the "magic" might involve. The extraordinary susceptibility of the primitive peoples to suggestion, may play a very great part in the efficacy of such "magic." Somehow the victim gets to know, and fear does the rest.

Here is another rite peculiar to women:

"There is a very efficacious way by which a woman may enlist the help of evil spirits who dwell within ant-hills. This is also one of the woman's mysteries, which must be carefully guarded from the knowledge of man. In order to carry out the rites, a woman should go herself, or send a magician of her own sex, hired for the purpose, at about the time of full moon. Then, standing so that her shadow falls upon the mound, she must recite certain incantations proper to the occasion. After a while some small creature will be seen to creep out near the base of the hill. This must be caught and enclosed in a little receptacle prepared in readiness. After binding it round with strips of

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cloth, preferably white, it should be worn beneath the garments, and it will confer magical powers upon its owner, both for good and ill."*

Though the women of African tribes are regarded, like in Australia, as burden-bearers and workers, so as to free the men for hunting and fighting, yet they enjoy a number of unexpected honours. Under certain circumstances only women may perform special tribal rituals or parts of them. For instance, in some African tribes only married women related to or of the same town as a slain warrior may officiate at his burial. They carry away the corpse into the bush, and, completely screened from view, carry out a lengthy ceremony, part of which is intended to extract from the dead warrior his virtues and virility for the benefit of the tribe. At other important ceremonies performed by men, the aid of an "old woman" must be sought at critical moments. In fact, it would appear that the "old woman" is a considerable power in any tribe.

The women of the Ibibios have secret societies through the influence of which they seem to get some shelter from the tyranny of men. Among them, also, there are at least two societies now exclusively male, which were originally entirely female. If women now happen to witness the rites belonging to these societies, they are executed and there is no redress. In the Ibibio "Great Warrior Club" woman was once the dominating influence, and during the ceremonies the singer sits clothed in women's garments to represent the "Mother of War."

It was a woman, the Ibibios think, who brought death to the world, for she held the nostrils of a sleeping man, and he died.

Further, among them the great "Mother of Gods and Men" is the source of all things, the First Cause, the supreme Mother of all. Conversely, the source of all evil is also feminine. The unprivileged who inadvertently look upon her "image" are relentlessly pursued and put to death.

These are but a few of the interesting "mysteries" which make up some at least of the inner life of primitive women in various parts of the world. There must be many more, as yet unknown, which would, if revealed, throw much light upon the psychology of the earlier forms of human progress. For several reasons these forms are dying out, and with them the records of all that express the hopes and fears of primitive women concerning both this and "the life of the world to come."

* *Woman's Mysteries of a Primitive People.*

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A NOTE ON EXORCISMS

By ETHEL ARCHER

RECOGNITION of the forces of evil in one form or another would seem to be common to all races of mankind, from the lowest type of savage to the most highly civilised European.

That evil exists is an undeniable fact.

There are, with the individual as with the nation, three ways, roughly speaking, of treating this fact: we ignore it; we try to propitiate the evil; or we denounce and expel it. Concerning the first there is no need to speak. The second is the method common to most savage tribes and to some of the Oriental nations. The third is the way of the Christian.

In a short article such as this, it will only be possible to treat of a very few examples, but it will be seen that where there is much magic mixed up with the religion of a nation, as undoubtedly was the case with Babylonish, Egyptian and Assyrian, attempts are usually made to conciliate the Evil One. He is questioned by the would-be exorcist as to the manner in which the afflicted one may have unwittingly offended. A long list of his possible misdemeanours is cited, and the various ways in which he may have encountered a spell.

In a translation of a certain Babylonish tablet we find the following: —

"Be the spell broken whatever it be
Whether through his father's image be he bewitched
Or through the image of his elder brother or elder sister be he bewitched.
Whether he have encountered a man bewitched
Or slept in the bed of a man betwitched
Or have sat in the chair of a man bewitched
Or have eaten in the plate of a man bewitched
Or have drunk in the cup of a man bewitched."

To conjure the spell, the object by which it has been transmitted must be discovered.

"He hunts, he hunts, he hunts in the bed, he hunts in the chair; he hunts in the dish.
He hunts in the lamp, he hunts in the bellows.
He hunts in the tablet and in the writing reed,
He hunts at the going out and the coming in of the city,
He hunts at the exit and the entering in of the house."*

* H. Zimmern, *Beitrige zur Keuntnis der Babylonischen Religion*. 2nd Tablet "Shurpu."

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Witchcraft and conjuration appear to have held a very large place in the religion of the peoples of Babylon, and obviously it was to such practises that the prophet Isaiah refers in his 47th chapter, where he says :—" An evil shall come upon thee and thou shalt not know how to charm it away." In the 34th chapter reference is also made to Lilith, the night-monster, believed by the Hebrews to appear under the form of a beautiful woman who sucked the blood of children in their sleep.

There has always been a strong connection between magic and medicine. This was especially so in Egypt, where the physician was also a magician.

Illness and disasters were not believed to be due to any natural causes and so were attributed to malevolent demons or evilly disposed persons such as witches and wizards. Magic potions, the whispering of a few ill-omened words, mysterious operations, or the glance of an " evil eye " might be sufficient to call down untold calamity on the head of the unfortunate persons so singled out. Against such power the exorcist-priests fought by incantations. By invoking the gods of Light and Fire they strove to turn the spell back upon the originator of it. In a categorical command to the Demon, they bade it " Go hence."

Of the four medical papyri which have come down to us in a state of almost perfect preservation, the one that suffers least from the marks of age was found by Ebers, near Luxor, in Upper Egypt, and has been translated by him.

The second, a part of which has been destroyed, is in the museum at Berlin. The third is in the British Museum. The fourth, acquired by Edwin Smith at Thebes in 1862, has been given to the Historical Society of New York.

There are other medical treatises besides these in the museums of Cairo and Europe where we read of the magic and medicine of the ancient Egyptians.

Says the author of one of them in a treatise dating from the time of Rameses I :—

" I have come out from the school of medicine at Heliopolis where the venerable masters of the Great Temple have inculcated their remedies within me. I am in possession of the incantations composed by Osiris personally—my guide has always been the God Thoth . . . the writer of infallible prescriptions, he who alone knows how to give reputation to magicians and physicians who follow his precepts.

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"Incantations are good for remedies, and remedies are good for incantations."

Then follows a longish prayer in which Isis and Osiris are invoked and asked to deliver from the evil. The words of the prayer were to be said with exactitude and repeated as many times as possible when remedies were applied over the members of some one who was ill. For internal remedies the following incantation was said: —

"Come, remedies, and expel the things of my heart, of my limbs. Incantations are good for remedies, and remedies are good for incantations . . ."*

This was to be said as many times as possible and with exactitude whenever the patient drank a potion. So that "in much speaking" was obviously a large part of the cure.

Besides the evil spirits who caused illness, there were also amongst the Assyrians and Babylonians the Evil Spirits of the mountains and the plains, the sea and the grave, known as the *utukku*.

There was the *âlû*, regarded as the demon of the storm and also, at times, as a species of incubus. "It spread itself over a man, overpowering him upon his bed and attacking his breast." The *édiummu* was usually a wraith of the departed, the *rabisu*, a spirit which lay in wait to pounce upon his prey, the *lilu* or night monster, and many others.

The method of exorcising these demons was most curious. White and black yarn was spun and attached to the afflicted person's bed; the white to the top and the right hand side, and the black to the foot and the left. Then the following words were said: "Evil utukku, evil âlû, evil édimmu, evil lilu . . . handmaid to *lilu*, sorcery, enchantment, magic, disaster, machination which is not good—may they not set their head to his head, their hand to his hand, their foot to his foot. May they not draw near. Spirit of heaven mayest thou exorcise, spirit of earth mayest thou exorcise."

The god Merodach was asked to wash him in water seven times, and then would the evil lier-in-wait depart and a propitious Sedu, or protecting god, enter his body. The gates to right and left having been, so to speak, closed, the evil demons and spirits would be unable to approach him wherever he might be. "Spirit of heaven exorcise, spirit of earth exorcise."

* *History of Medicine.* By C. G. Cunston, M.J.

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Then, after an invocation to Eres-ki-gal and Isum, the final paragraph was pronounced.

> "The afflicted man by an offering of grace, in health like shining bronze shall be made bright.
> As for that man Samas shall give him life.
> Merodach, first-born son of the Abyss, it is thine to purify and glorify.
> Spirit of heaven mayest thou exorcise, spirit of earth mayest thou exorcise."

Exorcism to-day may not be used in Catholicism without special licence; but the following are from a 9th century pontifical.

"God of Angels, God of Arch-angels . . . I invoke Thy Holy Name and the mercy of Thy most excellent majesty that Thou wilt deign to lend me Thine aid against this most wicked spirit, that wherever he may lie hidden he may speedily go forth and fly afar off upon hearing Thy Name.

He Himself commands thee, O Devil, Who commanded the winds and the sea. He Himself commands thee, Who ordered thee to get behind Him. Give ear, therefore, and tremble, O Satan; go forth prostrate and vanquished in the name of Our Lord Jesus Christ. Therefore, O thou most evil devil, enemy of the Faith, ravisher of the human race unto death, frustrator of justice, root of all evils, seductor of men, destroyer of peoples, inciter of evils, author of avarice, cause of discord, exciter of grief, ruler of Demons . . . go forth in the name of the Father and of the Son and of the Holy Ghost, and give place to the Holy Spirit by this sign of the Cross of Christ Our Lord. . . . Amen.

Alia Requests God to: Save man made by Thy Hands from fall and from the devil of the noonday. Do Thou, O Lord, give Thy servants courage to stand before this most evil dragon . . . I adjure thee therefore, O ancient serpent, by the Judge of the living and the dead, by the Maker of the world, by Him Who has the power to thrust thee down into hell, that thou go forth with all thy furious legions. . . . Go forth, transgressor, go forth, seducer, full of griefs and lies, enemy of truth, persecutor of innocence, give place, O most shameless one, give place, most impious one . . . give place to Christ.

How now, stubborn one, what causes you to pause, what temerity causes you to stay? . . . Go forth now from this man, adjured in the Name of Him Who made men from the dust of the earth."

Even in the 9th century a form of exorcism was in vogue that is practically identical with that used to-day.

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THE MEDIUMSHIP OF GEORGE VALIANTINE

By NOEL JAQUIN

THE name of George Valiantine, already famous in American psychic circles, is also becoming well known on this side of the Atlantic. While there are other mediums for the "direct" voice, none, to my knowledge, have the diversity of phenomena that is to be witnessed under the mediumship of Valiantine. His powers are unique. I first made the acquaintance of this remarkable little man in the early part of 1925, when I was invited by H. Dennis Bradley to attend one of his séances in London.

George Valiantine is a pleasant, simple gentleman; rather short and stout, neither well read nor fluent in speech, yet he possesses an innate refinement that is exhilaratingly refreshing. Of course, he believes in the existence of spirits and the ability of those beings to communicate with mortals; he must accept the evidence of his own senses.

His introduction to spiritualism was a matter of "chance." Some years ago, while staying at an hotel, he heard distinct rappings on the door of his room. So distinct were they that he got out of bed, switched on the light and opened the door, expecting to find some late visitor. There was no one there. He returned to bed. Again there came the raps, and again Valiantine arose and investigated. He even rang for the attendant, who assured him that both the corridor and the next room were empty. He mentioned these happenings to a friend some time later. This lady happened to be a spiritualist, and she then persuaded Valiantine to hold a séance with the table. The result was amazing. His brother-in-law, Bert Everett, by means of raps, was able to prove his actual existence as a spirit being. He told Valiantine that "they" had been trying to attract his attention for a long time. This appeared to be true, as he had noticed a number of peculiar noises at odd times, and though he had tried to find the cause he had been unable to do so. Eventually he had dismissed the matter as being due to contraction or expansion of the woodwork in the house or room.

The results of the early sittings in England during the beginning of 1925 have been recorded by H. Dennis Bradley in his book, *The Wisdom of the Gods*.

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Valiantine recently paid another visit to this country for a series of experiments with Lord Charles Hope and Dennis Bradley. A number of these I was privileged to attend. The chief difficulty that faces the investigator of psychic phenomena is to obtain proof of the absolute genuineness of the medium. In the case of Valiantine the peculiarity of the phenomena precluded any possibility of either fraud or trickery.

At most of the Valiantine séances the usual phenomenon of lights was observed, but the voices – which, after all, is the most important aspect of the phenomena – spoke in languages unknown to the medium. Another point of importance is the fact that Valiantine is quite conscious during a sitting. There is no trance condition. To test this very fully I have addressed Valiantine while a spirit voice has been speaking, and he has replied, while there has been no break in the super-normal voice.

Towards the end of last year George Valiantine was holding séances with Judge Cannon in New York. At these sittings languages were being spoken which none of the sitters could understand. Dr. Neville Whymant was invited to attend one or two of the experiments to see if he could understand any of the voices. Dr. Whymant has devoted his life to the study of oriental tongues and he speaks over thirty. His record attests his academic standing. He has been lecturer in Chinese and Japanese for a number of years at various Universities.

During the first séance which he attended he held a conversation with a voice speaking in Italian. There was a pause for some minutes, and then he heard a voice speaking in a language which, for the moment, puzzled him. Suddenly he realised that he was listening to Chinese, but Chinese of a refinement and purity that is never heard to-day. He questioned this voice, which said it was K'ung-fu-tsze, the Western corruption of which is "Confucius." This amazing séance was followed by three or four others, at all of which this voice spoke in Chinese.

From my personal knowledge and observation of George Valiantine I am convinced that he does not know ancient Chinese, either consciously or unconsciously. For that matter, neither can he read or speak Portuguese, Basque, Japanese, Arabic, Hindustani, Spanish or German, which are some of the languages spoken during his direct voice sittings.

Another aspect of the Valiantine phenomena is that of "apports." During the recent experiments with him here in

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London, a number of things have been brought into the room by these forces. At one of the sittings at which I was present there was an interesting form of "apportation" and "direct" drawing. This séance was held at "Dorincourt," and was for the purpose of getting super-normal impressions on smoked paper. In the centre of the circle were a number of sheets of this prepared paper, and the luminous trumpet. During the sitting the voices were few. This, of course, we expected under the circumstances, but we heard the sound of paper being rustled at the back of one of the sitters. It must be clearly understood that it would have been impossible for Valiantine to have reached this paper, which was on a desk behind us, and he would have had to lean over between two people to get near the desk. This sound was followed by the tap of a pencil on the top of the desk. Then came silence for some two or three minutes, during this time Valiantine spoke to several of us from his position at the top end of the circle. Then came the tearing of paper and the thud of a falling object. Soon after this the sitting was closed, and on the light being switched on we found on the floor the telephone-pad from off the desk behind us with one leaf torn off. On the torn-off leaf was an excellent drawing of an Eastern woman. This I am inclined to think is Japanese.

The world is beginning to awaken to the fact that there are still vast stores of knowledge, like rich veins of gold, lying undiscovered and untapped. Humanity moves and learns very slowly. It takes many years for one simple fact to percolate through the various strata of human society, and become a common fact of general knowledge. In the realm of psychics there is heard the one incessant cry for proof. Let me hear, let me see, and then I shall believe! This is the cry of the materialist. When he sees or hears, he says, "This cannot be; my brain, my senses deceive me, and I shall accuse my imagination of this terrible deception."

For the sake of sanity we must stick closely to observed facts. We can only progress and acquire knowledge of this world, the universe and perhaps beyond, through the mediation of our senses.

Through the mediumship of George Valiantine, the senses of sound, sane, shrewd and critical men and women have told them that there exists another sphere of intelligence beyond our own. Some have explained the phenomena as due to subconscious action of the mind. But how, then, do they explain the various

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languages spoken, languages that could not have been heard by the sitters? In the case of the Confucius' voice it is not reasonable to suppose that this could speak from the knowledge stored in a human mind, when there was no mind present equipped with the necessary knowledge. To test the matter further, an attempt was made in London to obtain a record of the voices speaking in some of these languages. The result of that experiment was very successful. The voices were caught by a microphone installed in the séance room, and carried by a private telephone-wire laid by the G.P.O. to the studio of the Columbia Graphophone Company, to be reproduced through a loud-speaker, and thus recorded on a wax disc.

If this is the result of subconscious action of the mind, then this "mind" is a world of spirits, a world of living memories that can still think intelligently and if we merely speak with the thinking shadows of the past in the séance room we do so unconsciously; therefore from this very unconsciousness is created a spirit, a being and a personality. It is true that what you believe IS. If your faith is strong enough you can create a "personal" reality. But this is not a matter of faith, it is a matter of Fact. Turn and twist the facts how you will, they still remain; voices speaking from space! Whence come the voices? From the unconscious minds of the people present or from any other source, in essence, these are the voices of the dead—the evidence of the facts prove it. They are voices of another and unknown world, the world of spirit.

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MAN, THE THINKER

By LEONARD BOSMAN

IT is a curious thing to note that among the conventionally accepted terms of ordinary life the word "man" should have been selected to describe the male of the human species. While the fact that it has thus been chosen is proof of the dominance of the male being throughout many ages, it is to be hoped that such domination of one sex over the other will soon pass and that newer and more equal relations will follow.

The word "man," however, does not mean "male" and has no relation to sex, for it means literally "the thinking being." Any etymological dictionary will show that the root of the word conveys the idea of thinking and nothing more. Hence it represents the whole race of thinking beings without distinction of sex. "Man" is thus *mankind*, male as well as female, all having the *definite* power of thought, as distinct from the animal with its less evolved mental capacity. It is not the place here to show the difference between man and the animal. What now is to be proved is that the word "man" really means "thinker," and it must be shown how the word grew and the original root meaning therein contained.

The writer has already set forth, in various works, the theory that letters, in their original forms, are pictures representing certain sounds and ideas in Nature. These ideophones—to coin a word—impinge upon the consciousness and convey to the mind certain pictures, and these are reproduced in their essential character by the makers of alphabets.

Thus the sound of the vowel *a*, which is pronounced everywhere, save in England, as a broad and powerful *ahh*, is the most potent of all, a leading, dominating sound. Hence the Hebrews, striving to express this sound as a picture, made a bull's-head, and this later became the Hebrew letter *Aleph*, and was called by this name to remind the student of the power of the letter and its sound. The name thus given to the letter meant, literally, *powerful one*, or *Bull*—the bull being the most powerful and useful creature with the Hebrews. The Greeks realised also what was represented by the sound, though they depicted it differently. The *name*, however, which they gave to the *letter*, was *Alpha*, meaning "I lead, or take precedence." Hence

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the letter was, obviously, a symbol of *Power*, or *Domination, Will*, and, in a general sense, might represent the essential power of any thing or any being. Hence it was a symbol of God in His universe, of Man in his body, or of the indwelling *self* of any thing.

That such a pictured symbol does represent power or will is obvious to those versed in the study of symbolism. The proof, however, that the *ah* sound is the most powerful may easily be discovered by each one who will practise it. Let the reader take the vowels *eh, ee, ai, o* and *you*, or *ou*, and sound them one after another, and then try the *ah* sound. He will at once realise that this letter is the most powerful of all, that it dominates all other sounds in volume and power, and that it needs the whole power of the organ and the wide-open mouth for its perfect expression. And just as the sound of the *ah* fills the whole mouth and is spread forth everywhere, so it may well be a symbol of GOD, the most powerful Reality in the Universe, who is everywhere and in everything and is Himself all things.

The Greeks, being taught by their great Cadmus (or Orpheus), understood this well. They caught the same idea in the sound, but, acting independently, they named and pictured it differently, as already noted, calling it *Alpha* (not *Aleph*, as did the Hebrews). Since the word *Alpha* means *I lead*, etc., this shows the true idea that was in the letter, which both peoples caught, although they pictured and named it differently.

The writer believes that all letters in most languages have been evolved from Sound in this manner, save the Sanskrit, which was perhaps formed directly from the pictures made by the sounds in the surrounding ether of space and seen therein by the seer. Indeed, it is the writer's belief that if a sufficiently sensitive instrument could be produced, one having a membrane strewed with very fine sand or lycopodium seed, then, when the sounds were conducted to this membrane through some kind of horn, the sand or powder would be so affected as to take the precise shapes of the corresponding Sanskrit letters. He has himself long intended to make such experiments, but since worldly and other activities and duties make it impossible, he can only hope that some student with more time at his disposal will venture into this interesting field of exploration and experiment, and lead the way to discoveries on this and similar lines.

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An understanding of the three letters M, A and N along these lines will prove beyond question that the word *Man* most certainly does mean *thinker*.

In Hebrew, the letter *M* was pictured somewhat similarly to the Egyptian *Mulak*, which was depicted as an Owl. *Mem*, the name given to the letter, means *waters*, but is a little difficult to interpret, although the real idea behind the letter is not difficult of discovery by those who know something of ancient symbolism. If we consider deeply this name *Mem* and its meaning, and remember that with the ancients *water* represented plasticity, or that from which all things were made, the Substance of the Universe, now called the ether of space, then the idea of *extraction*, a *getting out of*, may be seen therein. In Hebrew, the *M* is used grammatically to denote *from* or *out of*, and this again shows the idea of extraction. Indeed, the sound of the letter so clearly expresses the idea of drawing nourishment from a parent source that it is easy to understand that the sound *Ma*, in any language, depicts either Mother Nature itself or the effort to extract something from it. It is also not difficult to realise that, in the minds of those who originated language, it represented the getting of knowledge, of asking questions and seeking information. The word *Mah*, in Hebrew, means just this and it is translated into English as *what*—the word of eternal question.

The Hebrew letter would seem to have been directly derived from the Egyptian ; and it is instructive to note that the latter pictured it as an Owl, the Bird of Wisdom, for it is a particularly appropriate symbol for the letter which represents that which asks and gets, although this has not previously been noted by the philologist. The word *Mi*, in Hebrew, meaning literally *who*, gives again the idea of getting knowledge. In fact, all goes to show that *M* represents the *getting* of knowledge by consideration by questioning, measuring and weighing all things seen and heard, and by the rational effect on man of such activities.

Now *Ma*, the Sanskrit root of the word *Man*, means *to measure* —that is, to weigh up in the mind, to ask questions, to ascertain values or to investigate the nature of things. The word therefore truly represents a questioning of Nature, a wrestling with Nature in order to obtain her secrets. It is as if man, *measuring* the universe, endeavoured to understand it, and in so doing attained wisdom. Hence this root *Ma*, definitised by the addition of the letter N, produced the word *Man*, the name given to the individualised thinker, the questioner, the measurer.

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The reason why the addition of the letter *N* should have this power can be understood to a certain extent from the root-sound of the letter. In almost every language, *neh, ne,* the sound associated with *N.* is practically the same. In the Egyptian language the letter was written as a water-line, or a stream coming from a source; although in the hieratic writing, the priestly cursive style, the shape of the letter was altered to give rise to its copy, the Hebrew *Nun.* It is very curious to note that in the Hebrew language the letter *M* is named *Mem* and means literally *waters,* whilst the following letter, *N,* is named *Nun* and means *fish.* This, to a student of symbolism, means very much, for it clearly conveys the idea of something emanating from a source, such as the child from the mother, the fish from the waters, or, as in the Egyptian, the stream from its source.

But the actual meaning of the *sound* represented must be understood; and it should be noticed, in this connection, that all sounds and words connected with the letter *N* are similar in their meaning, though differently expressed in different languages. There is, undoubtedly, a root-idea behind the sound, and this, when caught by different peoples, is differently expressed and differently applied, according to climate, mind and general environment. Thus the word *No* in English, as well as *new* and *now,* and the word *née* in French (*birth* or *born*) and the Hebrew *Nun* (*fish*), all show the idea of the welling-up of an individual life in or from a source, the Hebrew *Nun* with its doubled *N* expressing a *teeming* emanation. Hence *N* represents any production, anything *new,* fresh or *individual*; and it is this latter meaning which makes the Sanskrit *Ma, to measure,* express, by its addition, the word *Man,* the *individual measurer,* the *definite thinker.*

Has the reader ever, by some chance, considered the root-meaning of the sound expressed by the word *No* in English? Why does the word mean exactly what it does mean and nothing else? The expression *No,* as its sound clearly shows to the sensitive ear and mind, represents *a sending forth.* It defines and makes definite, as if it were saying "away with it, out with it," or "let it stand apart." This gives the same fundamental idea as does the Egyptian symbol of a *water-line,* for a stream flowing from its source has an out-and-away movement, *a standing clear* from that source, and this idea, however differently expressed and applied, will be found to be connected with the letter N in all languages.

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In French, the word *née* also implies the idea of a coming forth from a source, an individualisation, a birth ; as also do the English words *new* (*that which has just appeared*) and *now* (*that which has just arrived, the present time*). Although it would probably not be imagined that any relation could be discovered between the Hebrew *Nun* and the French *née*, yet the fundamental idea of an individualisation from or within a source, the sea or the spawn, underlies both.

The grammatical use of the letter *N* also shows this idea of a definite becoming, an individualisation. All investigation, in fact, goes to show that the root-meaning of the sound depicts a making definite, an establishing. Hence when this letter is added to the Sanskrit root *Ma*, the meaning of the root is, as it were, definitised, and that which before signified *to measure, to question, to weigh, to consider*, now signifies *the individual measure, the individual weigher, the definite questioner, the one who employs definite consideration*, etc. This implies all that is meant by the word *thinker*. Therefore, Man is the Thinker. His name and special characteristics alike prove this.

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THE FULFILMENT OF LIFE

By PETER SEDGWICK

AMONG the numerous problems that confront the convert to Occultism by far the most important—so it seems to the writer of this paper—is the ethical problem involved by the very necessary and indeed inevitable attempt to apply Occult teaching to daily life and to gain a clear idea of the Ultimate Purpose of Existence in the light of Occult truths. For Occultism is indeed the Science of Peace, leading as it does to a higher Consciousness and a fuller Life, which open to us the gateway to Peace perpetual. The true study of Occultism involves complete one-pointedness in aspiration and service, but there is, beside the danger that Occultism will be exploited for the benefit of charlatans and sensation-mongers, the no less serious risk that the student will be led into a maze of irrelevant side-tracks which obscure the true pathway to the ultimate goal. The development of psychic powers, the investigation of psychic processes, and the speculations concerning the existence of Atlantis, the age of the Cosmos and other intrinsically enthralling pursuits, should be relegated to their proper sphere, and not mistaken for, nor confused with, that spiritual progress which tends to enlightenment and initiation. They are but incidents on the Path, not the Path itself.

To every earnest student of Occultism there must come a time when he asks himself the question "To what end?" The philosophers of every age have produced for our edification certain systems of ethics whereby they consider that men and women should endeavour to live. These systems are not ends in themselves, they can only be means to an end. I am not concerned here with the principles laid down in treatises on Occultism for the aspirant who is treading one of the many paths of purification or illumination. They are familiar to us all. Rather is it my purpose to make some attempt to discuss, in the light of the Divine Wisdom, the end to which the paths are leading, the true fulfilment of Life attainable by Initiation. Justice cannot, of course, be done to this illimitable subject within the time and space at the disposal of the writer. Casting our eyes around upon the achievements of philosophical erudition and religious thought, as also upon the codes of ethics embodied in the philosophies of those who pride themselves upon being

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"practical" or "normal," we shall, I think, be able to distinguish two clearly-defined and opposing ideas. The one expresses the belief that this world is inherently and irremediably wicked, and that the hope of salvation lies only in entire renunciation of all its pleasures and of everything pertaining thereto. The other would have it that this Life is a wonderful and a beautiful thing, that the pleasures of this world and the satisfaction of our "natural" desires are harmless and, indeed, commendable, and that the fulfilment of Life lies not in any mystical Heaven, but in the fruits of physical existence. What has Occultism to say in support of one or other of these views? To which side does it incline?

Conversion to Occultism implies the conversion of the soul to some sort of a recognition of the true nature and destiny of Humanity. "God works in a mysterious way His wonders to perform," and once we gain even a faint inkling of God's Purpose it becomes our one hope, our one aspiration, to be admitted into the ranks of those who help, however humbly, to direct the destinies of the world. The fundamental message of Occultism is the Infinite Glory of the true Cosmic Life, and the essentially transitory and ephemeral nature of the physical plane. For Life transcends the physical, even as the sea transcends the raindrop; and our life on earth is but a stage in the spiritual progress of mankind. Now the goal of those entities who are evolving in the human kingdom is initiation, which means, in addition to the unspeakably glorious expansion of consciousness and spiritual illumination that it brings, admission to the ranks of the celestial Hierarchy, to that true communion of Saints who help us to tread the path that they themselves have trodden. This is the fulfilment of human life. This is the "paradise of the blest."

Now the descent of the Divine spark into the matter of the lower planes had for its object the overcoming of matter by the Spirit and the moulding of matter to the Spirit's will. Thus the multitudinous pitfalls and temptations, physical, emotional, and mental, that befall us are in themselves part of the road to the higher life, since it is only by overcoming them, and by bringing ourselves to a realisation of the fact that all our earthly desires, riches, and rewards are passing shadows, obstacles to true progress, that we can attain to a consciousness of Higher Things.

The fulfilment of Life is the sublimation of material desires,

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and the transcending by the soul of all the chains that bind it to the planes of illusion. The Peace that passeth all understanding dwells in the hearts of those who live in the Eternal. Heaven and earth shall pass, but the world of the Real is the world of the Universal Self.

This does not mean that the beauties of this world are worthless. The problem is to discriminate between beauty and ugliness, between the real and the unreal, and it is by no means so easy a task as it might appear. The beauty of this world is a reflection of the Inner Beauty. Nothing is more wonderful than Love that is pure and true. By working to make this world a fitter and a nobler place we should be helping to establish an outward kingdom which would reflect, to some fragmentary extent, that Kingdom of Heaven that is within us.

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RUDOLF STEINER AND HIS AUTOBIOGRAPHY

By A. ROSENKRANTZ

DR. STEINER died before he had completed the story of his life, but there is enough in the volume recently published in an English translation* to show what was the outlook ruling his endless activities.

In the realm of philosophy there has been no such a revolutionary influence since Kant. Kant asserted that we can never know the Thing-in-itself; Steiner spent his entire energies in making the so-called "unknown" an actual reality to men. Spirit, he asserts, is not hidden "behind nature" but lies within nature and can be perceived when once the eyes are attuned for its perception.

He gives instances of how impossible it was for people at the close of last century to understand what he had to say of the *reality* of spiritual worlds as these were real to him. From boyhood he had been clearly conscious of spiritual forces, or Beings, everywhere in our familiar world.

This true perceiving of spirit is Dr. Steiner's great characteristic, for it is the foundation upon which he was able to build the immense work, as yet little understood in England, which enters into all branches of human activity. Early in life he formed the conclusion that the things perceived received their beauty, their meaning, their "light" from the things he had learnt to name the "unseen.'"

"I perceived a spiritual world as a reality," he says. "In clear vision the spiritual individuality of everyone revealed itself to me. . . . Dead men I followed farther on their way in the spiritual world."

Dr. Steiner's presentment of life after death is one of especial interest as it differs in nature from the mass of "information" with which of recent years we have been supplied. In countless lectures he has been at infinite pains to explain, with the reasoning based upon his representation of the Universe, the laws governing human life in spiritual worlds. Out of God are we born; on

* *The Story of My Life.* Rudolf Steiner. Published by the Anthroposophical Publishing Co., London and New York, 10*s*.

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earth we seek the balance for regulating the forces of good and evil and in accordance with what we can accomplish in this respect, so do we live hereafter "through the Holy Spirit." And it can be divined that for our transit on the earth it is the Christ upon Whom we have to depend in our adjustment of good over evil.

Steiner's teaching is in essence the linking up of human life in spiritual relationship with the Cosmos. It is a re-acquiring of the higher wisdom, once known to man in an intuitive way, now to be regained with the full acquiescence of our mental development of to-day. The East is rapidly adopting our modern materialistic science, which in its essence is absolutely antagonistic to ancient wisdom, but the "spiritual science" of Steiner, carrying us as it does beyond physical science without either denying or contradicting it, this is something that can bring harmony between Eastern and Western thought without friction.

This is a most significant fact in connexion with the spreading of what Steiner has set forth under the name "Anthroposophy." His anthroposophy has grown from out of the union of deep occult knowledge with the powers of a brain schooled in modern materialistic science.

"I must emphasize the fact," he writes, "that I have always sought in such exact sciences as mathematics and analytical mechanics for the sources of that temper of soul which qualifies one to make assertions concerning things spiritual."

As the autobiography ceases when anthroposophy was first placed before the outer world, one cannot learn from it the stages of growth and development which have given anthroposophy a firm footing in every country of the civilized world. In the new and as yet scarcely finished "Goetheanum" at Dornach in Switzerland, Steiner's teaching and its application to all branches of human endeavour are being fostered. This gigantic edifice is the successor to the original Goetheanum which was destroyed by fire on the last night of the year 1922. A loss this is which must for ever be deplored, for, as the work of his mind, it was a lucid statement in architectural and decorative design of the occult laws underlying our existence. It was a veritable "book of Occult Science."

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CORRESPONDENCE

[The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.—ED.]

WOMAN

To the Editor of the OCCULT REVIEW.

SIR,—It is so rare to find, in the mind of any who wear the garb of man, reverence for the feminine aspect of life, that we should be churlish indeed to refrain from the word of appreciation and reciprocity.

Truly, "there is no room in the inn," no room in all the contradictory schemes of man's thought, for "Mary"—no room for the concept of the Divine as other than a gloriously exaggerated reproduction of the male creation.

The monthly notes in your last issue, dealing with this sacred subject, and daring in the courage that attempts to place the Woman on the throne from which she has been so long excluded, will probably provoke diverse comments.

Perhaps the finest word written is this: "Christ has never, so far, come into His own. His kingdom has yet to come in its splendour; and Mary, the spiritual and glorified woman soul, will bring Him back again."

A heavy responsibility, however, is laid upon woman in the sentence: "Woman is offered a definite opportunity to make possible that Second Advent for which so many are looking."

In what way is it true that woman is "offered a definite opportunity"? The Bill for the extension of the franchise to women upon reaching the age of twenty-one has passed second reading in the House of Commons, and there are congratulations and jubilations upon the event. But, granting the franchise to all women, each party in the State knows that its existence depends upon their votes, and strenuous efforts will be made to capture their mentality and assure the vote for "the party."

Each fresh would-be ruler, whether political or religious, knows that the capture of the woman mind is a necessity if he wishes to secure a position of supremacy.

In private relations it is the same. Man, speaking generally, has "no room for" the independent thinker in a woman.

Let us grant that the material intellect needs to be superseded by that "hidden divinity" which exists in the soul, irrespective of sex. But where are the men willing to lay aside the "material intellect," to silence the ever-recurring carping and criticism and crude condemnation when the mind of the woman does not conform to their limitations? Where are men ready to listen? Have men yet out-

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grown the false shame that repudiates the term "womanly" when used in relation to a person in the male phase? "So feminine"—a term of reproach! Are they willing to use a term denoting the feminine side in place of the eternal masculine pronoun in referring to Deity?

Are the conditions implied "the outward and visible sign of an inward and spiritual" disgrace—a disgrace which, through the supremacy of the male, brought about the terrible War, in which men, sons of mothers, defaced the Divine Image, and even while the slaughter was proceeding made mockery of the Divine Mother by a poem which, in one verse, asked the intercession of the Madonna?

"Since each was born of woman,
For each at utter need—
True comrade and true foeman—
Madonna—intercede."

What claim have men to plead Her Divine intercession while they deliberately destroy Her Divine Image in mankind? To come to more intimate details, motherhood and childhood have, for ages, been the most neglected of all the phases of human life. If man now demands that woman shall accept "a definite opportunity to make possible the Second Advent," something has yet to be done to make possible her acceptance. To be despised, neglected, betrayed, deserted, wilfully wronged and insulted—does it conduce to any lofty conception of value or mission? By all means, let woman (as woman in the flesh) awaken to her divine mission, but unless the woman in the man phase is ready to give her true place, what gain from her awakening? No gain, but deeper tragedy, by the precipitation of discord and strife; sorrow and pain still more crushing and overwhelming!

The "material intellect" is lord and ruler over us. What will cause it to abandon its usurpation? What will prove powerful enough to waken the Divine harmonic chord in humanity?

"Sick am I of idle words, past all reconciling,
Words that weary and perplex, and pander and conceal.
Make the sounds that cannot lie, for all their sweet revealing.
The music we need fathom not, but only hear and feel."

In such "music" of the soul and spirit alone can the Divine Birth take place.

Yours faithfully, A.

THE ETHER

To the Editor of the OCCULT REVIEW.

SIR,—Whilst the OCCULT REVIEW is not a scientific magazine, still less an astronomical one, I send the following in the hope that it may have the fortune at least to be put on record, an event hardly likely to happen in the case of a scientific periodical, where material evidence and formulæ would be demanded (very properly no doubt)

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to buttress what I at present advance merely as a more or less wild hypothesis, but an attractive one, I think nevertheless.

For reasons that are not directly relevant, and which I therefore omit, I assume that the weight of (e.g.) the Earth is either nil or negligible. Even if heavy we are faced by a very important and difficult problem, that of overcoming the resistance of the ether—a considerable resistance if certain scientific views of its density are well founded. As in the Earth, so similarly in the case of other heavenly bodies, not excluding comets, there is the difficult problem of the indefinite maintenance in time of a colossal speed in the face of marked and constant resistance—that of the ether. That, at all events, is the position with which Science confronts us. To return, then, to the point, regardless of whether the heavenly bodies be light or heavy.

I beg to propound the following hypothesis. I assume that Space is neither a void, nor occupied by an inert medium. On the contrary, the special view I now advocate is that space is occupied, firstly, by an ether, perhaps by more than one, interpenetrating each other; but to simplify things we will say one. Secondly—and this is the essence of the hypothesis—I assume, further, that, as we might after all expect, great currents traverse this three dimensional ocean of ether, running as definitely as those in the seven seas of this globe, and as capable of definite demarcation on a map as the terrestrial ocean currents or the terrestrial land areas, could we but find means to identify these cosmic rivers of interstellar space. I assume further that (e.g.) the planets of the solar system do not travel like bullets miraculously endowed with perpetual motion around the Sun, but that (quite otherwise) each planet floats in and *is carried* by its own particular constantly moving ether stream in the elliptical path around the sun which that stream consistently follows. And the same for every moving body in the stellar cosmos which, thus viewed, forms a vast, unlimited, and highly complex reticulum of great ether currents, independent, yet inter-related. Within these, dotted here and there, we observe luminous bodies irresistibly carried by those streams to whose embrace they find themselves respectively committed. Such bodies we refer to as the stars, planets and so forth.

This simple view, whilst inevitably creating its own special problems of origin and organisation, certainly eliminates once and for all those other problems of celestial mechanics that have to be stated—and solved, if possible—on the present accepted view that the heavenly bodies are heavy and that their continued power of travel along their appointed paths depends upon their ability satisfactorily to solve the formula :—

$$\frac{\text{Ether resistance}}{\text{Mass} \times \text{energy of travel}} = \text{speed in space,}$$

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or something like it ; except when they run into an ether " pocket "—if there be such things.

I trust, Mr. Editor, you will think this speculation worth printing, and that (assuming its novelty) one or two at least of those more directly concerned may, equally, deem it worthy of a certain degree of attention and consideration.

Yours very truly,
C. H. COLLINGS.

THE DARK NIGHT OF THE SOUL.

To the Editor of the OCCULT REVIEW

SIR,—In reference to the letter signed " Handmaid " in this month's issue of the OCCULT REVIEW, there is in " The Dark Night of the Soul," by San Juan de la Cruz, no mention, so far as I know, of any experience approximating to the meeting with The Dweller on the Threshold as quoted in the OCCULT REVIEW of last November from a book by Bernard Hamilton. The quotation was given as follows :—

" At night, in the black dark," he writes, " I woke up suddenly, surprised, in utter horror.

" Fierce fingers were at my throat. They tore and clung and struggled to throttle me.

" I had desperate difficulty in releasing myself. The obvious intention was to strangle.

" It was anything but a dream. I bore the marks in the morning —the claw-marks of the ' Dweller on the Threshold.' "

It was such an experience as this to which I referred in my letter in your February issue.

Yours faithfully, R. E. BRUCE.

ASTRAL PERSECUTION

To the Editor of the OCCULT REVIEW

SIR,—Over the troubles of your correspondent J. W. Smith, and the suggested remedy of Frater B., one sighs with sadness :—Sadness, that apparently well living and intelligent fellow beings should be found to-day who are so helplessly floundering in the mire of doubt and ignorance, when the remedy for their ills is all the time so very nigh unto them :—Sadness, that spiritual help should in these latter days be sought from magicians, charms and amulets.

" Put not your trust in princes, nor in any child of man " ; for unto the Lord Jesus Christ hath been given all power in Heaven and in earth.

When obsessed, let your correspondent boldly and with faith invoke the Name of Jesus Christ. If a symbol is needed to strengthen his faith, let him make the Sign of the Cross, and speak repeatedly, " Jesus Christ "—" Jesus Christ "—" Jesus Christ " ; and he will get his release ; for all who call upon the name of the Lord shall be saved :—For saith our Lord, " My Grace is sufficient for Thee."

Yours etc., R. A. N.

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PERIODICAL LITERATURE

THE HIBBERT JOURNAL has no less than three articles devoted to Mysticism and to mystics, to the mystic regarded as an explorer, to the expositors and critics of Mysticism and to utterances of certain English poets on mystical subjects. Two are of consequence as expressions of competent opinion, while all are of interest otherwise as indicating that the particular concern is once more in the front of debate: it is with us also in the reflection which precedes debate. The more we are slipped from our moorings and the more our landmarks are removed or broken up, the more perhaps we are driven to seek for safe harbourage where the tempest raves without but does not come within, or at a House of the Holy Spirit, wherein there is no vicissitude or shadow of change. Miss V. I. Kemp does not perhaps know her poets very widely, or, alternatively, does not realise that mystical utterances are to be sought chiefly in byways of literature rather than in the great highroads; she seems also to miss the deep reality in affirming that pure Mysticism is mute "when the state of union is reached." It is then only that it becomes a living eloquence, though it may not happen that it speaks with words or finds a voice in measures. It is of the "words which are not heard with ears" of Crashaw's Ode. But at least she knows from the beginning that there are many religious poems in this our English language, as in other tongues, many poems pantheistic and philosophical, but that few of them are "clearly mystic in thought or inspiration." This might be put still more accurately, were it said that there is much on the fringe, much in the glamour of sentiment which encompasses the living subject: in a word, there are many poets who there and here are mystical by occasional apprehension, but the poets who can be called mystics are exceedingly few. The mystic is one who realises in a living sense that there is no God but God and that this God is within. The rest, the visible choir of voices, including most of those who talk most freely on the mystical subject—poets or not—have their moments of awareness; they make contact with the "electric spark wherewith we are darkly bound"; they are in the vocation sometimes—nay, often—but they are not of the epopts. We hear the voices of the Hierophant and the High Priestess very seldom indeed. For the rest, Miss Kemp says truly that the highest expressions lie within the measures of stanzas and sometimes even of lines, though she gives an unconvincing instance from Shelley. . . . Dr. John Oman contrasts Professor Leuba and his *Psychology of Religious Mysticism* with the Benedictine Dom Butler's *Western Mysticism* and the Jesuit Father Maréchal's *Psychology of the Mystics*—the "natural psychologist" compared with Roman contemplatives. The work is just throughout and admirable as a critical study, however little some of us may be

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disposed to accept the concluding proposition that Mysticism is a caravanserai by the way. Miss Kemp is a little handicapped by old conventional stages of distinction in the mystical way; Dr. Oman is so utterly conversant with his subject on the intellectual and bookish side that one is tempted to regard his standpoint as intellectual only; but there is also Mr. Edmond Holmes, who knows that he is himself a mystic, that the mystical quest is for the "real self" and that "true mystics are all pantheists at heart." In his respect we see exactly where we are and what he means by pantheism, namely, "that the One is All, and the All is One, and that the One in All and the All in One are that ultimate Reality which we cannot look beyond." It seems to us of uttermost truth and that in this manner the soul attains the end of its progression.

There are three articles which stand forth among all in the new issue of THE QUEST, and they may be taken in the order of their appearance. Professor Reynold A. Nicholson gives us the benefit of his acquaintance with an early Mohammedan treatise of mystical devotion on the Quest for God, being an Arabic MS. under that title, ascribed to the beginning of the eleventh century A.D., and of unknown authorship, though it belongs to the school of Junayd, a famous mystic of Baghdad one hundred years previously. The counsel of the quest is one of complete renunciation, not only of the present world but of the world hereafter, "of all things and thoughts that appertain to one's self." On the other hand, the goal is to be "alone with the Alone." The successive stages of the way are Conversion, Repentance, Devotion, Love and Longing, Nighness and Contemplation. The seeker is abandoned on his journey by the Carnal Soul and Desire, by the Spirit and the Reason; but the Heart covenants to be with him even to the term of search, in the Name of the Merciful and Compassionate. It does not appear that the end sought is union in the deep sense of that word: this at least is to be inferred from the formula on passing alone to the Aloñe. Moreover, the alleged complete renunciation falls short of its own pledge and by no means surrenders the world to come, as the same formula also proves. The tract, however, is rendered the more interesting and even perhaps pregnant owing to this logical defect, which is illustrated unawares by a multitude of devotional manuals belonging to the Christian Tradition, many of which are well known. We are reminded of the old adage, which says that it is hard entirely to throw off human nature. Mr. G. R. S. Mead summarises an important account of the Saviour-Expectation in Sumer and Babylon from a recent German work by Professor Alfred Jeremias. As shewn by his title, it signifies for Mr. Mead that Sumer is the earliest source and land of the original Gnosis. There is an illuminating digest of Sumerian notions on the Saviour-Logos and the Virgin Birth, on the All-Mother and her Child, on the Death and Resurrection of the God, and on the World-Maker as also the World-Saviour. In the last of the three papers Mr. H. Reinheimer, who has written previously on

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the passing of Darwinism, continues his impeachment of Natural Selection under the belligerent title of "Darwinism in the Melting Pot." He himself has discovered Symbiosis and proffers it as an authentic substitute for the Survival of the Fittest. Symbiosis is "definite . . . mutual adaptation for the purpose of mutual service on the part of living beings." It "conduces to a moral urge of evolution" and without it "progressive evolution could not have been achieved." It follows that Nature is moral and does not act "solely" but socially, "for the good of all beings." Her end is benefit, on which, however, there is invariably levied a tax, since each and all must help that, whatsoever it be, which helps them. It comes about in this manner that, proceeding step by step, Mr. Reinheimer is able to affirm his culminating but carefully reasoned dogma, which lays down that "Nature is not a chaos, and unceasing conflict and carnage, as Darwin asserted it to be, but a universal scheme of unconscious co-operation." Is this not another way of recognising the hand of God in Nature and of justifying His ways to man? Symbiosis is revolutionary; while it by no means flouts the laboratories it would limit them within their proper field; further, it has something to say—and says it with force and eloquence—on the wisdom of going back to Nature, of studying it at first hand rather than in alembics and stewpots. There are other articles in THE QUEST which deserve more than a word of mention: one is Mr. E. Gilchrist's most curious comparison of Tomb-Lore in China and Egypt, as embodied in a talk with an elderly priest of the Taoist sect; another is Mr. G. C. Barnard's excellent study of Precognition. His position is that we are not entitled, "in the face of the evidence," to deny that "certain persons can, under suitable conditions, exactly or approximately foresee the future." Mr. David Gow says some good things on the "fads, facts and fancies" of "occult science."

THE BRITISH JOURNAL OF PSYCHICAL RESEARCH has completed its first volume and gives title and index with the last issue, which includes otherwise a full report of Dr. Neville Whymant's recent lecture on sittings with the American medium Valiantine and the experience of Oriental voices, some of which spoke in Chinese belonging to various dialects or languages, going so far back as even the age of Confucius. Dr. Whymant is acquainted with them all and the chief alleged communicating spirit claimed to be the great sage himself. So far as we are aware, nothing more important and on the surface more convincing has occurred of its own kind within the history of Modern Spiritism, and there is no need to say that some earlier accounts of the sittings have created widespread interest. The chair was taken by Mr. G. R. S. Mead, who alluded to his personal experience, both spoken and written, with the phenomena of foreign tongues at séances.

Mr. G. S. Arundale gives us the benefit of what he terms a "roof talk" on the subject of Adyar, to impress on all theosophists who dwell therein the nature and extent of their responsibility as its constituent elements. Some points are nicely put, dwelling on the needs,

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advantages and grace of unity. But, for the confusion of our logical understanding, there is unfortunately a concluding peroration, "a last word," and because of it we have mentioned the article. It compares silence to lightning and action to thunder, an illustration which assuredly would have been avoided by one who understood the laws of imagery, not to speak of silence in the spirit and all that we have heard in saner utterances on the still rest at the centre. However, the discourse goes on, calling upon all to "enter into the Universal Silence," notwithstanding the instituted analogy with universal lightning and the suggestion that it might involve rather a pyrotechnic experience. Among various *minus* characteristics it seems worth while to specify that there is no speech in this Silence: it is also without action, introducing the stultifying notion of inactive lightning, latent presumably or more properly non-existent. This is for our delectation, but the final and most confounding characteristic is that there is no unity. We hear, further, of a Great Silence at Adyar, though it holds conventions, rules the Theosophical Society, produces THE THEOSOPHIST and listens probably to the talks of Mr. Arundale. . . . We hear through NEWS AND NOTES of a Reincarnation Campaign proceeding in the Society's British Section, whether chiefly or only by means of a publicity department and its circulation of literature we do not know. A synopsis of studies is given, however, and there is a distinction which will be useful to beginners between Karma as law, including moral relation to environment, and Dharma as duty, more especially in social relationship. . . . M. Emile Marcault contributes to the STAR REVIEW a thesis on Liberation, old and new, or as it was and as it is, relating the leading of the "Lord Buddha" and the "Lord Christ" to that of Mr. Krishnamurti. The great *Salvator Mundi* of India brought knowledge of the Law and the Saviour of Palestine founded "an age of Grace," but the new instruction offers freedom "from the consciousness of the higher mind with all its forms," meaning apparently emancipation from "social categories," systems of thought, belief and so forth. In place of these we are offered "a new life," the nature of which does not seem to emerge. Mr. Krishnamurti himself has a good deal to say about "intelligent revolt," identified with "the true meaning of evolution" and therefore opposed to "stagnation," meanness of spirit and the spirit of the bourgeois. On the whole, we continue to rest satisfied with the Pauline mind which is in Christ.

The Encyclopædic Jesuit Kircher gave us in those old days of the seventeenth century not only a systematic exposition of the Jewish Kabbalah but that of the Ishmaelites, otherwise, a Saracenic Kabbalah, both contained in the vast folios which constitute his ŒDIPUS ÆGYPTIACUS. The fact is remembered by LE VOILE D'ISIS, and also that both systems are concerned, among other subjects, with Numerical Mysticism: it describes at some length a sacred mathematics of the Sufis, devised by Mohy ed din Idn el Arabi of

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Murcia in the twelfth century. The numbers are also letters in Arabic as in Hebrew, and are held to have existed before creation, much as we find in the ZOHAR. Certain broad correspondences, perhaps a little strained, are traced between their work in creation and the SECRET DOCTRINE OF ISRAEL on this subject, as well as on the Sephiroth and the figurative worlds of Jewish Kabbalism. . . . L'ÈRE SPIRITUELLE has short monographs about such matters as the equality of the sexes and continued articles on the fourth dimension and the principles of Astrology. After what manner it contributes to the diffusion of Rosicrucian Philosophy and its teachings concerning "the Grand Mysteries of the Universe, of Life and Death," does not appear in the nine numbers which so far have been issued; but this is the claim concerning it and therefore we await developments. . . . EUDIA touches on many questions from a therapeutic standpoint, and the therapy is that of Animal Magnetism. The study on Magic in Ancient India which began in the first number has proved rather slight and is completed in the fourth. That on Oriental Initiation continues and is still occupied with Brahminism, but unfortunately giving no references, so that statements cannot be checked. Moreover, the initiation so far is solely by way of discourse on Sacred Books of the East. . . . M. Jollivet Castelot proceeds with his theme on the Religion of Science and the Science of Religion, in his new issue of LA ROSE CROIX; he discusses Intuition more especially of a mystical type, and finds that it places us in communication with that Universal Soul from which our souls come forth. Among news of the moment outside circles of initiation and the Alchemical Society of France, we hear further concerning an engineers' chemist who has been fabricating gold according to the Castelot method, while LA VICTOIRE mentions that he is expecting to revolutionise the social order as a result of his operations. Another journal affirms that if the transmutations are a fact accomplished they constitute a great international problem. . . . O PENSAMENTO has been in existence for nearly twenty-one years at Santo Paulo, Brazil, representing a Circulo Esoterico and having what appears to be a considerable publication department attached thereto. It is a monthly review and is fairly eclectic in character, but with Rosicrucian leanings, while the practical side of occult subjects occupies a considerable space in many issues. The most recent number has articles on the esotericism of language and on the attitude of Higher Spiritualism in face of the universe and its problems. . . . LA REVUE SPIRITE announces a biography of Leon Denis, regarded as the Apostle of Spiritism; M. Ernest Bozzano studies a curious case of reminiscence in respect of anterior life; and M. Chauvigné looks at the present time as manifesting the presence of a spiritual movement in all directions of human activity, from morals and philosophy to arts, letters and even the sciences themselves. There is hunger and thirst after knowledge respecting the mysteries of man's destiny, as well as his origin and evolution.

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REVIEWS

LES NOCES CHYMIQUES DE CHRISTIAN ROSENCREUTZ. 8vo, pp. xxiv + 144. Paris: Chacornac.

IT is curious and almost incredible that it has taken more than three hundred years for the famous *Chemical Marriage* to get into a French translation; but it is here at length, with a foreword signed "Auriger," and a biographical notice of the author, J. V. Andreas, by M. Paul Chacornac, the publisher. It is accompanied, moreover, by a commentary dealing consecutively with each of the seven days into which the alchemical romance is divided. It is taken, therefore, in all seriousness, though the writer himself, in a *vita ab ipso conscripta*, calls it *ludibrium*, a jest or fantasy at most, which he wrote in his sixteenth year, and he derides those of his day who produced ridiculous pamphlets to unfold its inner meaning, its place in the great work of transmuting metals, and so forth. Hence it is of some interest to observe how these facts are disposed of in the prefatory matter to which I have referred. The pseudonymous *avant-propos* takes an amazing course, saying it has been "pretended" that Andreas wrote the work at fifteen and acknowledged the authorship later; but he, Auriger, thinks this "highly improbable." He could have consulted the *Vita* to set his doubt at rest, but prefers to affirm that the marriage is (1) an allegorical story, (2) a treatise on Rosicrucian Initiation, and (3) an alchemical tract. M. Chacornac follows and is perhaps more wonderful still. He has consulted the *Vita* and finds pleasure in suggesting that the alleged age of the author was not that of his years on earth but of his initiated life, which must have begun in early boyhood. The ridiculous proposition is equivalent to an accusation of mendacity, and it ends by saying that "the *Chemical Nuptials* was written by a prepared artist and not by a tyro." Finally, both monographs concur in affirming that the *Fama* and *Confessio*, being the first manifestos under the title of the Rosy Cross, were circulated by Andreas, acting under orders from the Brotherhood, for which there is no particle of evidence. When the rumour of the Rosy Cross was first heard of in France it was ridiculed, lampooned and vilified: such was the beginning of its history, and this is how it is being brought up to date. It is pleasant to see the romance in a French vesture, but I regret that it is introduced and annotated under such lamentable auspices.

A. E. WAITE.

FROM SPHINX TO CHRIST. By Edouard Schuré. Translated by Eva Martin. London: Rider & Co. Price 10*s*. 6*d*. net.

MISS MARTIN has done well to substitute another title for *L'Evolution Divine*, which is that of the original French, and she has chosen one which conveys the theme of the work in broad outline, after much the same manner as the author's personal choice, which is not only a little vague but has been used, I believe, previously. M. Schuré opens with a study of the Sphinx and its riddle, though his evolution of the God-Idea goes back subsequently to Atlantis, moving from the groundwork of Plato—who cites Solon—concerning an Atlantic Island which was larger than Libya

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and Asia, with other islands beyond it, concerning also a League of Kings, the civilisation of Poseidon, its decay and final destruction, when it was submerged by a deluge. Here is the primitive root, on which the speculations of writers like Ignatius Donnelly, the seership and magnetic subjects employed, among others, by the late W. Scott-Elliott and the skrying of Steiner and many clairvoyants in so-called Akasic Records have built up a woof of poetic romance or alternatively of archaic history, as readers may elect to think. Of recent years Mr. Lewis Spence has gone to work in a different spirit and has added to real knowledge without appealing to psychics. From Atlantis the tale of evolution passes to India, the Vedic, Brahmanic and Buddhistic worlds of thought, thence to Persia, Chaldea, Assyria, to Egypt and the Sun of Osiris, after which there is a long study of what is termed the Hellenic Miracle, being that of Initiation at Eleusis, Mysteries of Dionysus and the Delphic Apollo. We are brought in this manner to the threshold of Christian ages, to the great veridic myths of the Cosmic Christ, summarised in the life and mission of Jesus. They are presented as a renewal or second birth of the Ancient Mysteries, from the Temptation in the wilderness to the Transfiguration on Mount Tabor, while the Passion, Death and Resurrection are figured as New Mysteries —which however are sketched in bare outline and do not fully convey their message. Moreover, the last act of the great drama is omitted—the Ascension, namely—though it happens to be the key of all, through which only is it possible to understand the beginning, middle and end of the Christ Mystery. *The Great Initiates* of Schuré is a study which has appealed in England to a vast circle of readers, through the medium of Mr. Rothwell's translation, and this study of Divine Evolution, approached from the same point of view and in the same pictorial manner, has doubtless a like welcome awaiting it, under the auspices of Miss Eva Martin. It is a work of decorative imagination in a historical setting, or an historical subject contemplated through a glass of vision. One is moved on one's own part by the final message of the volume, which testifies that the secret of all future evolution is the secret of Love. M. Schuré will agree that when he speaks also about a Science of the Spirit he means the Science of Love.

A. E. WAITE.

LE TAROT DES IMAGIERS DU MOYEN AGE. Par Oswald Wirth. Paris: Emile Nourry. Price 100 *f.*

THERE is one indubitable sense in which the old Tarot emblems deserve to be termed talismans, outside all dreams of occult power and virtue in divinatory arts, not to speak of symbolic values, and it lies in their permanent attraction as a field of speculation in respect of their history and meaning. The bibliographical story of the subject has attained large proportions on this account in the last fifty years. There seems always a new theme on the threshold or in the hands of those who are concerned, while new designs are of yesterday, to-day, and apparently to go on for ever. I have lost count of the number of times that the Trumps Major have been reconstituted by artists and editors on a supposed authentic basis. One knows also of versions preserved in archives which have never seen the light of day, and some of them are notable in symbolism, whatever their claims on history. M. Oswald Wirth has been in this field of reverie prior to the production of the present elaborate work, which is more sump-

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tuous in appearance than any of its *antecessores*, a good specimen of the printer's art in France, and with many illustrations in the text reproducing old Tarot examples and making otherwise a levy on pictorial symbolism in many quarters, from the Alchemy of Basil Valentine to the Freemasonry of the Scottish Rite. The 22 plates *hors texte*, in a separate portfolio, offering a new version of the Trumps Major, shine in a golden light and are good to contemplate, even if we find in their variants no special appeal to mind. I could shew Mr. Wirth, if a call came, some few things belonging to the sequence which would astonish him greatly, things in the heights of symbolism and things also in the deeps, for there is more than one series and the keepers of the Black Tradition had also their Tarot cards. Meanwhile he is to be congratulated on a very beautiful book; and if I do not see (1) that his 22 Arcana are restored to their "hieroglyphical purity" either in his version belonging to 1889 or in the present one, and (2) that his suggestive unfolding of the supposed secret symbolism of the Middle Ages according to the "Keys" in question is other than pure romance, it can be noted with satisfaction that he is the first Paris occultist to register that the Egyptian origin of the Tarot is a nightmare of the subject on the historical side, notwithstanding the twilight hypothesis of Court de Gebelin and the inventions of Eliphas Lévi. It is interesting also to read his prefatory justification of Stanislas de Guaita on the old charge of having practised magic. Wirth was his intimate friend and he ought to know surely. I have heard strange stories in the past, not unconnected with *L'Ordre Kabbalistique de la Rose Croix*, or a secret circle therein, and it is good to be assured that they are "imagined fable."

A. E. WAITE.

THEY RETURN AT EVENING. By H. R. Wakefield. London: Philip Allan and Co. Ltd. Price 7*s.* 6*d.* net.

PRESENT-DAY authors who can write a really satisfying ghost story can be counted on the fingers of one hand. Kipling is, of course, a master of all forms of short stories. But, apart from him, M. R. James, E. C. Benson and Algernon Blackwood are the only living authors who are capable of writing stories dealing with the supernatural which are at once artistically satisfying and deliciously terrifying. Into this select company Mr. H. R. Wakefield now makes a bold bid for admittance. And if, as it appears, this is his first venture into a field in which so few can plough with profit, he should not be long in making good his claim to rank with the masters.

Mr. Wakefield, we are glad to note, is not ashamed to acknowledge that he has taken M. R. James for his model. And he has certainly studied the methods of that eminent retailer of ghostly happenings with advantage. One lesson in particular he has learned to perfection and that is that the greater restraint an author exercises in narrating a ghost story, the grimmer and more gripping is the effect on the reader. The result is that each one of the stories in this collection produces its calculated effect, and that is perhaps the highest praise that can be given. Mr. Wakefield is to be congratulated on having written nearly a dozen ghost stories, the best of which are quite first class, judged by any standard, and not one of which will fail to give the reader that peculiar thrill which it is the function of every good ghost story to produce.

P. H.

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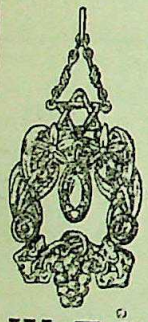

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HIS HOLINESS MEHERBABA AND THE MEHERASHRAM. By K. J. Dastur. Published by R. K. Irani, Meherabad, Ahmednagar, Deccan, India. 26 pp.

THE value of this booklet is out of all proportion to its size, for it deals with the life and work of a living Master, His Holiness Meherbaba, a Sadguru, whose only aim in life is the creation of perfect spiritual men. Copies of the pamphlet may be obtained free on application to the above address, or to Mr. K. Talookdar, 38 Ashchurch Park Villas, London, W. 12.

At the age of nineteen the youth Meher came into contact with Hazrat Baba San, of Poona, a wonderful woman who is nearly one hundred and thirty years old. Under her guidance he passed through all the planes. On reaching the seventh he became unconscious for nine months of everything save his Divine self. Then he regained sufficient consciousness to become aware of his actions. His full consciousness was, however, restored by his second master, Upasani Maharaj of Sakori, at the end of 1921, at the age of twenty-seven, nearly eight years after he became God-realised.

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MEREDITH STARR.

THE SCIENCE OF NUMEROLOGY. WHAT NUMBERS MEAN TO YOU. By Walter B. Gibson. London : Rider and Co. Price 3*s.* 6*d.* net.

THE object of this book is severely practical. The reader is not confused by abstruse calculations or numerological technicalities, but is given a scientific interpretation of numbers and acquainted with their significance in daily life.

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In relating numbers to letters of the alphabet, Mr. Gibson appears to have followed the Hebrew key. His attribution of numbers to planets differs from that of the Quabalah ; number three is attributed to Mars, four to Mercury, five to Jupiter, six to Venus, and seven to Saturn. As Mr. Gibson well writes ; *The quality of a number is the thought upon which it is based*, and these qualitites are expresssed through Numerology.

MEREDITH STARR.

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CRYSTALS. By Lynne Darrel.
DANCING RHYMES AND OTHERS. By Dolly Scouloudi.
VERSES WISE—AND OTHERWISE. By Constance Felicity Goddard.
POEMS FROM EAST AND WEST. By Samuel Solomon.
All published by Erskine Macdonald Ltd., London W.C.1.

THE best I can say of *Crystals* is that one must be very much in love to appreciate them.

Dancing Rhymes, assuming them to be the work of a girl of twelve, are harmless, but hardly worth printing, except for the first poem, which is charming.

Miss Goddard has a fine strain of idealism, but her verses are very immature, though some show distinct signs of promise, notably "Complex," "Saint Charity" and "Remembrance."

Samuel Solomon, however, has the soul of a true poet. His translations from the German of Heine and Goethe are very fine, and so are "The Lonely Flower," "The Music of the Spheres," and "The Dawning." He writes unaffectedly and with deep sincerity. *Poems of East and West* are filled with a quiet dignity and a delicacy of feeling that go straight to the reader's heart. I will quote the following translation from Heine:—

"When I gaze into thine eyes
All my pain and heart-ache flies;
But when thy lovely lips I kiss
I feel quite whole again with bliss.

When I press thee to my breast
There breathes o'er me a heavenly bliss;
But when thou sayest: 'I worship thee!'
I feel like weeping bitterly."

MEREDITH STARR.

SAINT PAUL. Traduit sur le Grec et Commenté par Alta, Docteur en Sorbonne. Paris: Bibliotheque Chacornac, 11 Quai Saint Michel.

THE aim of the author in producing this learned work has been both to give an accurate translation of the Epistles of St. Paul and to reconstruct the life of Christians during 51 A.D. He has made a very thorough and profound study of his subject, and has drawn upon evidence from all available sources. In this manner, he has been able to refute the materialistic modern Jewish school of thought which maintains that Paul's idea of the Kingdom of Heaven was purely a materialistic one, as held by the Jews of his day. In this he has brilliantly succeeded. No reader who seriously sifts the overwhelming evidence adduced by Alta can possibly doubt that Paul was indeed a holy, illuminated man of God, an inspired mystic whose utterances perpetuate the current of Christian Initiation in a very real sense.

MEREDITH STARR.

THE WAYFARER. By Seti. London: The Alpha Publishing Centre.

IN a short Foreword to this book it is stated that "The story is sent out, not as a dream or vision, which leaves the reader guessing as to how much is truth and how much imagination; neither is there any

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intention of dragging in any particular doctrine or sectarian teaching; nor in any way intruding the writer's own views, but purely as a plain statement of fact, true in every detail—Truth to which nothing has been added and nothing withheld."

This is a large claim. The chapters which follow relate how the author came into touch with "The Wayfarer," whose words of wisdom he wrote down at the time they were uttered. A veil of mystery surrounds the personality, though it is not difficult to recognise the suggested identity.

"The Garden Beautiful," as described by The Wayfarer, is the history of the earth as it came from the mind of the Creator. Mankind, then in a state of innocency, was in a state of perfection :—"There was an ever open path known as 'the Golden Way,' by which men and angels alike could freely pass and repass between the Garden Beautiful and the Angel world, never too wide, never to narrow for those who would seek fellowship and sweet communion one with the other." The Fall of Man is then described, the Warfare in Heaven, and the casting out of Lucifer and his angels. "Man," says The Wayfarer, "has but himself to blame, directly and indirectly, for his fall from earthly paradise. . . ." The book, however, closes with a hopeful prophecy which I commend to those who are on the look-out for an immediate cataclysm.

"Your dark planet is gradually—very gradually—rising from its sunken position; slowly, but surely, moving up towards its rightful place and coming into a more rightful condition. And Man, though still groping in a darkness of his own making, is rising with it. . . . The time has come when Man must put his house in order, or be must be swept away into another existence . . . Again the Golden Way will be opened to those who can breathe the pure ethereal air and look fearlessly into the celestial brightness of what was, is, and shall be the Garden Beautiful."

EDITH K. HARPER.

CHRIST AT THE ROUND TABLE. By E. Stanley Jones, author of *The Christ of the Indian Road*. London: Hodder & Stoughton, Ltd., Warwick Square, E.C.4. Price 5*s*. net.

"WORDS are the music of the heart," says a Chinese proverb. There was a rare feast of this heart music at the meetings of the Round Table Conferences, of which this deeply interesting book is the outcome. The author tells in his Introduction how the idea of these meetings came to him as an inspiration, an idea by which a selected group of educated men—Christian and non-Christian—met together in India, to state in a few words what religion meant to each of them. The term "non-Christian" included Parsee, Mahommedan, Hindu, and a variety of other shades of religious belief and ethical thought. The speakers were men of intelligence and culture, and the second chapter—"At Grips with Life"—vibrates with the individual efforts to express the ofttimes inexpressible, to find an answer to the question: "What does religion bring in experience? What is its value for life?"

Soon, and by degrees, to those "two or three" so strangely gathered together—people of a race to whom *spiritual* things were realities while yet Europe was in the darkness of barbarism—the Mind of Christ became

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manifest: Jesus, the Christ of Bethlehem and Calvary. . . . At one meeting a Hindu said: "If you preach this kind of a Christ to us—just Christ Himself—then we Hindus will worship Him." "I believe it will be the Christ Who will finally unite our divided world," said a Moslem. And again, after an address on the Cross, by Mr. Stanley Jones, the Hindu Chairman said: "The speaker has emphasised how Jesus took His Cross for us. I would like to lay emphasis on the other side. Now we must take up our cross for Him." I quote these words from the last chapter of the book, *The Cosmic Round Table*, a title which implies its boundless significance. A new rich meaning is in the words: "All things are yours if ye are Christ's."

EDITH K. HARPER.

BEHIND THE MASK. By Rosa Zagnoni Marinoni. Published by Henry Harrison, 324 East 15th Street, New York. Price $1.50.

IT has been said there is no such thing as bad grammar, but just grammar and no grammar. May we also say there is no bad poetry, but just poetry and that which is not poetry at all; at any rate according to the old tradition of what is rhythmic, lofty, and withal beautiful. But here and there we meet with witty and paradoxical thoughts half-hidden in apt phrases, and such thoughts and such expressions do I find now in the volume under review. It is, I am told, its author's "first volume of verse." I find in it a faint echo of the bitter-sweetness of Heinrich Heine. . . . And in the lines "Excuse Me," have we not a transatlantic modern version of St. Paul's famous Homily on Love?

"She was an exemplary woman.
She swept her porch every morning,
Wore primly starched gingham aprons,
Sent her children to Sunday school
And pressed her husband's suit wrong side out.
She was thrifty and parsimonious;
She owned her home, a church pew and a cemetery lot,
She was spare in words and and scorned cosmetics.
Her husband praised her and her children minded her.
Indeed, she was a most conservative housewife.
Once, on Mother's Day, she refused a tramp
A white rose from her garden."

EDITH K. HARPER.

BE YE PERFECT. By Geoffrey Hodson. London: The Theosophical Publishing House. Price 3*s*. 6*d*.

THIS book is excellently produced, and there is much in its pages which will commend it to the earnest seeker after Truth. Nevertheless, having read it carefully through three times, we confess to a feeling of disappointment. The little in it that is new does not seem particularly true. Moreover, the writer appears to have overlooked important facts a recognition of which would more than neutralise most of his theories; but perhaps the greatest mistake of all which the writer makes is that of endeavouring to thrust upon youth the viewpoint of age and experience. The "coldly scientific attitude" can never rightly belong to the adolescent; for as soon as he is old enough to understand certain facts he will wish to experience them; were it otherwise he would not be what he is, namely, *young*.

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To return to the book, the plan is as follows :—

Taking the span of man's earthly life to be eighty years,—instead of the usual septenary division, the writer divides it into sections of ten, which correspond to the stages of physical, mental, and spiritual growth. Up to the age of forty we are more or less in agreement with the angel, his remarks on the subject of marriage are especially sound, as are also his comments on principles and facts. But it seems to us, that after this the subject of his experiment does little else than stand in "uffish thought," attitudinising before a spiritual looking-glass, and he is likely to develop into a self-conscious 'prig', as devoid of all sense of humour as he is of proportion. This is how the matter strikes us, having read Mr. Hodson's book side by side with Edward Fitzgerald's *Euphranor*.

There is a fable concerning a frog . . . *Verbum sap.*

ETHEL ARCHER.

WHAT DREAMING MEANS TO YOU. By Mary Stewart Cutting. London: Rider & Co. Price 3*s.* 6*d.*

IN these quick-moving days, with their attendant nerve strain, few persons can find leisure to devote time to the deep study of dreams and their meaning,—even though they might wish to do so. To such this little book will certainly make an appeal. It is an excellent introduction to a subject of absorbing interest. Though it but touches on the outermost fringe of the subject, quite a lot may be learned by the novice in such matters, for, in a treatise of some 140 pages, no less than twenty famous authorities are cited.

Taking all dreams to be wish-fulfilments, the writer pins her faith to the theories advanced by Freud and Jung, and we are given several interpretations of dreams by the association method, which we must admit appear quite plausible.

Nevertheless, we ourselves are more attracted to the beliefs of Pindar and Aristotle, as quoted by the author, and we by no means think that psycho-analysis furnishes the last word in this or any other matter.

After all it is the unusual dream that fascinates us most, the dream which is prophetic, and which points to a higher state of consciousness in the dreamer; and this kind of dream we have nowhere seen cited, nor is it anywhere suggested by the writer of the book. However, within the limits set down, that is of dreams that are common to all of us, the thesis is adequately worked out. Those who have not studied the numerous authorities quoted by Miss Stewart Cutting will find much food for thought; and whether they agree or disagree with the writer, assuredly they will be interested.

ETHEL ARCHER.

THE RELIGION OF ZARATHUSTRA. By I. J. S. Taraporewala, B.A., Ph.D., Bar.-at-Law. India: Theosophical Publishing House, Adyar, Madras.

As the author informs us in the foreword, this book is especially written for non-Zoroastrians, and owing to its small size he has strictly confined himself to the essentials of his faith. But the historical side also should prove of considerable interest to the reader. The work is clearly written

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and on doubtful historical points the scales are held very fairly. If they occasionally incline a little in the author's own direction, it is only to be expected. Should this be the reader's first introduction to Mazdeism, he will certainly desire to know more. "Speaking generally," says the Rev. Dr. L. C. Casartelli, Bishop of Salford, in a lecture delivered at the University of Manchester, "we can say without hesitation, that the ancient Iranians, during their historic career, possessed the most perfect religious system of all the nations known to us outside of the New Testament, a moral code of great reasonableness, and a spirituality which avoids the excesses of many Eastern mysticisms and has much affinity with the Christian."

At the end of the book are some excellent selections from the Avesta: the volume is further enhanced by a most useful index. We wish it every success.

ETHEL ARCHER.

A PILGRIM'S FAITH. By T. L. Vaswani. India: Ganesh & Co., Madras.

FOR the variety of the subjects of which it treats and the notable sayings it contains, a commonplace book is always interesting; and one compiled by an undoubted mystic will have a double attraction for readers of the OCCULT REVIEW. Mr. Vaswani is acknowledged to be one of the spiritual leaders of modern India, and with this book before us the reason of his eminence is obvious. There is evidence of very wide reading and great profundity of thought; but above all there is a clear-eyed vision of Truth, Truth which is to be found beneath so many veils and can be approached by so many paths. The great need of the world to-day is unity, which can only be arrived at by balance: and balance is only to be attained through a realisation of truth and beauty upon every plane—mental, moral and spiritual. The one sin against the spirit is separateness—we are all pilgrims to the shrine of beauty. East and West, each must learn of the other.

The book is divided into seventeen sections, covering various aspects of nature, life and thought; and the several hundreds of *pensées* it contains are often uncannily true and most applicable to these present days. The main teaching of the book is summarised in the following: "To avoid suffering is to live far from the beautiful." "Many there are who will die for Christ. To *live* for the Lord is more difficult, for it is to die daily. Without this death thou canst not belong to the Kingdom." "If thou wilt serve the Kingdom of the Spirit thou must not think of being 'great.' In loneliness is strength. Freed from the tyranny of the 'outer,' freed from pride and self, and growing in meditation and prayer, thou wilt unfold thine inner powers in silence and sacrifice. And thou wilt be taken up as an instrument. Thou wilt become a channel for the outpouring of His Spirit upon thy people."

The book is primarily written for Indians, and thus there is an abundance of Hindoo words and the style in places is somewhat staccato. Yet it will well repay any thinking person's attention, being an unusually excellent example of "much in little."

ETHEL ARCHER.

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NOTES OF THE MONTH

IF there is one word more than any other in the use of which the philosophical type of writer on mysticism is sparing it is the little word "grace." Whether through its intimate association with an unintellectual form of evangelical religion, or because of its excessively wide range of connotations, it is employed as seldom as possible. Yet it is difficult, if not impossible, to see how the fundamental conception of a divine energy operating at the heart of the universe, guiding and uplifting the whole of Creation, can be avoided. Even a scientific type of mind like that of the late Professor William James was led to the formulation of three basic laws of the spiritual universe, without which the *rationale* of religious conversion and spiritual experience—the operation of divine Grace, in other words—is inexplicable. These laws, it will be recollected, are as follows:

"That the visible world is part of a more spiritual universe, from which it draws its chief significance.

"That harmonious relation with this higher universe is man's true end.

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"That prayer, or inner communion with the spirit thereof —be that spirit "God" or law—is a process wherein work is really done, and spiritual energy flows in, and produces effects psychological or material within the phenomenal world."

It is, moreover, a recognised characteristic of mystical attainment that the formerly separate and limited life contacts a centre of transcendental energy, and partakes henceforth of the tireless and inexhaustible flood of outgoing spiritual force which expresses itself as an imperative need to give, to spend itself to the uttermost for the sake of bringing unenlightened souls to see for themselves the Glory at the heart of things which has so transfigured the interior life. Without Grace, in fact, mystical experience is meaningless, and religion itself becomes a barren tree. The world does not want for religious systems, or for idealistic philosophies to keep its feet from straying outside the path of spiritual progress. The ethics of any one of the great religions of the world, if consistently applied, would have been sufficient to prevent the world-shattering catastrophe which Western civilization brought upon itself, and from the effects of which it has by no means yet recovered. Wherever religion has lapsed into mere formalism, however, and wherever the vital essence which has power to transform the inner lives of men is absent, there religion has failed in its purpose. When all is said, religion is an individual thing, a matter between the self and God. In spite of the most meticulous observance of forms and ceremonies, there is no religious life, in the true sense of the word, until the soul experiences that influx of spiritual power for which the designation "divine Grace" is surely the most appropriate. It is this divine Grace which makes religion, not the theological form around which it is centred. Even in the case of such a conspicuously ethical system as that of Buddhism, the religion has become transformed to a great extent into the Mahayana doctrine, in which Buddha, instead of a mere preceptor, becomes a divine incarnation, the refuge and salvation of countless Eastern souls.

ONE GOD—MANY FORMS.

In every human heart is a latent desire to cherish some divine Ideal; and it matters little whether the form be that of Buddha, Krishna, Kali, Christ or Mary; Father or Mother; Lord or Lady. Where God is worshipped in the silence of the inner life His Grace will manifest itself. Priest or other intermediary is worse than useless in this vital, personal type of religion—the only type that

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has power to draw the consciousness up to higher planes and to lead it away from the isolated self. God is One, and utterly beyond all conception of the limited human intellect; but the forms in which that transcendental Life may clothe itself for the sake of manifesting to the lower consciousness are many and varied as the needs of the individual soul. The soul that has caught a glimpse of the divine Beauty has little use for systems of theology. The brighter the Sun, the less the need of superfluous clothing. Stripped of everything, the soul of the mystic can tolerate nothing that stands between itself and its Ideal.

The universality of the need for divine Grace in religion is ably and convincingly brought out in a thoughtful and significant little volume by the Reverend Thomas Phillips, B.A., recently published by the Carey Press.* Its very title, *The Grace of God and a World Religion*, is sufficient to set one thinking. The author begins by defining religion as "the relationship between what we call God and what we call self," and reminds his readers of the claim of St. Augustine that Christianity is as old as the world. No wonder, he points out, that there is much in Buddhism which is similar to Christianity. The eternal basis of things was the same in the days of Buddha as in the time of Christ. "The attitude of God was the same—the attitude of One seeking to come more and more into the life of man."

THE BASIS OF A WORLD-RELIGION.

The basis of a universal religion is seen by Mr. Phillips to lie in the conception of divine Grace. "Grace is God sharing His life with the life of the race," he explains. The divisions that we have set up between religion and religion are, he contends, divisions which are non-existent when viewed in the light of divine Grace.

"It is clear that the divisions and the failures of the past have resulted from thinking unworthily of God. When we have made Him material, life has been grovelling and low; when we have thought of Him as sensual, life has been unwholesome and base, and when we have thrust Him into the dim distance and represented Him as remote and aloof, life has been uncertain, and the world bewildering and bare. An arbitrary God has made us capricious; an austere God has made us intolerant, and a poorly-conceived God has turned us into little men. We have

* *The Grace of God and a World Religion*. By Thomas Philips. London: The Carey Press, price 3s. 6d.

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thought of Him as Power, and have had recourse to magic and violence. We have defined Him as Justice, and have lived and battled for our rights. We have conceived Him as Law, and have exacted our pound of flesh like Shylock in the play. Undoubtedly the Most High God is all these things—omnipotent and righteous, holy and true is He, a God of order and of law, but none of these attributes is the highest we know. Beyond power we see goodness, beyond goodness we see love, beyond love we see Grace—God's whole nature giving itself to make the world sweet and wholesome. Grace is the last, best word we can give to God, and it includes every other excellency that was attributed to Him."

This conception of God as divine Grace has the power to lift the whole of our moral systems on to a higher level. As pointed out above, but as put far more aptly by Mr. Phillips: "There are enough moral precepts in every land to keep the world sweet and wholesome. But how to perform that which is good we find not. What we need is not teaching about God and goodness, but God Himself coming into our life, and the wealth of His goodness communicating itself to our characters."

The value of any religion is to be measured not by its imposing theological dimensions, but by its power to transform the lives of its followers. Not only Christianity, but any other religion is effective only in proportion as it forms a channel for the Grace of God to make itself manifest in the human heart. Western civilization at the present time seems to be languishing for want of those living waters which shall imbue current morality with new strength, and endow it with that added incentive without which the problem of the future looms dark and insoluble. As our author confesses, "Such is the state of the world to-day that justice itself seems inadequate. It utterly fails to heal our wounds. It can fix the culpability of the war and determine the amount of reparation, but such measures are as powerless to create a new world as the framing of a meteorological chart is to create good weather. We want to do more than determine the rights and wrongs of the past; we want to escape from the atmosphere of exploitation and revenge, and to cultivate a new spirit and a hospitable heart. But to do this we need a new spiritual climate, a fresh accession of moral strength and courage. Justice must not by any means be ignored, but we need a magnanimity that can forgive, a sympathy that can identify itself with others, a fortitude that can afford to be patient, and an

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optimism that can see cosmos in chaos, and the Kingdom of God in the trail of war."

A tall order, viewed superficially, but not an impossible one, given an influx of spiritual Grace into the heart of a nation. Unfortunately, one seems always in danger of forgetting that the nation, after all, is a collection of individuals, and that it is hopeless to expect the collective spirit to rise to heights beyond those attained by the individual members of the community. The outlook however, is not so hopeless when it is recollected that the relationship between God and man is not all one-sided. Divine Grace is more eager and at the same time infinitely more patient in Its endeavours to establish a place in the heart of man than is mankind in its quest for God. It is a point that too many earnest souls overlook, with consequent discouragement, if not despair. "The great orphan" is not left without help, however blind he may be to the fact. "A nation can by its wickedness put itself outside the pale of civilization, but no nation howsoever evil can put itself outside the Grace of God," our author reminds us. "The fact that man is seeking God is a proof that God is seeking man, and that God was first in the field. We may be badly saved, or partially saved, but to the extent that we are saved at all, we are all saved by Grace. . . . At the heart of things there must be Eternal Goodness, and it must be the nature of this goodness to give, to give always, and to give to all men as far as their capacity and sin permit them to receive."

In divine Grace he sees a universal solvent for all the differences between the great world-religions. "Every religion expresses a need—and a need is a gap, and the Grace of God enters to fill that gap. The strange thing is that these needs are very much the same in all the different religions—the fear of the gigantic forces in the midst of which we are placed and the need for security in the presence of them, the tyranny of circumstances, the menace of suffering, the certainty of death and the need of emancipation. Order is as needful to us as to Confucius, escape from sorrow as desirable to us as to Buddha, submission as inevitable to us as to Mohammed, and emancipation as imperative to us as to the forest saints of the Upanishads. There is a catholicity of needs if there is no catholicity of beliefs. Needs unite if creeds divide. It is in this way that there is a niche in all the non-Christian religions to welcome the Grace of God, and surely a world religion is to come through taking the Grace from Christianity and the needs from the other religions, and making the two to meet."

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THE FATHERHOOD OF GOD.

Great stress is laid by the author on the sonship of man to God, and it is pointed out how Jesus turned all the attributes of Divinity into Fatherhood. "Mohammed says, 'Be a soldier'; Buddha says, 'Be a mendicant'; Confucius says, 'Be a citizen'; but Jesus says, 'Be a son.'" Jesus "brought God within the grasp of familiar affection, and made this world and the world to come to be rooms in the Father's house. . . ."

It is the contention of Mr. Phillips that religions which have no room for Grace are forced at last to admit it in spite of themselves, "so unquenchable is the thirst of the human heart for a help greater than its own." And he proceeds to draw attention to the fact that "out of Brahmanism came Vaishnavism and Shivaism; out of Mohammedanism came Sufism; while Buddha became Amida, and God of boundless compassion." "Is it too much," he asks, "to claim that the development of every religion is in the direction of Grace?"

Yet in a book so inspiringly thoughtful, a strange omission becomes apparent—an omission to which attention is called in no spirit of idle carping, but as the outcome of a deep and sincere conviction that in its absence is to be traced much of the poverty of devotion in the religion of the West, to which it is hoped the little work under consideration may contribute in no small measure to form an antidote.

While the conception of Fatherhood indeed brings God "within the grasp of familiar affection," a degree of intimacy unparalleled in any other human relationship, not even excepting that of husband and wife, is reflected in the conception of Divine Motherhood. What more worthy conception of divine Love than the love of mother and child? And was it not Christ Himself who compared the kingdom of Heaven to little children?

Mr. Phillips quotes with enthusiastic admiration various Shivaite and Vaishnavite hymns, but seems to demur to the consistent use of the term "Divine Mother," whether in the religions of the East or in the Christianity of the West. If the consciousness of divine Grace is any measure of true spiritual realisation, then the case of Sri Ramakrishna and his devotion to the Divine Mother stands out pre-eminently as an authentic example of the power of the feminine spiritual ideal to bring freedom and salvation. Ramakrishna never tires of insisting on the work of divine Grace in the human soul. The tribute of "Sister Nivedita," written in 1900, may be quoted as an indication

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of the deep impression made by this Hindu saint on his contemporaries :

A HINDU SAINT.

"During the last twenty years of his life he was a great light," she says, "known as a saint throughout Bengal, the North-west Provinces, and Nepal, and much visited in the informal Eastern way. Men felt themselves in his presence to be dealing with forces they could not gauge, drawing on wisdom they were unable to fathom. As if he were great music, they touched there the state that mighty music hints at and went away saner, sweeter and stronger to their daily tasks."

But Ramakrishna is only one of many of the Mother's Indian devotees, and it is not necessary to confine the attention solely to the East. In Christianity also, it has been found desirable to maintain in the form of Mary, *Mater divinæ gratiæ*, a special place for the worship of Her followers. And who shall say that the prophecy of the special advocate of Mary in the Roman Catholic Church, the Blessed Grignon de Montfort, that She, who brought Christ into the world for the first time, "will make His second advent full of splendour," may not be fulfilled by means of a universal devotion to the Divine Mother ?

As Mr. Phillips himself says, what sinful man most urgently needs is not law but sympathy, encouragement, hope and help. In the worship of Mary is to be found an acknowledgment of just such a gentler and higher power, a power which would win by its tenderness rather than conquer by its strength. To quote our author once more :

"There is law, but there must be something greater than law in the world, and that something is Grace."

In a passage well worth citing in this connection, Mr. Phillips, in dealing with the law of Karma, writes :

"The Hindu did not create a fanciful ghost when he saw Karma, neither did Mohammed imagine a vain thing when he saw the throne of judgment. The vision of both may have been blurred and imperfect, but it was not an illusion they saw, for we are all punished for our sins, and as a man soweth shall he also reap. Jesus recognised justice and law, and, in a sense, the existence and fact of Karma. When he healed the paralytic, He definitely connected his suffering with his sin, for He not only acknowledged the justice of the connection but vindicated and enriched it by transcending it with Grace. There was justice, but justice was not all. God pays to the labourers in His vineyard a standard rate of wages, to every worker what is fair and

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equitable, to every man a penny. But when a man has remained unemployed till the eleventh hour, he is not allowed to starve and go without the penny to provide his bread for the day. God makes justice more just by making it gracious. There is law. Gravitation is here, but mother's love is also here, and that saves the child from being hurt by gravitation, and uses it as a leading string to teach the toddling feet to walk. Law is all very well for the man whose life it protects, and Karma is a veritable gospel when the material of life is, in the course of each fresh reincarnation, cast into a choicer mould, but to the man who is fettered by evil habits, and to the victim whose Karma grows heavier every day, law is a handicap and a terror."

PRAYER AND GRACE

A noteworthy chapter of the Rev. Thomas Phillips' little book deals with prayer as the echo of grace, and the author supports the contention of Dr. Sabatier that prayer is the very essence of religion, "the characteristic which distinguishes religious phenomena from all those which resemble or lie near to them." It is a chapter rich in beautiful thought expressed in a correspondingly graceful style. In reminding his readers, for instance, of the purpose of God in creating and sustaining the universe, he says:

"We must not think of the redemption of man as an afterthought on God's part. In creating man, He has created him to be redeemed, and his grace, in apprehending him, takes hold of faculties and tendrils that are already there. The Grace that appeals to our faith is the Grace which has made our life to be a bundle of desires which, like seedlings, push outwards and upwards out of the ground to seek the sun that is seeking them. . . . We are coming to see that the seeking of God by man is also the seeking of man by God. The flower unfolds its petals to receive the sunshine because it is already bathed in its warmth and pricked by its light, and man welcomes the Grace of God because that Grace has made him a creature of desires, and every unperverted desire is at one and the same time the push of man and the tug of God. Grace is love in its divine splendour, desire is love in its human crudeness and often in its human squalor, but they both belong to the same system and the drop of water in the street puddle has a homing instinct for the Eternal Sea."

But in likening the growth of the soul to the unfolding of the flower, Mr. Phillips wisely lays stress on the fact that the human heart is not to be *compelled* to turn towards the Light, but shall be free to choose its own time. "We must not forget," he

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proceeds, "that man is a free-willed agent, and that these desires can be wantonly and cruelly perverted. Instead of twining themselves around the lattice-work of Grace, they often crawl along the slag and mire of sensuality and greed. Instead of reaching the sea, which was their destined goal, like African rivers they are dried up in worthless sands. Instead of following their appointed orbit they often go astray, for every sin ever committed is simply a desire gone wrong. Man's desires were created for God, and they are restless until they find rest in Him."

INTERCESSION.

This same valuable chapter contains a paragraph on the mystery of the prayer of intercession. We here find ourselves glancing as it were behind a partly-lifted curtain at the work of "Children of the Second Birth," the world's redeemers, and with a feeling akin to awe we recognise that we are approaching that Holy of Holies which is not lightly to be profaned. Allusion is made to the little known but deeply interesting follower of Jacob Boehme, the mystic John G. Gichtel, whose consciousness must have been active on the Buddhic plane, the plane upon which the really spiritual work of the world takes place. It is here that the prayer of intercession finds its culmination in the work of the Christ Spirit which takes upon itself the sufferings of the world and transmutes them into spiritual power.

Let Gichtel himself outline the office of intercession. (The quotation is from *Extracts from the Life and Letters of Gichtel*, published by Mr. John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C.2.)

"Our office is spiritual—the temple are we ourselves, the soul is our sacrifice, Divine Wisdom or Sophia is our fire, and desire is our mouth which eats the spiritual food, and herein our worship and exercise consists; we must not enter upon it for ourselves only, nor desire for our own hunger only, but always in the plural collect and unite with our brethren, by the imagination in love, and by one will and imagination introduce the love into their wrath, that it may be reconciled and appeased in them."

As to the Divine Wisdom, or Sophia, or *Grace*, to which reference is made, Gichtel explains further that, "Without Christ we cannot understand or apprehend the heavenly Sophia or Wisdom. She is not God, but His mirror; she is not Jesus, but His heavenly flesh and blood, and when we put on Christ we put on Wisdom, and we must seek and find Her nowhere but in Him. This Sophia is the corporeity of the Holy Spirit, a pure burning

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Love, which changes everything, and which nothing can change; he who is clothed with Her in time, can stand in the fire of Eternity. She is not the Word himself, but *his*, not separate from him. She is the Word's dwelling or substantiality. She is also the tincture and body of our inward spiritual man, and without this priestly ornament we may not enter into the Holiest of Holies."

One of the most recent witnesses to the work of the Divine Sophia is Dorothy Kerin, to whose case allusion was made recently in the Editorial Notes of this magazine. The "miraculous" cure of Miss Kerin was brought about through no seeking of her own, but as a reward for the valuable work of intercession which she carried on for others while she herself lay on her bed of sickness.

It is not without significance that the spiritual presence which manifested itself to the consciousness of Dorothy Kerin assumed the form of a "beautiful lady." There are strong reasons, in the view of the present writer, at any rate, for believing the assertion of Mrs. Besant that a spiritual power which fills the office of World Mother really exists, and that such feminine manifestations of the Divine as Isis and Mary are definite realities, direct embodiments of the Grace of God. Those who have experienced the peace and harmony of the gentle Spirit suffusing the interior life will endorse enthusiastically the words of Her devotee, quoted from the little work mentioned immediately above :

"To pray and believe in the gentle Spirit is my work, to love is my life, and this is Christ in me. Let those who choose run and convert others, I will attend to my inward office in the Spirit, and labour to attain peace in my soul. And the Lord is with me."

THE EDITOR.

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INDIVIDUALITY AND PERSONALITY

By W. WILSON LEISENRING, B.A.

THE whole mystery of man is concealed in the fact that he is self-conscious, for who can know the SELF? The relativity of self-consciousness is evident to modern psychologists, but in practice it is seldom recognised that differences in degrees of self-consciousness cannot be determined by appearances; for the Self is not a form of matter, and, therefore, no one can judge of another's attainments in this respect unless he has experienced similar states of consciousness, at least momentarily. When the dominating doctrine of an age is that of "democracy," and those of lowest self-conscious development are taught that there are none higher than themselves except in "education" and material achievements, the ancient reverence for gods, heroes, saint, and great geniuses becomes obsolete; and these beings are subjected to a psychological analysis identical, in terms of references with that applied to lunatics, criminals and degenerates. Modern psychology is really psychiatry. Between the Gods "above" and devils "below" stand the middle-class minds of a self-sufficient, scientific materialism that measures all other minds by its own limited knowledge and experience.

Three results of the researches of physical science, significant for psychology, have been ignored. They are: (1) The radiation of energies from interior levels, those of higher velocity *permeating* matter on lower levels; (2) the fact of continuous interaction and transmutation amongst all levels of atomic energy which causes evolution and maintains existence, cosmic or human; and (3) the evidence of intelligence in Nature showing that every activity of energy (whether atomic, cellular or nervous) has its own kind of consciousness.

The deduction is that interaction of a hierarchy of powers and of self-conscious beings is a basic condition of evolution, and that the higher principles potential in types of immature development would remain latent unless stimulated by beings already self-conscious in these levels. Hence, though unknown to us, it is scientifically certain that Those exist who have fuller consciousness of the SELF than we have. Unless They take an interest in human evolution those members of the race who have only embryonic consciousness of a Self beyond the brain-mind,

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could not progress nor even be sustained in existence; they would inevitably disintegrate and disappear if one link in the concatenation of causes and effects were broken.

The "Lodge," the "Masters of Wisdom," "Initiates," "Adepts" are, thus, scientific facts for those who understand the fundamental necessity for their existence. It is possible, however, to believe in Their existence without understanding either the Laws of Their Being, or the modes of Their operations; but a conviction that They are essential in the evolutionary scheme leads to the conclusion that their methods of assisting human evolution must be adapted to the condition and needs of mankind in every age.

It is evident that what is required to-day, if we are to advance, is an understanding of the Mind *and its powers*. The general interest in many and various aspects of psychology indicates that a stimulus from within has set in motion forces that are disintegrating old forms and formulæ of thought. The relation of the mind to health, occupation, temperament, disease, crime, psychic-phenomena, genius, etc., is a mystery upon which is focussed the attention of those who are responsive to the evolutionary principles especially active at present in man.

That mankind was due to enter upon such a cycle of development was evidently known to Those "behind the scenes," for a key to human psychology was put into our hands by H. P. Blavatsky, who was the first to make a distinction in the use of the terms "Personality" and "Individuality." It is only half a century since her first work profoundly startled and interested intellectual people in all English-speaking countries, and much of the terminology she used to re-state the long "lost" secret doctrines of the archaic wisdom, has been generally adopted since then throughout the West. "Re-incarnation," "Karma," the "Higher Self," the "lower mind," the "astral body," the "aura," etc., are now in common use. Those of this generation interested in psychology or psychical research do not realise how different were the conceptions and the state of human thought with regard to these and kindred subjects, fifty or even thirty years ago.

In trying to elucidate the significance of the Individuality and Personality of man one should meditate, therefore, upon the explanations given by Blavatsky, for she must have transcended *in experience* both the personal and individual ego-consciousness, as otherwise she could not have analysed the

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states represented by these terms: we can examine only that which is objective to our subjective consciousness and what is subjective, or occult, at one level becomes objective at a more interior level. The problem is how to translate the knowledge obtained from these "higher sources" so that it will be comprehensible to a consciousness that is functioning on lower levels although making efforts to progress.

Some of us have made our personalities objective to our ego-consciousness *for brief moments;* but who is able to say what is the essential difference between his self-consciousness and that of one who has trained the personality to respond automatically and continuously to the inner will? Such, I believe, was H. P. Blavatsky, and no one of lesser achievement can "explain" what must have been a very real "illusion" on this physical plane. She had, in fact, no personality in the sense that others have; if her self-consciousness had been identified with personal thoughts and egotistical desires, she could not have accomplished the work she did. The person and the individual were evidently sacrificed to purposes beyond. Until we realise those purposes we cannot really understand "Blavatsky"; but by study and application of the philosophy she formulated we may, in the course of time, transfer our ego "centres" from the worlds of *form* to the world of *being*.

For those who begin to sense this distinction it is a truism that all forms are subject to change and decay, and that the only permanency in the universe is the causeless, *unconditioned* Cause of all possible manifested states of existence. The intelligence in Nature, the mind in Man, and the will of the creative Gods are derived ultimately from that Latency of which we can know absolutely nothing. Concealed in It is a Will, an intensity of energy, that maintains the universe and must manifest, therefore, as a homogeneous, formless, immaterial and, *necessarily*, ubiquitous Substance. We attempt to describe this state as that in which matter and energy are blended, in which the subject has synthesized all objects in Subjectivity, and consciousness can sustain itself without forms—the SELF, the origin of Gods and of men.

As the SELF is formless, though omnipresent, men seek in vain to know the Self of themselves in any state of matter that assumes objective form.

The self-consciousness of human beings is but a faint glimmer of a dawning light, a potential energy, a smouldering ember,

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which may never burst into the fiery light of day unless the ego stimulates it and endeavours to change the potential into active power. The interdependent functions of the *physical world*, the *mind*, and the *Life* behind, suggest how this change may be effected.

The universal energy or Will must be a state of concentration absolutely beyond our comprehension, and its counterpart or opposite "pole," is physical matter in which are synthesized all levels of atomic activity that radiate from the "One." The physical world is, therefore, the inevitable result of manifestation; and no evolution of forms or of consciousness could be possible without the coherence and concentration provided by the polar balance of physical forms with metaphysical energies. Intermediate states of matter, such as chemical gases and viscous astral substances, are in a condition of constant flux, and forms in these levels are too transient to provide material for concentration and the development of self-consciousness. This scientific fact is the basis of the doctrine of reincarnation as a necessary condition for evolving the powers of the Self.

Since both physical science and psychical research have shown that there are states of matter and energy imperceptible to the physical organs of sense with which we are familiar, there has been a tendency to discount the importance of the physical, concrete world; and, while the great majority of mankind still acts as if physical existence were an end in itself, many others go to the opposite extreme and look forward to an "after life" before they have utilised the opportunities which *this* life alone provides. It must be impossible to function self-consciously without the focus of a physical body unless we have acquired the power to hold our consciousness steady and to select the objects of our observation and desire *at will*: or, in other words, unless we have created, while in the physical body, *a thought-body responsible to a Self higher than the personal self attached to sensations and forms.*

The physical body is not the personal self. The human physical body is the product of cycles and cycles of evolution, and is described as the "crown of creation." It is an epitomised precipitation of all levels of conscious existence, the physical synthesis and focus of the highest states of self-consciousness; and it contains, therefore, latent powers of response to all these levels. It is truly the instrument through which self-consciousness is developed by the exertions of the self or ego using this

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wonderful instrument, when the organs dormant in the brain are gradually awakened and tuned to function in the higher levels of mental and super-mental matter, or substance. *The use the ego makes of the physical body determines the personal characteristics.* Electro-magnetic action between the organs in the brain and the ego (or human mental entity) generates emotions, thoughts and desires *with which the reincarnating ego identifies itself.* This matter of semi-mental, semi-sensational experience constitutes the Personality, the *body of desire.* The Individuality, on the other hand, is the reincarnating, Saturnian ego, the mind or *body of thought*; in association with the Personality it is the "lower mind"; in association with the interior powers of the Self it is the "higher mind."

The Personality is thus seen to be an earth-born entity, as nitrogen is an earth-born element, and to be dependent on the Individuality for its self-consciousness. It is evolved during incarnations of the ego from tendencies latent therein; is composed of gross astral matter; and is more often infra-physical than metaphysical in quality. It is permeated by the rarer atomic energy of the mind which holds it in *colloidal* solution, so to speak, and interlinks it by inductive action with the molecules of the physiological organism. This aspect of the subject, however, cannot be expanded here. Suffice it to say that sleep, deep trance and death represent progressive stages of withdrawal of the individuality (the self-consciousness) from contact with the physical world, that is, "action" through the personality. The latter, dissolved permanently from the vital thinking principle at death, is precipitated from the physical body as an automaton, a shadow, or residue, of the *living* physical man, and is also disintegrated, *if events take their natural course.*

The Individuality is a "fire-born" entity, in contrast to the "earth-born" personality, and its body is truly metaphysical—a radiant thought-substance by nature self-conscious. It derives its qualities and its immortality from the inner levels of homogeneous Substance, the universal Life; but it is conscious only according to its stage of development. At the death of the physical body it loses its medium for further self-conscious evolution and is restricted to what it already has the capacity to realise on the levels of the *higher* mind. If this has been cultivated the *subjective world* of unselfish desires, impersonal love and non-egotistical thoughts, of metaphysical reverie or artistic delight, cannot be disturbed by the dissolution of this *objective-world*, as they are not of the same nature.

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It appears, then, that man is a focus of three inter-dependent processes of evolution—physical, mental and spiritual : (1) That of the human-animal, the centre of ego-consciousness for the majority of the present human race ; (2) that of the human soul, the psyche or mind, the individual, which is developed by transmuting experiences associated with the animal body which it really ensouls and from which it must be redeemed ; and (3) that of the Higher Mind or Self, the immaterial spark in which are dormant the potential powers of the immortal, because universal, energies of Spirit or Will. The nature of the Higher Self is too subtle to interact directly with the " self of matter," the personality, and its vibrations are only indirectly transmitted through the transformer, the incarnating, self-conscious individuality. If the latter responds to these " flashes of conscience," the interaction causes a " centre " of force, or will to awaken and set in motion a reciprocal interaction with the inner powers hitherto latent in the Higher Mind. This " action " withdraws the life or Self-consciousness from the molecules of the body of desire which may gradually die while the physical body lives and serves as a focus for the vibrations of the purer mental body of the Higher Mind, or even of the Buddhic state, in very rare " incarnations."

Thus the evolution of the *spiritual* self-consciousness requires the co-operation of the self-conscious *thinking* individuality which, in turn, must transmute the *separative* desires of the *personal* self into *universal* vibrations ; otherwise there are no immaterial results of experience in physical forms to be preserved by the evolving spiritual " centre." The Self that never dies is the exact anthesis of the self that clings to itself and loves for the satisfaction of its own *personal* desires, hopes and wishes. And, therefore, the only self-consciousness scientifically possible between incarnations is simply the continuity of whatever state of *impersonal* and unselfish thought and emotion has been attained during incarnation.

In brief, this is the doctrine which teaches that we must win our *self-conscious* immortality, and that physical existence is the means toward this end. While comparatively few comprehend the philosophy of the doctrine, fewer still have the courage to apply it ; but all who have not deliberately repudiated the Higher Self may be helped and encouraged in their struggle with Karmic consequences by its inspiring implications. It contains the whole duty of man, to his neighbour and to himself, which he

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cannot escape, however long he postpones assuming his individual responsibility. The SELF is the SELF of all, and can be realised only by the SELF; but we cannot leap directly from the semi-self-consciousness of the personal man into the full blaze of Universal Consciousness. We retreat within gradually and must first learn, by a process of elimination, *what is not the SELF*. The weapon of discrimination is the self-conscious ego, the mind. The will must hold the conscious mind steady, as a walker on a tight-rope bridge, until the personality and *all that it implies* is seen, from this vantage-point, to be illusion, and its power to deceive has been conquered. Then, and only then, the individuality may be discarded with safety—for it will have crossed the bridge! It will have become that SELF whose Centre is everywhere and boundary nowhere.

Devotion is the *holding firm* to the SELF within, the Self, the Universal Consciousness of love and self-sacrifice. That SELF is never born and never dies. It is the solution of the paradox of human physical existence, and "survival."

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MY WHITE HORSE

By GEORGE HOGAN KNOWLES

A GREAT friend of mine who was a civil engineer, spent the last two years of his service in the historic city of Lucknow (United Provinces). He was the owner of a mysterious white horse. I knew the horse well, and my friend—to whom I shall allude as H.P.—had often talked about how he had come into possession of the animal. It is necessary to mention this as a prelude to the adventure. On his finally leaving this country to settle at home, H.P. promised to give me the horse.

It was a snow-white country-bred gelding, about fourteen-and-a-half hands in height—a typical Indian processional horse—with a prominent pink Roman nose and long mule's ears; with one ear always cocked forward and the other flung back. But his masterfully calm brown eyes reassured one at once; though not without an uncanny feeling that the animal was supernaturally gifted in some way. He never neighed, and one could almost hear him thinking. He seemed to throw out an impression to the human brain that there was something strange in everything—deeper than one saw on the surface.

With the reputation of being "possessed," the horse rapidly passed as a wedding present from one panic-stricken Hindu to another, until he came into the hands of a Yogi priest who got him from a distracted Raja in return for mumbling a benediction. But the priest, having had some terrorising experiences as a result of being the owner, led the horse one day to a well-to-do Mahommedan horse-dealer, offering him the animal as a free gift, and remarking that, as the horse possessed wonderful omni-presence, the dealer could sell him in several places at one and the same time. The Mahommedan was struck with the horse and took him. But that same night the dealer dreamt he saw himself astride the horse crossing a river in flood, and he nearly got drowned. In the morning, however, the Mahommedan, ignoring the vision, took the horse out to try him.

It was in the rains, and the Gumpti river in Lucknow was in high flood. The horse-dealer rode serenely along the banks of the river, feeling the temper of his new mount, when suddenly the horse shied and plunged into the water, swimming across to the opposite bank. The rider was just able to save himself by seizing a stirrup leather.

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The disconcerted Mahommedan led the horse then and there to my friend's bungalow. H.P. knew the horse-dealer well, and was about to purchase a new mount from him. But the dealer begged of him to accept the horse as a free gift, remarking that only an Englishman could be strong and courageous enough to knock sparks out of the devil himself.

To recount H.P.'s extraordinary experiences during the two years that followed would make matter enough for many thrilling stories: suffice it to say that when he retired and left the horse to me, he—a hard reasoner previously—was thoroughly converted to clairvoyant manifestations; and believed that, through some inexplicable agency, intelligent animals could project their dream visions.

The horse had been but a few weeks in my possession, when I joined a brother-in-law of mine who was Deputy Commissioner of Lakhimpur—one of the northern districts of the United Provinces—on a big-game shoot. It being early in November we were to beat some well-known marshes in that district for the beautiful swamp stag. We encamped in the heart of the jungles, at a forest headquarters called Dudna. Here two large double-storied bungalows stand on the high level of the *sal* (forest) belt overlooking to the south the low swampy plains through which we had come.

I well remember it was a Sunday afternoon, and the party were going out on elephants to beat a swamp some distance away. I had been terribly upset since early morning over an uncanny dream I had had during the night. It was clearly a vision—as I was semi-conscious—so vivid in every detail of scenery and incident, that I sprang out of bed, surprised to find myself in pyjamas. I said noting to my brother-in-law about this at breakfast that morning, as I knew he would ignore it. My surprise, therefore, can be imagined, when he suddenly told me laughingly that he had had a queer dream (that same night) about me and the horse: it tallied exactly with my vision.

I excused myself from the shoot that afternoon, and ordered my horse to be saddled. I was determined to test the matter.

The party started off on their elephants; and, while standing on the upper verandah of the front bungalow, from where I had a clear view all round, I suddenly saw that my white horse had broken loose. With stirrup leathers and bridle flying—exactly as in my vision—he galloped down a straight forest line to the

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west, that ran along fairly close to the edge of the *domar* or high forest plateau.

My syce (groom) raced after the horse. After I had waited nearly an hour, ready in shooting kit, the syce returned excitedly to say that a huge tiger had emerged on the road in front of him and rushed off after the horse. This was enough for me. In my vision, feeling anxious about the safety of the horse, I picked up my rifle and hurried off in pursuit, bidding the syce to follow at a safe distance. I did identically the same thing now.

The tiger in my vision was a well-known one, living in a swamp close by. Following his pug marks down the road as far as possible I suddenly recognised in breathless excitement the cart track to the left, that I knew led into an open glen below the forest. I had come about three-quarters of a mile. Discarding the marks of the horse's hoofs and the tiger's pads that continued down the forest line, I followed the winding cart track in the wake of the vision, and was not surprised when I suddenly emerged into the familiar open glen. The scene in every detail seemed to stand out before me with a beckoning omen that made me tremble. There was the swamp to the left that terminated abruptly; the stretch of green undulating sward, with a nullah lined with cotton trees running across the front from east to west. To the right, the bank of the high tree forest sloping down to the low greensward, along the edge of which hanging boughs formed an inviting vista. Under this leafy roof along the edge of the forest, I crept softly, with my eyes anxiously scanning every undulation in the open ground to my left. In the west, with a great crimson flare, the sun hovered over a distant forest-clad ridge that heralded the approach of dusk; and then, it happened suddenly, just as in my vision.

From a deep depression in the open ground to my left—but a few paces from me—a huge animal, whose blazing red, with the flashing rays of the sunset on him, seemed encircled with jet black serpents, suddenly rose up and stared at me. I stared back in amazement at the exact picture I had seen—lost in admiration, for the colouration was most distinct, most gorgeous. Then for a second came a blur, as it seemed, and I recollected the shadowy film in my vision, that had slowly taken the shape of my white horse—his projected presence—coming between myself and the tiger. But it remained a blur only, that came and went. The next moment, the magnificent tiger—a dreaded cattle-slayer

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that had killed many village ponies—moved silently and gracefully, and disappeared up the bank into the high tree forest.

Then, suddenly, behind me, coming down the cart track, I heard the clatter of horse's hoofs. Almost the next instant my white horse came galloping into the glen, and I moved forward to hold him. Firmly and steadily I held the animal with my back to the forest; for I knew what it was that the horse, with one ear cocked forward and the other back, was gazing at intently without a quiver! Somehow, as in the vision, it never entered my head to turn round and fire. Perhaps it was an instinctive feeling that it would be too dangerous on foot to point my rifle at such close quarters; but I mounted quickly and seized the one rein on the horse's neck, the two snapped ends of the other one trailing on the ground. Within twenty or thirty paces of us, glaring at us with deadly intent, crouched the huge striped cattle thief; while behind him, stalking carefully, came a wary tigress.

The horse seemed glued to the ground for a few moments, and then he began to back with his head erect, returning stare for stare, as if confident of every movement he made. Not even the stir of a falling leaf could be heard; so still, so silent seemed everything! The two tigers, crouching in front of us in a crimson twilight, might have been unreal—just a picture in a landscape! Wrapt in the solemnity of the jungle atmosphere, my brain, from which the stages of the vision died away, ceased to function. I was merely half conscious that my knees dug hard into the saddle. Then suddenly my rifle slipped from my hands, and fell to the ground with a startling thud. Instantly the vision swept back, and instinctively, realising what was coming next, I lent myself to the backward shuffle of the horse. I saw the two tigers rise up, then crouch restlessly again—like expectant cats ready to seize an opportunity—when, suddenly, I was swung violently round, and the next instant the wind, sharp and cutting, whistled through my ears like a hurricane.

We were flying over the green undulations. The *nullah* in front just came and went—how my horse passed over the broken banks and the deep bed, I cannot conceive. Dotted about with large cotton trees, an interminable flat plain of grass, knee high, and low scrub seemed to stretch out further and further into the blue dusk. Far in the distance a few huts were visible from which grey curls of smoke arose and hung low in the damp breath of winter's approach. A far-flung cattle station, with

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perhaps a grazier or two living with the herds, and on the look-out for the prowling tiger!

On we swept, my sinewy horse under me like the springy seat of a racing-car. We must have covered a few hundred yards of ground, when I suddenly saw the two huge striped forms, on either flank of me, bounding along with us, with the grace and ease of African springbuck. I recollected the vision again—they were following us, and playing with us, even at our terrific speed! Now the big tiger ahead—now the tigress; now the two left behind for a moment, and now catching us up again with easy rushes. How familiar it all seemed. Suddenly in front, from the cover of an approaching swamp, some elephants emerged, and loomed up between us and the smoking cattle-station. I tried to remember whether this came into the programme—it did not, I felt certain! I recollected the vision had ended abruptly; and then, the sudden start with which I had awaked flashed through me. The next instant I felt something give: for a second I was conscious of a hurling sensation through space, and then—nothing more!

. . . . .

"How is the head feeling?" I heard someone say. I was surprised to find myself in bed with my head bandaged up.

"We bagged the big tiger yesterday," my brother-in-law announced.

"My horse?" I inquired.

"Safe," came the answer.

And then I learnt what had happened. The party were returning to camp that way—fortunately for me—when my horse came careering up to them. The tigers pursued the horse up to the elephants, who immediately gave indication of the proximity of carnivora. The big tiger was seen almost at once, and killed with a lucky shot. The party then searched for me, but it was my strange horse that led them to the spot where I was lying unconscious. He had galloped into a large hole, as his marks showed, and, it is presumed, had suddenly fallen, leaving me behind. He had apparently struggled up very quickly, and galloped on again before the tigers in the long grass realised what had occurred.

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MEMORY AND SURVIVAL

GIVEN THROUGH GERALDINE CUMMINS

(PART II).

THESE stray remarks of mine are the expression of my own "other-world" knowledge. I can only retail to you the truth as I know it. Many and varied are the conditions that prevail when the soul "comes alive" in this world, or in one of the states that we are subject to after death. I use advisedly the term "come alive" in connection with the soul. For the soul seems as dead to some of us, when it lives in its body of clay, as we would seem dead to the average agnostic. It is certainly true that many of us shades almost doubt the existence of a soul in the bodies of certain men and women of the low animal kind, who live in the physical sense on earth at the present moment.

To return to our subject, I beg of you to remember that I am but a fallible shade. However, it is well, in this difficult matter, to lay down as our foundation certain premises. Firstly, let us take, for example, the average educated man. It is possible for him, while in the physical body, and while he is at the zenith of his mental power, to enter three states which differ very considerably the one from the other. One, the condition of deep sleep; two, the subjective state; three, the state of ordinary consciousness. You must allow much latitude for the subjective condition. It can vary to a wide degree. It may be induced by artificial means, through hypnotism. A subject trained to respond to the hypnotist will, as you are aware, perform amazing feats, recall memories of early childhood, be insensible to pain, and, I believe, even obtain, at times, knowledge that appears to be of a wholly supernormal character. The Indian Mystic can enter very easily into the subjective state and can, at times, learn of the doings of strangers who are many miles away from him. He can, in short, make mental journeys.

Now, in our life, the life of the so-called dead, there are three states also, though it cannot be said that they closely resemble the three orders of consciousness that prevail for man. Even when you are asleep you are, in a sense, conscious, sometimes more so than when you are in this subjective state, for pain or noise may rouse you. Whereas the deeply entranced man may not feel pain, may not be even roused by thunder.

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When we, discarnate beings, desire to communicate through some sensitive we enter a dream or subjective state. There are two degrees of it that are important in relation to ourselves. If we are but slightly entranced we are wholly detached from the memory for concrete facts in our past life. Further, if we directly communicate through the medium, though we often retain our personality, our manner of speech, we are unable to communicate through the medium's hand or voice exact facts about our past career on earth, sometimes not even our own names. Even, at times, when the guide, or watching being, seeks to interpret for us we are still but in the slightly subjective state, and can only, perhaps, convey one stray impression, or perhaps none at all, that concerns our past memories. We can enter into the deeper mind of the medium and read many of the memories belonging to her, which are without the cells, or neurons, being joined to them by invisible threads.

Now, you are aware of the strange association of ideas. You met a Mr. Tom Jones at a tea-party ten years ago. You had forgotten all about him, even his name, but someone mentions it to you. At the moment it means nothing, perhaps; but, in a minute or two, you remember the Mr. Tom Jones you met ten years ago at a tea-party. In the same manner the discarnate being may find certain memories in the subconsciousness of the medium, which will recall certain facts connected with a past earth life. Then, the memory is rapidly communicated.

I would now speak of the second degree of trance which may be penetrated by the discarnate being. It is a pleasant and, at times, very happy state. It is nearer to the condition of sleep and dream than the one I have previously mentioned. When we are on this plane of consciousness we can enter the subjective mind of man. But it is necessary he should come to our aid in this respect. He must either be closely bound to us by ties of affection, or he must be what you call psychic. Very well, those dear friends or relatives, who through their affection or love, or intense interest in us, conjure us up in their subjective thought, open the door to us, dreaming shades, and we enter again into the earth dream. We perceive pictures of actual earth happenings, imprinting themselves on the sub-conscious mind of the one who has cleared the way for us, bridged the chasm with their love or their intense interest. Often, we perceive most trivial incidents mirrored on their sub-consciousness, but we use them, later, communicating them to the guide, or

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through the medium directly. For instance, a description of a number of tea-pots belonging to the sitter was once given by a communicator through a medium. The communicator had not known of them when she was alive. Very well, these tea-pots were pictured on the sub-conscious mind of the sitter when your communicator was in subjective state number two. Probably the sitter was in a passive, unthinking condition when these tea-pots presented themselves strongly to his vision, so they were the more emphatically imprinted on his subjective part.

Sometimes, when we are really thoroughly submerged in this dream atmosphere we can get into touch not alone with one subconscious mind, but with the subconscious mind of many thousands of men and women. It is like a wide sea stretching out before us. Much of it is scarcely apprehended. We can only tap it here and there, but with the assistance of the guide we may draw out of this sea of mind the particular association of ideas that corresponds with a happening, a name, or a place in our earth life. We recognise it and use it as evidence of identity when we are communicating.

Now, the third subjective state leads us to the Great Memory, but alas, it is not the condition or state in which we approach our people on earth. We can gather up many of our memories when we thus reach out into the vast subconscious, or, rather, superconscious mind of the race. So I will not dwell upon this aspect at any great length, beyond remarking that those who have been among discarnate beings for many ages, those who are highly developed, the possessors of wisdom among us, can, while in the third state, communicate through a sensitive the actual matter recorded in the Great Memory. But such beings are not suffered to communicate their own wisdom, for it cannot be expressed in terms of language, only an echo being sometimes caught which is rendered in the form of the inspired utterance of genius on very rare occasions. Nevertheless, discarnate beings who have only been a few years absent from the earth cannot, as a rule, enter into this third subjective condition when they use the physical mechanism in order to give a fragment of the Great Memory to the world.

Finally, you must take into account the fact that some sensitives are only half trained, that their own subconscious mind muddies the stream of the communication that is given through them. So the automatic or trance product may be a work of

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collaboration, may even, at times, only contain a phrase here or there that comes from the communicator.

When a foreign language is poured through a sensitive, which is neither consciously nor subconsciously known to him, it is probable that, at any rate at times, the discarnate being is drawing from the subconscious mind of a living man, the Italian, Chinese or Greek words that are being used. As I have previously explained, when in a certain subjective state, it is possible for the discarnate being to scan what I have called a sea of mind. But, mark you, they are the minds of men and women who are still in the physical body. The communicator, having once known Chinese and having deposited that knowledge in the Great Memory, is able to recall it all when his discarnate mind is stimulated by the sight of the Chinese words in the subconscious mind, perhaps, of some living Chinaman. So the shade is able to communicate in a language unknown to the medium. Be assured, however, that it is not a case of the sensitive's mind making direct contact with the subliminal self of the living Chinaman. There is evidence that this is not so in that the material given tells its own story, is the expression of a directive intelligence.

It is true that we communicate by pictures or images, by signs, which the deeper mind of the sensitive apprehends, and sometimes, we may convey by a sign or symbol a name or word unknown to the medium. It would be well for you to note that what you call "normal consciousness" means the raising up barriers between your mind and another man's mind. But behind all that there is among human beings a deeper self, a subjective mentality that can trespass into the domain of other subliminal selves, that meets with few barriers. This matter, however, belongs to another story.

Men and women cling to past associations. The ardent Communist cherishes a most conservative craving for the preservation within him (so that he may summon them at will) of all the infinitesimal details of events, of all the minute data of knowledge which he has carefully harvested during years of labour and of earnest striving. But, after all, so much of this apparently precious bullion is of little account. It is far better that it should be stored in the great granaries that stand upon the shores of the infinite ocean of being. Let his vessel bear but a light cargo when it adventures upon a new journey in unknown

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waters. Briefly, I would ask you not to be troubled by my remark that when discarnate beings pursue an active, eager life here, the greater part of their concrete memories are blotted out for them. Mark you they are in a state of normal psychic consciousness under such circumstances. But a discarnate son and father, or any others who have dear remembrance of one another, may, if they so desire, recapture all their old memories for facts in their earth life if they choose to enter the third subjective state together. Then these two discarnate beings can re-enact, if they will, the drama of their earth career page by page. They can recall all the infinitesimal knowledge they reaped with such care on earth. Homer, the Odyssey, all the painfully acquired Greek and Latin of school-boy days, recollections of youthful games, of hoarded learning, may be gathered anew in all clearness. The very conversations at tea-tables, or at dull dinner-parties, can be recalled and digested, perhaps, with some boredom again. Do not, therefore, be cast down at the prospect of a future life. You can gather again all the old rusty relics, all the little quarrels and worries, all your proudly gotten learning if that is your desire. But you must, of course, enter, with your friend or relative, into the third subjective state if you yearn to play again the old rôles of the past, if you would wistfully finger once more the precious little details of circumstance and happenings in your earth life, if you would, indeed, be like some old man or woman who takes from their drawer ancient love letters, lockets of hair and little miniatures framed in gold which recall dear departed days.

But many of us are of an adventurous temperament. It amuses us, for a while, to dally with these pages in the Book of Life, and from them, when we meet our loved ones after death, we derive a certain wistful pleasure, or a quiet delight, without the pangs of the flesh attached to them. We tire, however, after a very brief while of these heaped-up remains of our past careers, all so carefully stored in the Great Granary. We would pass from out one fold of time into another; we would be bold and adventure into the imagination of God. So while in this third subjective state, we turn again the pages of the Book of Life and we read the future of our race. We gaze upon a drama that has not yet been enacted upon the earth, the vague echo of which is sometimes caught by prophets and soothsayers. We perceive the wanderings of those begotten by us, the fate of those who are of our blood, who bear upon their foreheads the seal of kinship with us. And indeed, many of us sorrowfully close the Book

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of Life when we have thus gazed into a future that has not yet, for man, sprung out of the Unknown, out of the timeless sea, which I must again remind you is the creation of the all-pervading imagination of God.

Finally, the power to enter the third subjective state and thus follow the future as well as the past, page by page, is only bestowed upon those souls whom human beings, to use a trite adjective, would call "advanced" or would hail as "spiritually developed." Many millions of souls who have passed through the Gates of Death, rest within the borders and limitations of their own psychic development. I use the word "psychic" here in the general sense, not in its relation to the study of survival after death. Such myriad souls follow a road and a destiny that does not, as a rule, lead them for a time, at least, to the Great Super-conscious mind of the earth. These so-called dead remain in spheres and states of pleasant or sometimes disagreeable illusion. I cannot write concerning all the souls who pass to an invisible life from the arms of their foster-mother earth.

* * *

When discussing this essay, a friend, who has had considerable experience in psychic matters, told me that she had formed the opinion, a long time ago, that the communicating entity appeared to her to give evidence more clearly when the "guide" was interpreting than when the communicator was directly controlling the medium. On referring to a sitting with Mrs. Leonard in April, 1924, my friend quoted the following remarks: Feda, her guide, was speaking. "People on the other side know a lot more than they can say in this condition. They don't always know until they go back again, and then they remember everything, and are often very cross with themselves because they did not remember it before." Feda added that "she knew a lot that she could not say through Mrs. Leonard." These remarks seem to corroborate to a certain degree the ideas expressed in the John Frazer Script.

I was recently asked to give a history of my life in my fourteenth year. Beyond naming the town in which I lived and two houses in which I stayed at that time, I found myself unable to mention any events during that year in immediate response to the question. It is possible that if I had been deepy hypnotised I should have been able to draw up from my subconsciousness some of the happenings in that year, but I do not believe that

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light hypnotism, involving a slightly subjective state, would have enabled me to produce any further facts concerning the fourteenth year of my life. In view of the difficulties of the living in connection with memory it is well to recognise its limitations when we seek for evidence of identity at sittings held for the purpose of catechising the dead. If they exist and are communicating the same processes may work for them as for us. Our memory for facts and for names quickly fades if they are not constantly circulating in our mind. Under special conditions, or with much effort and labour, we may draw some of them up from our subconscious memory. If we survive, may not this also apply to the alleged communicators? Perhaps they, too can only, under special conditions, appeal to the Great Subconscious Memory, and are, therefore, dependent on pronounced emotional memories (memories for feelings rather than facts), these being an integral part of us.

EX MEDITATIONE: A FRAGMENT

By E. M.

WOULD you make progress?

Then cease to create new Karma.

Only by *living in the Law* can we cease to create new Karma.

For Life is like a great stream;

We are borne along slowly or swiftly, according to our efforts towards progress.

If we make no effort we are swirled into the side eddies, and soon we are creating friction with the banks of the stream (which is creating Karma).

If we make a little, a very little, effort, we are drifted along in the slow currents at the side of the stream, occasionally bumping against rocks and snags, or the banks (creating Karma).

If we make much effort we find ourselves leaving the banks and ever more and more nearing the centre of the stream and the swifter current. We leave the "safety" (*i.e.*, comfort or familiarity) of the banks and the slow currents; yet we gain the joy of swift progress, and the goodly company of the strong, courageous swimmers of the centre.

If we make the highest, utmost effort, we *lead* the swift race of the centre and take our place among the Great Ones who are in the Van.

Is this effort not worth while?

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NATURAL AND UNNATURAL REJUVENATION

By WILLIAM LOFTUS HARE

IT is many years since the general public—to which I belong—first heard of the beneficent discovery, as it seemed, of grafting the thyroid gland of a sheep into persons suffering from cretinism, goitre and similar maladies. The ethical question as regards the animal was perhaps subordinate to the curative phenomenon, and the operation was regarded as a legitimate means towards a desirable end.

Lately, we have heard of the "monkey gland" which presented itself to the public as a scientific joke, and the Press recorded cases of old men here and there who had become young again. The public asked no questions until Dr. Sergius Voronoff came forward to tell the naked truth and gain a dubious notoriety.

Scientifically, I suppose, there is no difference betwixt the older and the newer operation; parts of living animals are inserted into the bodies of human beings, and as a result some of the vital powers of the animal appear in a new *locus*. As an "experiment" no doubt it is wonderful, and it pleases two generations that (since the 'fifties) have been taught to believe the wonderful to correspond to the good. Scientists have traded on this belief and have produced the super-belief that the most wonderful is the most good.

A further belief, common to this age, is that Nature has placed us in such a difficult world, so full of dangers and maladies, and so unsuited to our needs that science must come forward as a saviour. Incidentally, she is well paid for her services both in cash and applause.

The discovery of "rejuvenation" by the grafting of monkey gland is an instance of the dissemination of an erroneous belief that Nature is incompetent in her arrangements for human life and must be supplemented by Science. Nature, it is assumed, has planned that man must die at three score years and ten—or the index given by the Registrar-General. This is considered inconvenient, and Dr. Voronoff is prepared to prolong our lives if only he can be supplied with a monkey for every man. Even in the economic supply to the monkey-market Nature has bungled, as usual. There are too many children, and science has

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to invent birth control; and there are not enough monkeys to prolong the lives of debilitated sexagenarians. It is surely the duty of the Government to interfere—or the Empire Marketing Board! Something must be done to prepare for the next war!

The most colossal error of this whole system of thought is the belief that Nature has neglected the task of rejuvenation and left us helpless, until Dr. Sergius Voronoff appeared with his simian surgery. I am prepared to assert that, so far from neglecting this task, natural rejuvenation is the life-process itself. And if there are men dissatisfied with life at its best, they do not deserve to live at all.

The microscope has long revealed the natural society in a drop of pond water. Tiny unicellular creatures float hither and thither, assimilating nourishment from their environment. Each creature reaches its maximum growth and, by a process of fission, becomes two. We should have praised Dr. Voronoff if he had made this invention, and we may praise Nature, or the power behind her, if we have a mind to do so; for the drop of water, in time, becomes populated with a large number of individuals, the progeny of a single cell. In times of drought or insufficiency of nourishment the separated cells unite again, without the aid of science, and each rejuvenates the other.

A higher form of rejuvenation is observed in multicellular creatures who practise segmentation instead of fission; they divide into many parts and yet remain united. Each segment performs some special function, but one of them continues the primitive fission interiorly. This is the origin of the reproductive process: for these cells are *primarily* destined to rejuvenate or replace those which are differentiated into new forms or destroyed by outer contact. This is Nature's second device exhibited in creatures once removed from the lowest. The *secondary* function of the rejuvenating cells is reproductive; they are extruded into their environment, and if they live, they become multicellular creatures like their parent.

I need not tell the story, familiar to those who study biology, of how, in every species, from that time onwards, death and life run a race within each organism. A constant stream of cells is sent from the centre towards the periphery to replace those which decay. *Necrobiosis*, or death-in-life, is the method by which these living cells differentiate, harden, lose their mobility and die.

At length, after many stages, comes the differentiation of

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male and female, but in each is continued necessarily the *primary function of interior rejuvenation.* The creature cannot live by bread alone but chiefly on its own regenerative process. Merely to live it must do this. To reproduce it has the impulse towards its opposite sex, the two being, though physically and spacially separate, " one flesh " so far as reproduction is concerned.

The human race—and even the apes, our reputed ancestors—lives by this law. Primarily, the sexual cells are derived from the interior fount of life and are distributed to every part of the body, to every organ and to every part of each organ. In millions they scatter, sacrifice themselves and die, being replaced by their successors.

Death is ever running by the side of life and in early years he is overtaken; in healthy maturity he is kept in leash, in disease and decline he races ahead more rapidly than Life. In this race the individual has a word to say, a part to play, a decision to make.

Shall I use my interior stream of life to rejuvenate my body to its maximum strength, health, beauty, utility and longevity? Shall I use with restraint that portion of it by which I may reproduce myself in the next generation? Or shall I waste my sexual energy by indulgence beyond the needs of reproduction, intensifying desire and gratification by artificial and mechanical apparatus? Shall I practice birth-prevention and call it " birth control," or shall I attempt the natural beneficent self-control recommended by the moralists of my race?

And when I have reached the age at which, by natural decline, I ought to practice strict continence and continue unto the invitable end the internal, though decreasing, process of regeneration, shall I go to Dr. Voronoff and, at the expense of a monkey's life, buy another ten, fifteen or twenty years of gratification by grafting his sex gland?

The way " back to Methuselah " is by purity and self-restraint, rather than by this filthy scientific surgery. The way to produce virile descendants is for parents to retain their virility by means of natural rejuvenation.

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THE RATIONALE OF PSYCHISM

By DION FORTUNE

AN adequate study of the psychology of psychism is subject-matter for a book. When such a study is made, it is readily seen how inadequate is the average clairvoyant's explanation of his vision. He declares that he sees the presences he describes. As a matter of fact he no more sees them on the astral plane than he sees chairs and tables on the physical plane, as anyone who understands the physiology of vision is aware. He reacts to their emanations, and he reacts according to certain reaction-habits which have become stereotyped by experience. Even in the vision of the physical eye on the material plane, we never "see" the object to which we react, we only feel the sensations which the reactions of the cells of the retina to the light, reflected from the object on to their surface, cause to take place among the cells of the brain. Impair the retina, the connecting nerve, or the brain-cells concerned with vision, and the object disappears.

In all vision we never "see" the object, we only look into our own consciousness as the Lady of Shallott looked into the magic mirror. It is by practice and habit we learn to refer an object to position in space, and this power of judgment is the result of binocular vision. We judge distance by the angle of convergence of the focus of our two eyes. Moreover, in dealing with a familiar object, we do not look at it in detail, we recognise it by a general impression of its salient features, and infer the rest.

I well remember an experience which befell me as a child, and which I have often quoted in my lectures, for it is very illustrative of the psychology of vision: awakening in the dim light of dawn, I saw on the windowsill of my nursery an unfamiliar object which appeared to me to be a large rabbit. I gazed at it enraptured till the growing light revealed it to be a little pile of clean linen. Some familiar curve of the bundle had suggested the rabbit's fat back, and my imagination had supplied the rest of its anatomy from memory.

Exactly the same mechanism is at work with the clairvoyant. Upon a newly-developed sense-centre in consciousness impinge vibrations of an unfamiliar character. He is receiving in a higher octave than is available for the five physical senses.

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Accustomed, however, to transmission *via* these senses, he interprets the unfamiliar vibrations in the nearest stock image he has got in consciousness. He generally gets an accurate analogy, and provided it be recognised that what he interprets in terms of sense consciousness is but a symbolic representation of the psychic actuality, no harm is done. He translates his impressions back into terms of their own plane, and the result becomes clear.

Trouble arises, however, when, with what is termed naïve psychology, he accepts what he perceives as being an exact representation of the objects represented, and concludes that the inner planes are but etherial copies of the material planes with which his senses have made him familiar.

A little consideration will show why this is not, and cannot be, so. Take first of all the robed forms of angels which appear to the vision of the seer. We know that they have no physical bodies, but are intelligences. Upon what, then, do they hang their robes? We are seeing our own thought-forms of what we think such presences ought to look like, and our concepts are determined by traditional religious art which always puts its sacred figures into classical draperies. It is very interesting to note that in the visions of Asiatics, a similar conventionalising of the angelic presence occurs, which is invariably seen in terms of Oriental art. I shall always remember the gasp which the audience gave when in the Annunciation scene in Rutland Boughton's "Bethlehem," the archangel Gabriel appeared in tunic and tights. The effect produced by the production of Shakespeare in modern dress throws a very great deal of light on the psychology of clairvoyance.

It is my contention that the clairvoyants see nothing but the reactions in their own consciousness produced by the influences impinging upon them, and that it is the translation of these impressions into the nearest equivalent image in memory which endows the angelic visitant with form and voice.

The trained occultist, properly tuning-in on the planes, does not employ this visual consciousness, but perceives direct without the need of translation from a symbolic rendering. He perceives the thought-impressions of the mental plane as ideas, and the forces of the astral plane as emotions. All form is subjective. It is out of this realisation that comes his dominion over them.

Accustomed to refer an object to position in space according to its size and clarity, the untrained clairvoyant does with the visual images evoked from his subconscious mind by psychic

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stimulus exactly the same thing that he is in the habit of doing with the visual images evoked by the stimulation of his retina.

In the language of psychology, he "projects" them. It is the same mechanism which occurs when the lunatic, having good cause for self-reproach, refuses to recognise his memories as concerning himself, and "hears" the voice of a demon shouting obscenities at him from the picture-rail.

In the case of the lunatic, it is recognised that a dissociation of personality has occurred, and that the mind is no longer being held together by the unifying ego. A part has got into a state which is analogous to that of an artificial elemental.

We are now in a position to understand the psychology of the untrained psychic. A part of his personality is dissociated for the purposes of his psychism, but whereas in the lunatic it is a part of the lower self which thus becomes separated, because it is felt to be too base for admittance to the fabric of co-ordinations which makes up the soul, in the case of the psychic it is a part of the higher self which thus becomes disconnected, because the rest of the personality is not sufficiently evolved to admit of its integration.

Although the cause is different, the result may end by being the same, for when once dissociation of personality is permitted to take place there is no saying how far it may continue. The little rift can become a deep fissure in a surprisingly short time.

The trained occultist is well aware of the power of the dissociated personality to obtain special psychic results, and he employs this faculty at his discretion. He knows that if he desires to function with a power of the soul which is not yet developed to an equal degree with the five physical senses, he must close down those senses in order that the faint vibrations registered by the higher centres may become audible to consciousness, instead of being swamped by the louder vibrations of a lower octave. He also knows that if he wants to hear the vibrations of the mental plane, he must close down the emotional reactions of the astral plane. He has a regular system of inducing these successive closings-down, known as "rising on the planes," and it is produced by a concentration on the chosen plane of such a degree of intensity that all else is automatically excluded from consciousness. In this way he does not cause a faculty to split off and function independently, but inhibits all planes below the one on which he elects to operate, and the chosen faculty then functions in full correlation with the ego. A little thought will reveal

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the fundamental difference between this method and that of the naïve psychic who allows a dissociation of personality to take place through repeated "projections" of mental images.

The trained occultist, moreover, is exceedingly careful not to swim out further than he can be sure of swimming back, for he knows that if the silver cord be loosed, the golden bowl of the integrity of the personality will be broken. He employs a regular system of connected ideas to carry consciousness up the planes by means of an association-chain, and he comes down the planes by reversing the order of the images in his contemplation. He thus translates the symbolism accurately down the planes, and so the chain of associated ideas is not broken, and memory is brought through.

The highest development of occult work occurs when the objective consciousness of the different planes can be synthesised into a single chord, as we synthesise the sensory consciousness of the physical plane when we see, hear, smell and feel an object simultaneously, and out of this combination of impressions gain a far richer idea of the nature of that object than we could from any one of them taken singly.

For a full understanding of any form of existence, more than one plane of consciousness is necessary. The combined consciousness of the planes is to the psychic what binocular vision is to the ordinary mortal. For each added faculty of consciousness, there is an added dimension of existence.

It is only the supreme adept, however, who is thus able to co-ordinate consciousness simultaneously; most occultists rely on the method already described of inhibiting the unwanted faculties until the desired one is laid bare and freed for function.

The weakness of the uninitiated psychic lies in the fact that he misunderstands his own *modus operandi*. Projection and dissociation, as already described, undermine the integrity of his mind. Moreover, by the method he uses, he can only touch the fringe of the Unseen. Unlike the occultist, he cannot rise on the stepping stones of the symbols. He stops short at the first symbol that is evoked in consciousness, and that symbol may have little power of rendering the philosophical subtleties of the higher planes of mind.

Psychism is always limited by the contents of the psychic's subconscious mind. The control is like an artist working in mosaic, he has to put his picture together out of the little blocks of coloured marble, and he is limited by their characteristics. We therefore

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find that the psychic of limited intellectual content relies chiefly on picture-consciousness for his symbols, whereas the more educated psychic brings through actual teaching in verbal form, for his subconscious content has been enriched by the study of the spoken and written word. It is not very common, however, to find psychics among highly educated people, for when the mind is enriched by study, it is also apt to be stereotyped, for the ideas it receives from its studies do not enter it as detached units, but as parts of systems from which they cannot readily be detached; therefore it is not possible for the spirit-designer to rearrange the mosaic of his ideas to represent some new design. When he picks up one idea, a whole mass of others come with it. He cannot take a symbol from psychology, and a symbol from dynamics and a symbol from religion and recombine them into a new concept to be represented to the mind. The integrated systems of the educated intellect resist this process. But where there can be found an educated mind with a wide range of intellectual content, wherein it is possible to close down the directive intelligence and permit the spirit-entity to manipulate the images available in the subconscious memory, then is a high degree of mediumship possible.

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THOUGHTS ON THE "TWO PATHS"

By MICHAEL JUSTE

IT appears, when studying the above subject, that the mind of man is incapable of making a synthesis of his theories. Either he is a mystic or an occultist; just as one is either a Christian or a Bhuddist; a Conservative or a Socialist. Men are always particles of things; never a whole, never a unity. Such unsatisfactory methods of thought lead to the unsolved problems: "What path should man travel in order to attain perfection? Is the path of mysticism better than the occult path? Is the path of occultism better than the mystic path?" That the true path is a combination of both seldom enters the mind of the student. To use one method only is as absurd as would be the action of a person using only one sense out of five and disdaining the use of the rest. If we met such a person we would look upon him in amazement. Yet this is what a great number of students persist in doing: dividing that which needs no division.

Man, we are told, is made in the likeness of God. If that is so, and God, Who is love, is also wisdom, then, obviously, man, who is potentially a god, should likewise attempt to develop all his attributes. Just as primitive man evolved from a simple state of society to a mere complex, so should the mystic eventually evolve from the stone age of divinity to a fuller and more complex state of divinity.

In the past hermits atrophied many attributes and desires in order to attain to spiritual revelation—an unwise action, for it prevented the expression of the complete revelation owing to the destruction of the instruments through which much of this illumination came. To-day many mystics do likewise, atrophying the intellectual instrument to the detriment of complete divine realisation. The occultist acts otherwise. In his view, every particle of the body has its purpose; and perfect health is one of the most important qualifications for students of this subject. For the occulist knows he is surrounded by numerous hidden forces that all have their part to play in the development of man to mastership. The necessity for a perfectly healthy and virile body cannot be emphasised too strongly.

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The emotions of the mystic are often aflame, and he sometimes develops beautiful pinions; but usually he does not know where to fly. And the winds of other planes blow him here and there, and he has to follow their courses. He may find his wings in the gold of the sun, the silver of the moon, or the blue of the sky, and his soul may sparkle with the fair enamels of all the virtues; yet, if his mind is undeveloped, all these qualities are as useless as he in whom the heart qualities are undeveloped. For he is but a decorative symbol of Heaven and little else. What is necessary is an illumination for the mental principles as well as for the emotional. Man being blind in the mass, why should the more highly developed types persist in maintaining merely higher form of blindness?

The teacher of mysticism often gives to his disciples the soft pillows of faith; and upon these the weary-hearted are told to rest and await the moment when God will fill them with an inner radiance. But though clouded illumination may create a temporary happiness, happiness is not wisdom. The mystic may saturate his emotions in the perfumes of love; but neither is that wisdom. Wisdom is the highest of all things, because it is the purest distillation of knowledge and love.

The true occultist is taught differently from the mystic. He is told to take an active part in his endeavours to acquire wisdom; he is told to observe and understand how to weave the raiment of the spirit with his own hands, and not wait for some outside power to weave and robe him in it. He is taught where to find the threads for this holy garment; and how to design the pattern best fitted for his character. And because of his experiences he also knows how to discern the false teacher from the true. For by faith alone —not that faith is other than necessary in the pursuit of occult knowledge—the mystic may never eat of the sweet fruits of divinity.

The occultist desires to peer into the world's crystal and read therein the secrets of existence and of man's pilgrimage. He wishes to know how the fabric of illusion has been woven, upon what hidden loom the laws of Nature have been spun.

Occultism is the science of the spirit; mysticism is the emotion of the spirit. Occultism can make man godlike; mysticism can make man angelic. The mystic is one who has incarnated, but often refuses to accept the fact. The occultist accepts the fact, but also attempts to discover his place in the work of the world. The mystic attempts to prune the wilderness

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of the world with blunted shears ; the occultist before any such attempt sharpens them upon the keen grindstone of the intellect. The ecstasies of the mystic burn intermittently, because he seldom gets in permanent touch with those spiritual principles that will add fuel to his aspirations. It is true he may get a sudden and golden glimpse of the majesty of God ; but how much wiser he would be if he could manage to be permanently conscious of such a vision ? Thus, though the mystic may bring into existence a gem, it is usually an uncut gem. Rare it may be, but its beauty and radiance do not shine out as clearly as when it is ground and made symmetrical by the polishing tool of intelligence. Though ecstasy tells the mystic God exists, that does not give him the power of discrimination. To-day, man is developing an analytical power of perception ; and this necessary attribute must not be ignored. What is necessary to-day is to help humanity break through the many illusions surrounding his mental body ; not to concentrate on the emotional body. When speaking of the mind, however, the occultist does not mean the lower mind, which is surrounded by illusions, but the higher mind, wherein one can obtain clear vision and understanding.

" Yet," one will ask, " what exactly are the qualities needed in occultism ? " First, and most important, is the necessity for balance. The occult student must be vital on all planes, possessing just as great an emotional capacity as the mystic, but knowing when and where to use it. He must not give way to sentiment, as the mystic often does. The occultist must have a scientific outlook on things. He must persevere in his practices, and be strong in will. In short, he must use every principle in his nature ; for by constantly exercising them he becomes flexible yet resistant to all around him. For surely it is no compliment to the Creator of man that the soul should become like a limp piece of rag ?

When speaking of the occultist, one does not mean the scholastic researcher into occultism—one who makes pains-taking researches in often unimportant directions—but the genuine student who is under the tutelage of one who knows his subject, and who can demonstrate what he has to teach. Possibly the reason why occultism is so often shunned is because it usually brings to mind the evil practices of black-magic. It is true that occultism can show such a side, and man to-day usually thinks of the evil aspect ; but that can only be when

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the love principles are not well developed. Therefore it is essential, as I have said before, that the occultist should develop all attributes of character.

Often the mystic is permitted to gaze into the palace of the spirit; but soon afterwards he falls back into the hovel of the clay, a sad-hearted, sighing man, praying ceaselessly for a glimpse once again into this splendid dwelling. The light of it had dazzled his eyes, and the glory of it had given him temporary happiness; but not knowing how to keep his foothold in such a place, he is unhappy, dissatisfied with the meannesses of the world, yet rarely able to enter into his spiritual inheritance. Only with a rounded character; wise in the knowledge of God; strong in will; filled with a balanced love and understanding for all things, can he stand above the chaos of this world.

MY PRAYER

By VERONICA BEATRICE CRAIK

Light, I cry to Thee—from darkness!
Strength, I cry to Thee—from weakness!
Love, I cry to Thee—from chaos!
Oh, hold my hand, and help me on my way—
Help me to find some meaning in each day!
Lead me to do the work of love, alway!
Thro' all perplexities and warring creeds
Help me hold fast to true and lovely deeds;
That so within myself th'immortal life—
One with its source—may rise above all strife
Strong and serene, in something more than hope,
To love and labour to its utmost scope;
And claiming kinship with the life in all,
May sense and answer every human call.

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SHELLS FROM THE SANDS OF FAËRIE: SHEEN OF WATERS

By ARTHUR EDWARD WAITE

EARTH is not all, but earth is full of its rumours. I might have said that the ways are infinite, for there is no end to my stories of entrance. I have stepped through the frame of a picture into a world that is more than picture, though it is painted and emblazoned strangely. It is, in truth, the place of images and endless forms of thought. It is like a picture gallery, where scenes and portraits have come out of their setting, full of life and motion. It is like a great book of romances turned outward into pageants, full of ventures and fulfilments. Listen, therefore, and know, for that which follows is a sacrament.

I have performed one journey into Faërie in a hay-time sweetness of simplicity. Somewhere in this world of ours—but is it within or without?—there is a little place of the waters, a pool of waters of life, which a blue sky has stilled, so that it is always clear and smooth, and no wind may vex it. The guardian heaven above it is never clouded; it has a soft and dreamful radiance, day long in the daylight—even as the eyes of my Lovers—and stars watch in the night time. The planet of love is the fairest of those which visit it; but this is in the Hour of my Lady, who came to me as a Gift from Faërie and a Messenger from the Gate beyond. Can you spell me these words of my parable—you who are mine and listen? You need not go in search of this place: it is nearer than lips and eyes; it is like the tongue and the word for nearness. There is no Faërie but Faërie, and it is not there but here. You may have only to think for a moment, and you will stand by the pool, on its margin. Do you see my meaning now? When I knew that I could enter that inward realm which is called Faërie in the Chronicles. I found the pool of my parable and paused thereat in a mood of still contemplation, preparing for the mysteries to follow. You are by my side at this moment, eager for what I must tell you, pausing in the same manner. Now, prayer is a work in Faërie, and I recited, or, rather, chanted that which may be called the Incantation, or, better still,

THE LITANY OF FAËRIE

Wind of the evening, light grows dim:
Breathe in the pause of the Vesper Hymn.
Light of stars, the night is nigh:
Kindle thy beacon-fires on high.

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Star of love, from thy far height,
Shine till the morning dawn is bright.
Sun of the Morning, far away
Faintly blossoms thy Rose of Day.
Light breaking on earth and sea,
Herald the Day of Eternity.

Evening gold and morning red,
Veil of night, betwixt you spread,
Lead us on by star and moon
Unto fullest light of noon.
So may every earthly gleam
Lift us to our Land of Dream.
Stately, spectral, far apart,
Opened to the eager heart,
By thy graces be we brought
Into endless Halls of Thought,
Stretching through a world of rest.
Silver Bells and Faërie spells,
Hear the Speaker, help the Seeker:
All your marvels manifest.

This invocation ended, I fixed my heart steadfastly on that burnished pool, as if on a glass of vision, and awaited without stirring the manifestation of a certain glorious light, which is like the ravishment in the heart of my worshippers when I bring them my latest poem; and through this light I passed easily from the hither to the further side. The simplicity of the experiment is obvious, and it has been practised in all ages.

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CORRESPONDENCE

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THE THIBETAN AND OTHERS

To the Editor of the OCCULT REVIEW.

SIR,—It is only after much thought and careful meditation, I have decided to voice my PERSONAL opinion on the question of the authorship of *Cosmic Fire*.

It is quite clear to any true student of Occultism, who is seeking to follow the precepts of the Divine Wisdom and accepts occultism as a Spiritual Science, that the constant game of skittle-alley which from time to time is entered into through these pages is merely the clashing of personalities on the battle-ground of the lower self.

To all and sundry, as a very humble seeker after the Eternal Verities, I would first say let us all, at all times, remember the maxim of every chela, however low or high he be on the ladder of the school of life, "JUDGE NOT THAT YE BE NOT JUDGED." One is led at times to wonder how genuinely sincere are the people who from time to time air their own pet grievances, always, one feels, tinged with far too much of the personal element and sadly expressing to the world their limitations. Hardly a month passes of late but someone throws mud at all and sundry who do not happen to be the slaves of their own particular school or cult. No one more openly than H.P.B. has declared "Let us have no infallibility," yet those who would seem to revere her memory most express their reverence by bestowing upon her a Papal Authority.

Next to H.P.B. Mrs. Besant seems to be a favourite target. Her very life, however, proves the lie to those who claim she has distorted the teachings of Those she serves with such wondrous humility. One feels the active work she is ever doing for humanity, truly disregarding race, sex, creed or colour, is witness enough that she is an accepted servant of the Great White Lodge. She ever uses her freedom as she has a right, but never claims blind obedience. She is ever the embodiment of "to advise yet never force an opinion upon another, nor state that another is in the wrong because he fails to see the Vision of Truth from your particular angle."

If none other is forthcoming, a few arrows are directed at Mr. Krishnamurti—and so we go on, ever criticising in a destructive manner, instead of all who are seeking to serve helping to a truly new Spiritual Re-construction, with a few constructive words of wisdom.

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The newest of the skittles is Mrs. A. A. Bailey. When I look on the dedicatory pages of her works, I find one is dedicated reverently to the Master K.H., one to H.P.B. and in the one in which she speaks of "The Thibetan" she merely describes that he gave and authorised the publication of the contents. As to whom he is we are given no clue. Yet this simple fact seems to greatly upset Mr. Grump. As a humble student of *The Secret Doctrine* I may say I personally have found Mrs. Bailey's *Cosmic Fire* invaluable in elucidating certain points therein. As to whether the "Thibetan" is bell-boy at a New York hotel, or a member of the Trans-Himalayan School, I neither know nor care, since I appreciate greatness in whomsoever shown.

May I conclude by suggesting to all who are in reality seeking to aid the upliftment of humanity that the day has arrived when we must act in the Spirit of True Occultism, ever bearing in mind that "In His Service is Perfect Freedom," and seeking to gather the crumbs from His table, either through H.P.B., Mrs. Besant, Krishnaji, Mrs. Bailey, or any who may be able to lead us a little nearer the light.

"My quarrelling children see my plan,
To hasten your relating.
You teach yourselves that you are One
By far too much debating."

Fraternally yours,
JAMES NORBURY, F.T.S.

THE "THIBETAN"

To the Editor of the OCCULT REVIEW.

SIR,—Replying to Mrs. Bailey's letter in your last issue regarding my article on her book, *The Light of the Soul*, I wish to say that I have never taken upon myself to assert that the Thibetan Brother is one of the Masters of Wisdom, and if the review in question appeared to express this opinion it was not my intention it should do so, since I am not in the least concerned as to the personal identity of the Thibetan.

Yours sincerely,
HERBERT ADAMS.

THE SEARCH FOR TRUTH

To the Editor of the OCCULT REVIEW.

SIR,—Being a student of Theosophy, it is necessary for me to challenge a statement made in an article by Herbert Adams in a recent edition of the OCCULT REVIEW.

It is true that Theosophists are divided into a number of organisations, and undoubtedly there is a purpose for such a condition; but to say that they are pathetically asking one another "What is Truth?"

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is a very unfair statement and reflects a misunderstanding of Theosophical teachings.

Theosophical students living in the world of affairs realise that in our present existence truth, on the physical plane, is only a relative condition. It is only relative to a condition of unreality, that is, if we consider this life phenomena an illusion.

Now the question of what is truth is one that treats of the infinite, for when one has reached the point where one perceives the understanding of a truth, it is found to be only an aspect of a greater truth. This correspondence holds good throughout all planes of conscious existence; which existence is relative to truth and untruth, the real and the unreal. Therefore truth, to be basic, must ever remain an abstraction.

Trusting that Herbert Adams will realise that Theosophists do not ask "What is Truth?" but seek Truth where it may be found.

Respectfully yours,

SYDNEY BRAGGER.

DANGER FROM SCIENCE?

To the Editor of the OCCULT REVIEW.

SIR,—Apropos of the many psychic messages being received through various channels predicting the imminent danger of some vast upheaval, may I crave space for the publication of extracts from automatic script received during séances held at Bromley, Kent, during May and June last? The communicator was, according to the guide in charge of the circle, "a scientist who had been allowed to come back to deliver this message."

In a communication from this historically famous scientist, the following significant passages occur:

"There is a great and terrible upheaval very near to the earth just now, caused by its special position, also by the power we poured down from the spheres which is not being properly used by you earth-people. Now I want you to know that this power can be stopped from destroying many fair parts of the earth's surface if only you can learn from me. There is a kind of giant silver ray in the centre of the earth which is powerfully acted upon by the spheres, or the dwellers in the spheres. This silver ray they use as a pathway to reach your earth; after the form of very strong magnetism.

"Now if they draw too strongly on this ray a great upheaval, very often an earthquake, follows, as the rays from the centre of the earth are drawn up too rapidly. The draw just now is tremendous, but it may be properly diverted throughout the globe and thus save any great strain on a particular portion, if you people who know these truths try to divert the power, spread it equally

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over the earth; that is, use the power as it comes to you and then send it back to its home, the earth. There is a great deal of experimenting going on in Germany with these different rays. That is a great danger-point and, if too much power is drawn there, there will be trouble which will most certainly affect your little island too. These rays now about to be discovered are very dangerous until properly understood, and in the finding they may destroy the locality from whence the rays are drawn. Now, my friends, I would have you warn these people of Central Europe and Germany to beware. They know not what they are tampering with and, if they do not use all the precautions they know, Europe may come to disaster.

"The rays should not be used at all until 1929 when the position of the earth in space will have altered and there will be far less danger of earthquakes.

"All experiments should stop this year in Europe. If they must experiment, tell them not to do it in Europe. There is great danger there and these rays now being played with are adding to it. They call them in Germany the Death Rays. I am glad I have been able to tell you this, my friends. Perhaps, after all, it may be diverted. But we see such a blackness round the centre of the earth and that is very bad indeed."

The fullest investigation by anyone sufficiently interested would be welcomed by the undersigned.

Faithfully yours,
J. B. CAMPLING.

THE EPISODE OF THE HOUSE

To the Editor of the OCCULT REVIEW.

SIR,—This episode which your reviewer, Miss Harper, emphasizes as the outstanding feature of Sir Oliver Lodge's latest book, *Why I Believe in Personal Immortality*, does not constitute an argument for human immortality or for "survival." The same faculty by which some persons are able to foresee events in their own lives is active in mediums when they read the future for others; and it has yet to be proved that mediums obtain this information through the "spirits" of disincarnate human beings.

If Sir Oliver Lodge had himself seen the astral reflection of the house which he was to occupy seven years later he might seek a different explanation for the cause of such clairvoyance; and if he had made a note of the vision and had it attested at the time, still another fact would have been contributed to the innumerable records of "prevision" which modern science is unable to explain. I happen to be one who has had a somewhat similar, though unrecorded, experience with regard to a house I was to occupy three-and-a-half

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years afterwards. I merely mentioned it casually to friends at the time and note it here simply to show the ordinary nature of such forms of clairvoyance.

Such trivial incidents might have assumed spurious scientific importance had I encouraged this form of clairvoyance or been impressed by its wonders. Being philosophically inclined, however, I have sought an explanation from those who could control their psychic faculties, and I understand that we ourselves create the causes that operate to bring about the events of our lives. If I had *completely* changed my point of view, taken up an *entirely* different line of thought, and changed my desires and associates, I should not have come to London then and never have occupied the house I "saw" psychically. But, when committed on the inner levels of thought and emotion, the destiny, already set in motion, has to be worked out. The interests of our lives arise from our desires; our desires lead to certain experiences the outcome of which we do not foresee. At birth we gather the mental and emotional qualities of our past around us, and they unfold, as life progresses, *according to the lines of magnetism with which we are astrally connected with persons, places and objects.* A mediumistic person functioning nervously in the lower astral light, contacts the astral aura of those consulting him, and can see the *reflection* of the places, persons and objects with which they are associated *magnetically*. Hence the future may be "seen" as well as the present and the past, for the astral envelope reflects everything with which the person has magnetic ties. Different mediums, see, or sense, different events or objects in the same person's aura according to the magnetic state of the medium herself. These astral associations are not pre-arranged, and events are not "planned" —they arise inevitably out of our past experiences and our present desires. The magnetic connections may be altered only by undergoing the discipline necessary to gain control of the matter in which desires function—the astral or sidereal body. One who has been trained and has accomplished this feat of will destroys his past and creates no future; an ordinary clairvoyant would be unable to see anything in his aura.

May I conclude by appealing to men of science to study human magnetism and complete the work begun by Mesmer, du Potet, Prof. Wm. Gregory of Edinburgh, and others?

July 6, 1928.

Yours, etc., W. W. L.

"THE PILOT OF THE GALILEAN LAKE"

To the Editor of the OCCULT REVIEW.

SIR,—A large circle of your readers must have been most grateful to Mr. Clifford Greatorex for his article, "What Need of Christ?" in the July number. It seemed to me to give in a condensed and clear form a most just appreciation of Christianity among the religions of

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the world. I should have enjoyed and kept this article in silence if the Miltonic reference to "The Pilot of the Galilean Lake" had not moved me to point out that Mr. Greatorex has applied to Christ the description given by Milton to St. Peter in *Lycidas*. It is probable that many readers who have forgotten or not read Milton's poem will take away the fine phrase and think or speak of Christ in these terms. Perhaps if you find space for this letter it may send some readers to Milton and they will again enjoy the magnificent passage in which the Pilot condemns the "lean and flashy songs" offered to "The hungry sheep" who "Look up and are not fed."

Yours faithfully,
J. E. GOUDGE.

ANALYTICAL PSYCHOLOGY

To the Editor of the OCCULT REVIEW.

SIR,—I must thank your correspondent, B. H. Derry, for a very interesting letter, but in the extremely narrow space allotted to reviews it would not have been possible to elaborate the differences now existing between the two great psychologists, and I imagined that readers of the OCCULT REVIEW would not be likely to confuse them. The use of the word *theories* should have made it sufficiently clear that I did not do so myself. I have the greatest admiration for Jung and have nowhere suggested that Miss Cutting is a Freudian in the narrower and more unpleasant sense of the term, any more than I am myself. In the penultimate and last paragraphs of my review I definitely stated that in my opinion unusual dreams, which point to a higher state of consciousness in the dreamer, cannot be solved by psycho-analysis.

I am glad of the "omission" if only for the very able exposition of contrasting views which it has called forth, and for which there would certainly not have been room in any review.

I regret that in my attempts to economise space I should have too much economised lucidity.

ETHEL ARCHER.

June 3, 1928.

REINCARNATION

To the Editor of the OCCULT REVIEW.

SIR,—As I have been a reader of the OCCULT REVIEW for about fifteen years, needless to say I have studied, read and thought.

Being impartial and only seeking truth, my earnest conviction is that the only solution is Reincarnation for the multitude of diversities in human lives, worthy and unworthy.

I am wondering if any of your readers could make clear the following difficulty which has cropped up in my mind:

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On this earth, if we break man's law, although we may dodge for a time, if police records are right, we are eventually apprehended, given sentence and punished—and *we know what we are being punished for.* Now, assuming that God, Divine Intelligence or Law is superior to man, why are we not cognisant of the errors, mistakes or crimes that we have to pay for in this life?

A little knowledge of that fact might make us more patient and tolerant of the inequalities of life's experiences.

Why, since the universe has been, has there been no solution to our problem other than mere speculation? We are born, die, and no one can absolutely prove anything. Why has it all been such a mystery to mankind?

I would much appreciate your publishing this inquiry.

Faithfully yours,

VALERIA B. JACK.

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PERIODICAL LITERATURE

Sir Francis Younghusband delivered some time since his address as its President before the Quest Society, and it is placed in the forefront of the Quest Quarterly Review. Those who read it will share in their own way that which must have been felt assuredly by all who heard it in May of the present year, for there is offered in its pages a suggestive aspect of the search-object to a society distinguished by the particular title. The address is called the "Quest of Wholeness." It looks upon those on the search as each a society of societies, like all others, an association of lesser entities themselves, "enclosed within other societies," all inter-related, while encompassing and including all is the great whole of the universe, an organic unity. It is this wholeness of the universe which should be our end in quest, the work implied being directed towards our own perfection in body, mind and spirit, for so only can we be "saturated" with the great wholeness and, thus imbued, can seek as we should its communication "to every social group to which we belong." Mr. G. R. S. Mead reflects upon the problem of the Image Doctrine in the Old and New Testaments, the making of man in "our own image" of Genesis, the Pauline view of man as "the image and glory of God," the counsel to bear the image of the heavenly man, as we have borne that of the earthly. The article is entitled significantly "God made in Man's Image," and this view of the subject is said to be true now in the Western world as in the past of Israel and in the day of the Apostle to the Gentiles. Mr. Mead's real concern emerges, however, from his critical study: it is with St. Paul's "unveiled face, reflecting as in a mirror the glory of the Lord"; with our transformation into that likeness as from glory to glory; with the radiant body of sanctity; and with that which lies behind its symbolism, the in-pouring of life, the entrance into uncreated realities, into eternal values, and the progress of the soul in God. A monograph on D. G. Rossetti, by S. Elizabeth Hall, gives us some new light on the artist-poet, and is written with insight and sympathy. We would only that she had told us whether his dying wish to make his confession and receive absolution from the Church of his childhood was or was not complied with by those about his bed. There is also a study of Polish Messianism by Professor Wincenty Lutoslawski. It begins with Wronski and glances at group after group, too many of which are only names for us. A word in this connection may be said of Le Voile D'Isis, and its article on Universal Messianism, which seeks to show that Christian Esotericism is identical at the root with that of Lamaic Buddhism and Islam. It affirms also that a harmonious understanding between these three religions—all rites of Christendom included—would insure the peace of the world and bring to pass that which is called in apocalyptic symbolism "the marriage of the Lamb." In the likelihood,

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if not in the possibility of things, those nuptials and that peace would seem very far away.

In the HIBBERT JOURNAL Professor W. G. de Burgh looks briefly, indeed too briefly, at the claim of the self to be the highest end and "self-realisation," our greatest work. We think that the author misses the vital point, possibly because he proceeds no further than Green's "Prolegomena to Ethics" can take the subject, and we submit on our own part that if "self-realisation" in its proper understanding is attained, being union with an inward God, the case is altered; and it may be that our business is not a "recognition of the transcendant Good as the goal" of moral life, but the finding of that Good as immanent in our own being. Dr. Albert Mausbridge considers "the problem of reasserting the Faith" from a point of view which is other than that of Lord Haldane or Dr. Jacks. As, however, it is the Faith of the Church by law established in England, the question lies beyond our own province. Viscount Haldane's survey of Buddhism *sub voce* "East and West," but especially that part which alludes to "the universal and transcendental self," may be recommended to Professor de Burgh. Professor H. G. Dalway Turnbull would dissuade readers of Dr. Stanley Jones and his "Christ of the Indian Road" from believing too quickly that India "is ready to be converted to Christianity." On the contrary, he concludes that if ever the great western Religion overcomes those obstacles which he enumerates at some length, "it will have accomplished a marvel a hundred times more wonderful than the conversion of the Roman Empire." Dean Inge presents a considered and illuminating study of Harnack and liberal Protestantism, to determine whether it is true that the world of German theologians knows him no more, that he has in fact outlived his reputation. The thesis is remarkable in several respects, but most perhaps as a study of qualifications put forward so skilfully that the writer can affirm at the end an important service rendered by Harnack "in his attempt to disengage the essential features of the Galilean Gospel." Now all these things are excellent in the planning and the doing; but if there is one contribution to the HIBBERT which more than all the rest comes to ourselves with a most direct appeal, it is Mrs. Rhys Davids' paper on Buddhism as not originally a Negative Gospel. It did not at first deny either spirit or soul in man; it spoke to the man as hearer by the same man as teacher; it had no inner or esoteric section; it offered no mere popular talk, to be interpreted elsewhere in the light of ultimate meaning; and lastly Gotama sought and found the Immanent Deity in Man.

THE REVUE MÉTAPSYCHIQUE gives account of a meeting held recently at Geneva for the purpose of establishing in that city a permanent centre for International Congresses of Psychical Research. A Provisional Committee was constituted, including names well known in the departments of philosophy, psychology and education. We note that of Dr. C. J. Jung, the Zurich professor who has continued

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extended and corrected the work of Freud. Others are Sir Oliver Lodge and Dr. Eugène Osty who is editor of the REVUE MÉTAPHYSIQUE. The Provisional Committee proceeded to elect an Honorary President in the person of Professor Charles Richet and M. le Dr. R. Santoliquido, Conseiller d'Etat d'Italie as President in Charge. It is hoped in this manner to create an international scientific direction for Psychical Research at a fixed centre, the geographical situation of which has singled it out already for so many memorable and historical meetings. It is understood that the first International Congress of Psychical Research will be held at this city and under these auspices in October, 1930. There have been preliminary conferences in the meantime, at one of which Dr. Jung spoke on the structure of the soul, while a study of consciousness is promised for November next. The REVUE MÉTAPHYSIQUE will serve as official organ. That notorious rope-trick, or supposed cord hanging from Heaven, of which European and American travellers and residents in India have heard so much and unfortunately seen so little, has been the subject of a prolonged study in two issues of the French review. The evidence such as it is having been formulated, the witnesses examined, so far as there have been witnesses, and various explanations sifted, the conclusion appears to be that in those cases where the deponents were not obviously and sometimes self-confessed romancers, their recollection of the alleged occurrence is so confused and contradictory that it testifies only to their complete disqualification. We hear also in one of the critical notices that the so-called "heresiarch" and self-styled prophet Vintras has at length had his story told in all its nakedness by a French advocate, who is also a man of letters. Vintras will be remembered by readers of Eliphas Lévi as the high priest of a new cultus who celebrated miraculous Masses in which chalices were filled with wine coming down through the air itself and hosts bore marks of blood. There were visions, revelations, alleged prodigies of all sorts and kinds, the most notable things of the whole amazing story being that the prophet's so called "work of mercy" was sufficiently important to demand two Briefs of condemnation, respectively by Gregory XVI and Pius IX. We know now for the first time whence Vintras came, how his earlier days passed and that so far back as 1833 he had suffered imprisonment for theft. These and other unadorned facts which come to light in the story are a strange commentary on Lévi's testimony that the marks of hosts consecrated by Vintras were in fact diabolical signatures.

LA REVUE SPIRITE opens a study on the part of C. de Vesme, who proposes to prove that St. Francis of Assisi was a medium in the sense which spiritism at large and the Kardec review in particular attach to that term. We have no doubt that he was, but in a wholly distinct sense and one unfortunately of which the movement in question and its official organs know all too little. M. Ernest Bozzano, who is well known in French Metapsychical circles, registers his firm opinion,

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based on spirit communications otherwise familiar, that the *post mortem* side of human life is a sphere in which forms of thought create the soul's environment, and that this accounts for one of the intellectual difficulties created by revelations from the so-called world beyond, namely, that this world, its scenes and its activities, are made in the likeness of the present one. On the basis of such an explanation it becomes easy to believe in the hells and purgatories and heavens which may wait on human experience. . . . We are curiously intrigued by a new issue of ATLANTIS, produced by those "Friends of Atlantis" to whom we have referred previously. The President of a Society of French Poets, V. E. Michelet, delivers in the first place "The Secret of Chivalry." It is in fact a secret of Initiation which counted among its adepts the great Italian poets Dante, Petrarch, Tasso and Ariosto. The secret postulates a vessel, and this vessel is the Holy Graal, which is also the Druidic Caldron, the Amrita Cup and the Cup of Ganymede. It happens unfortunately that we have read all this long years ago in Emile Burnouf and before him in Eugene Aroux, who owed letter and spirit alike to Gabriele Rossetti. However, M. Michelet has a book all about it in the Press and the others are out of print; we shall wait and see. A correspondent in Florence who writes a second letter from the City of Lilies is perhaps more to our purpose. He breathes all its spirit; we live for a moment with Dante —carrying his Divine Comedy—with Cosmo de Medici and Catherine; with Marsilius Ficinus and all the "Brothers in Plato"; with Picus de Mirandula, extracting Kabbalistic Theses from *Sepher Ha Zohar*; with the great humanist pontiffs, Julius II, Leo X and Clement VII. Whether we agree literally is another question, but we admire the final words of this epistle, affirming that every renaissance necessitates the Platonic Spirit. We may proceed, if we please, further, and visit the Mexican redskins, to hear once again the story of Quetzalcoatl, that legendary lawgiver, white of skin and dark of beard, and all overscarred with crosses, who abolished human sacrifices, revealed a religion of love and "sought to group the people of the Red Race into a great fraternal and united nation." If we turn a few more pages, we shall meet with Paul de Cour, reviewing a book written to prove that Christopher Columbus was a Catalan and a disciple of Raymond Lully, to whom the discoverer of America owed intimations which prompted his immortal voyage. Finally, there is a long account of a Fraternity or Chivalry of Archers under the patronage of St. Sebastian, furnished with sources of reference for those who would go further. . . . LE SYMBOLISME has finished its long study on the Great Secret of Kabbalism, and it is rather an open question to what extent, if any, we have been edified by the quality of discourse. A summary of the whole debate is to be expected in the last pages and is there of course unfailingly. We are reminded that the missing word in the old competition between Œdipus and the Sphinx is MAN. The next question which arises, what is Christ for a Christian? is answered in

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the same manner. We learn also that Kabbalah is the science of Man, and what therefore is man for the Kabbalah? It is said that he is God upon the Cross. Now, this is clear at its value, and if we could accept the assurance it would be open for us to rewrite Picus, Paulus Riccius, Reuchlin and Baron von Rosenroth in terms of which even they had not heard, Christian Kabbalists though they were. Our difficulty is in the logical understanding, which demands the evidence of texts. None are cited by the author, M. Leo Heil, because the *Book of Formation*, the *Book of Emanation* and the *Holy Zohar*—not to speak of their scholiasts and commentators—have said nothing of the kind. It follows that French occult speculation on these absorbing subjects remains where it began with the old protagonist Eliphas Lévi. They are all in a land of enchantment, where the Kabbalah is made up as they go through fantastic paths of colloquy. It is sixty years since these dreams began, and it may be sixty years yet before we reach their term in French circles, the thesis of Karppe notwithstanding, which no one mentions in Paris, and notwithstanding two volumes, described as a critical study, by Paul Vulliaud. We are not edified, therefore, but are diverted perhaps a little. The Occult schools of France are prone to dullness, as their official organs prove; but M. Oswald Wirth takes care that LE SYMBOLISME is not in this category and keeps an eye on his contributors accordingly. As regards Leo Heil, he is redeemed from any such suspicion when he tells his Masonic brethren that the last word of Masonry is the last word of the Christian *Credo*. The formula is Jesus, Hiram, Saviour. We recall another which was known of old among us: Sol + Osiris + Slain and Risen. Once and again, we remember Eliphas Lévi giving the Master's sign and saying: we also believe in the resurrection of Hiram. Unfortunately he knew nothing of that grade in which Hiram rises no longer in the candidate only, but as and in Christ.

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REVIEWS

PROGRESSIVE STUDIES IN SPIRITUAL SCIENCE. By Walter H. Scott. London: Rider & Co. Price 3s. 6d. net.

SPIRITUAL science, in Mr. Scott's terminology, is synonymous with what is otherwise known as the Ancient Wisdom, and it is the author's modest aim, in this volume, as set forth in his preface, "to present, in an elementary form, various aspects of occult, modern and progressive teachings, in the hope that readers may be thereby induced to study the requisite literature for themselves," and discover, in short, what value there may be in those teachings.

Mr. Scott claims no personal authority for his exposition of the fundamentals of spiritual science. But his studies have convinced him of the truth of what he has to say, and he is anxious that others should at least give themselves the opportunity of testing the value of the philosophy and principles of what may roughly be called occultism. The great merit of his book is its clearness of thought and expression and the simplicity of his style. He recognises that there are serious discrepancies between the teachings of the leaders of the various schools of thought, and his method is to present, as far as possible, a synthesis of the points of agreement between such teachers as Madame Blavatsky, Dr. Steiner, Max Heindel, Mrs. Besant, etc.

This method has the double advantage of initiating the reader unacquainted with occult thought into what may be called the agreed principles and also of not confusing his mind with a too premature discovery of the very wide differences between the various schools. It is of the utmost importance that an intending student of occultism should grasp firmly the elements or fundamentals concerning which there is no dispute before considering the larger questions the divergent teachings on which may very well puzzle and disappoint him. Mr. Scott's volume thus forms a valuable introduction to more serious and higher studies.

P. H.

THE STORY OF THE TEMPLE AND ITS ASSOCIATIONS. By Marjorie Bowen, F.R.S.Lit., F.R.Hist.Soc., etc. London: The Griffin Press. Price 3s. 6d.

APART from the historical interest attaching to all old buildings, the Temple possesses a special attraction for the student of occultism. The fact that it was the original home in England of the ill-fated and mysterious Order of the Knights Templars, regarded by some as devil-worshippers and by others as advanced mystics, would alone be sufficient to invest it with more than a sentimental interest. For surely among these ancient buildings there should be found traces of the masonic symbolism so dear to the ancient architects. And such, in fact, is the case.

The Round Church, the only surviving building of the structures erected by the Templars—it was consecrated, so Miss Bowen informs us, in 1185—presents many curious features, and is supposed by some to be based on the architecture of the Great Pyramid. "This connection with

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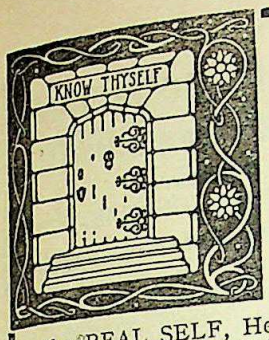

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the secrets of the past is worked out, on the principles of geometry, through the design of the interior, the six columns consisting of four pillars each, and joined to the twelve columns of the exterior circle by arches which produce an exact triangle, the four doorways and the eight windows which are also geometrical and form also numeral symbols said to be derived from the secret Freemasonry of the Egyptians. Other symbols are, moreover, to be found here—the circle for the sun, the Tau cross for eternal life and the Triangle for joy.

Miss Bowen does not, doubtless for lack of space, pursue this intensely interesting subject, but the building is unquestionably well worth close study by the student of occult symbolism. For the rest, Miss Bowen has given us a charming and intimate story of the Temple itself, its change and its associations, which may well tempt the reader to explore further into the history of one of the most famous of London's landmarks.

P. H.

THE PRESENCE OF CHRIST IN THE HOLY COMMUNION. By the Right Reverend J. I. Wedgwood. London: The Theosophical Publishing House, Ltd. Price 1s. 6*d*. net.

SHORT as this book is, it contains quite a wealth of information concerning the various theories as to the nature and manner of Christ's Presence in the Sacrament; and in the last three chapters the subject is dealt with comprehensively in the light of modern thought. After a very fair generalization on the "accidents" of birth, custom, heredity and environment, which, as often as not, are responsible for the religious formation of the man-in-the-street, and a further reference to the group which approaches religion indiscriminately through the emotions, to the entire exclusion of the mind, we are taken on to the definition of a sacrament. It is Christ Who is the true Minister of all Sacraments. The sacrament is a free gift and is not the response to man's aspiration, however much that may be included in the process, and the whole of this conception turns on the idea of the Unity of Life.

In the chapter entitled "An Interpretation" there is much illuminating thought. After speaking of the primal sacrifice of the Logos, which takes place in the Eternal Now, outside of our conceptions of time and space, we are asked to consider the word "body," in the sense that body is a vehicle of life, and blood and wine are ancient symbols of the Divine Life poured out in sacrifice for the sustenance of the world. "The Literal Catholic view is that after the words of consecration the Bread and Wine become a vehicle or channel directly connected with Our Lord, through which He expresses His Life and blessing." The chapter, "Matter the Vehicle of Spirit," is eminently sane, while the last chapter in the book, "First Hand Knowledge," claims to be founded on personal experience.

As has been said by one of our famous bishops, we are at present united by time and space, but God is not. As He may well have more than one body, so when He is present to us in the sacrament of the altar we, to the sight of the angels, may be present at His feet in Heaven, by which it may be conjectured that religion bears science out in the matter of relativity. It also throws further light on the marvellous promise, "Lo, I am with you always . . ."

ETHEL ARCHER.

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THE GREAT LAW. By Hamish MacHuisdean. Glasgow: Fraser Edward & Co., 141, Bath Street. Price 5s.

GIVEN a humorist, who is likewise a mathematician, a qabalist, engineer, architect, historian, archæologist, and a few other things besides, we should expect his book to be a little out of the ordinary; and certainly the author of the above-named volume does not disappoint us. He sets out to solve for us the mystery of the great pyramid, using the British inch, and in doing so gives much interesting information about Stonehenge, "the tomb of Eve" in Etruria, the New Grange Tumulus near Drogheda, the rock cut cave temples of India and Maes Howe in Orkney. The whole seems to revolve around the Gematria of the Name of God and its relation to well-known mathematical constants. Within the limits of this review it is impossible to summarize the author's results, let alone to give an outline of the ingenious method by which he arrives at them. Now and then he seems to adopt the tactics of Procrustes; but putting the matter at the very lowest it presents us with an extremely fascinating as well as intellectual pastime, and we must thank Mr. Mac Huisdean for by far the most interesting book on this subject that we have yet encountered. The manner in which the number of the beast always opposes itself to the number of God or the Pi equivalent, is certainly very remarkable. And this emboldens us to suggest a further means of interpretation.

Since letters are equal to numbers, taking the name to be the radius of his circle, one could by the usual multiplication ascertain thereby the sphere of a man's influence. What, for example, might be read from the name Pilate? And now, in the words of our whimsical author, "we are going to bed, we are going to *think*."

ETHEL ARCHER.

THE BEAST WITH THE FIVE FINGERS, AND OTHER STORIES. By William Fryer Harvey. London: J. M. Dent & Sons, Ltd. Price 6s.

PERSONS who like an uncanny story unusually well told, with just sufficiency of grim humour to lighten the fantastic and improbable, should certainly read *The Beast with the Five Fingers*, also the other stories. The first story, which gives its title to the book, has all the fascinating horror of somebody else's terrible nightmare. There is quite an orgy of gruesomeness. Yet, such is the genius of the author, that never for a moment whilst reading the tale does one doubt its genuineness!

Of the thirteen other stories which go to make up the book, each one deals in a strikingly original manner with a different aspect of the occult. *Miss Cornelius* deals with the activities of a poltergeist. *The Fire* is a grim tragedy, grimly told, and is worthy of R.L.S. at his best. *The Tool*, a story of an unconscious murder, is also extremely well thought out. *The Ankardyne Pew* is the story of a haunting on more conventional lines, and *The Devil's Budge* is a delightful legend. But perhaps the best two stories in the book, because the least sensational, are *Ghosts and Jossers* and *Miss Avenal*.

As to give away the plots would not be fair either to reader or author, we can only advise all lovers of good stories to get the book and read it for themselves.

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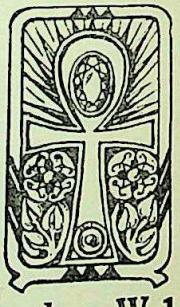

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THE PROBLEM OF PURITY. By Violet M. Firth. London: Rider & Co. Price 3s. 6d. net.

THE problem of purity is one which perplexes not only the spiritually-minded, but also those whose interests lie in the welfare of the physical body. At some time or another, the majority of people experience periods of insistent sex-urging, and at such distressing times either attempt to struggle with the elusive foe by stifling the seeds of evil in the mind—thus opening themselves to the ravages of repression; or else give up the fight at the outset and allow themselves to be overwhelmed.

Few subjects have received greater attention from psychologists, medical practitioners, and churchmen than this; indeed, so many viewpoints and so much advice have been offered, that those who seek to unfetter themselves from their toils are invariably confused and discouraged even before they adopt the counsel given!

We venture to say that Miss Firth's little book is one of the sanest, most broad-minded, and *helpful* that it has been our good fortune to read. After a long and varied career as a psycho-therapist, the author is able to draw upon a wealth of experience in the examination of her delicate subject.

In the dozen or so chapters which comprise her work, Miss Firth discusses the problem from a variety of angles, and is eminently helpful in her advice. The portion of her book, however, which we consider the most vital is that which outlines the *modus operandi* of transmuting turbulent sex-force into constructive power. Miss Firth's suggested "way of escape" is both comprehensive and practical—inasmuch as it entirely eliminates the distressing and depressing symptoms which invariably follow the efforts of those who attempt to control and conserve the vital force.

The Problem of Purity contains a mine of really valuable counsel which deserves the closest study.

JOHN EARLE.

LIVING SECRETS. By Luma Valdry. Preface by Edouard Schuré. Authorised Translation by Fred Rothwell. London: Rider and Co., Paternoster House, E.C.4. Price 5s.

IN an eloquent preface expressed in a letter to Madame Luma Valdry, Monsieur Edouard Schuré defines the means by which the messages contained in this volume were received. Truly, he says, no more delightful retreat for their reception could be imagined than Madame Valdry's villa on the Riviera—a rose-coloured castle, with belvedere turret, rising above a verdant dale, and nestling in the most unobtrusive corner of the lovely peninsula of Saint-Jean. An olive grove protects the house from prying eyes."

In this fairy-like abode, far from the "madding crowd," one can well imagine the mystic consciousness unfolding, and as water rises to its own level so did the spiritual impressions conveyed to the recipient from "the vast infinitudes of the Unknown" rise to heights of transcendental sublimity. We are told that this work is the direct inspiration of a "Master of the Wisdom." In florid, but always beautiful and poetical language, the deepest spiritual truths are unfolded. Quotation is difficult

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for to take a few lines away from their context would not fully convey the wonderful charm of the whole. Among many chapters, "The Knights of the Invisible," "The Love of the Departed," "Sapphire Wings," "Charity the Magician," and in particular, "The Flashing Ray," stand out like luminous beacons in their appeal to the highest in human consciousness groping through the "Valley of the Shadows." In the words of Monsieur Schuré, these pages are indeed "illumined by glowing flashes of the mysterious Beyond surrounding us. . . ." That great Beyond which is evermore Here and Now.

EDITH K. HARPER.

THE ETERNAL QUEST. By Cyril Harrison. London: C. W. Daniel Company. Price 4*s.* 6*d.* net.

THIS treatise on Neo-Pantheism is certainly well written. The writer is logical, and by an avoidance of inadequate definitions the reader is spared much unreasoning speculation.

Starting with the fact that consciousness is the basis of all human knowledge and that all is known to us relatively through that consciousness, it follows that for us everything must be in that consciousness, and that "man can only know what he is constitutionally equipped to know." Nevertheless, he is aware at times of a consciousness functioning in such a manner as to sugggest almost complete sensory independence. It is towards this other consciousness, related to a man much as a spider to its web, that he is constantly striving.

Out of nothing nothing is made, we are reminded; thus God, or the Infinite, obviously makes the universe out of Himself, uniting Himself to the various planes of existence in order to gain eternal Self-realisation. Man is therefore but as a passing phase of the Infinite in its ceaseless "becomings"—one of the many expressions of God. As the writer wisely points out, to talk of comprehending the Infinite is a manifest absurdity—but we may imagine the Infinite uniting itself for purposes of self-manifestation to what we call God, and God expressing Himself through the universe, and uniting Himself in turn to man through the person of Jesus of Nazareth, and this indeed seems to be the view held by the author.

In the section devoted to free-will we are told that man's only freedom is to realise that he is not free. Here we think the reasoning a little fallacious, and the writer might have said that man's truest freedom is to sink his individual will in the will of the Supreme. After all, self-will is not a free-will, since free-will rightly understood is never selfish.

ETHEL ARCHER.

CANDLE GOLD. By Evelyn M. Watson: The Christopher Publishing House, Boston, U.S.A. Pp. 144. $1.50 net.

FROM time to time fragments of Miss Watson's poetry have appeared in the more discriminating of our English magazines; but her work, though widely known and highly esteemed in America, is not by any means as familiar to English readers as it deserves to be. This present volume may therefore be commended with some insistence to all who can appreciate true poetry, and especially to those who have achieved a conception of human love more exalted than the garish sentimentality of the ordinary love lyric.

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(See also "Notes of the Month," *Occult Review*, July 1927, and "The Coming of Azelda's Golden Book," *Occult Review*, January 1928.)

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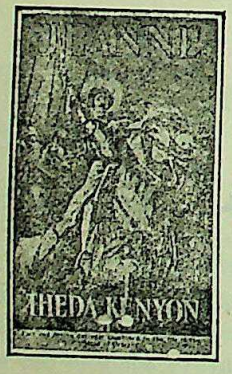

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Miss Watson has passed through joy and renunciation to calm and lofty perception. Denied in her own personal experience the ultimate fulfilment of all that mortal love may mean, she has subdued the impulses of her own mortal being and sublimated the lesser desire into the greater. For her the whole of life has been utterly transfigured by the experience of true love, incomplete and unfulfilled though it was, and it is of this wider and glorified vision that she tells us in her verses. Brave and resigned, yet always with an ache in her heart and a wistful tremor in her voice, she gives out song after song of tender and exalted emotion, in which mortal and divine love are blended into one single and colourful surge of feeling, uttered with an exquisite delicacy of tone and phrasing. She sings, not of the romance of love, but of the sanctity of love, as essentially serving the creative purposes of God. She sings out of her own poignant experience; but the songs she sings are ever and always songs of praise, the brave songs of a brave heart.

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COLIN STILL.

LA FABRICATION CHIMIQUE DE L'OR. Procedes Jollivet Castelot. 7 in. × $4\frac{3}{4}$ in., pp. 126. Published by the Author, 19, Rue Saint-Jean, Douai (Nord), France.

THE old alchemists wrote concerning transmutation in the most obscure language. But everyone believed them to hold the secret of gold-making. M. Jollivet Castelot tells, in the plainest language, how to make gold. But no one believes that he has done it.

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All this is very clear and straightforward. Wherefore, it may be asked, the general scepticism on the part of men of science in France?

The reason is simple, and may be put in the form of a question. Were all the materials employed by M. Castelot free from traces of gold as an impurity? M. Castelot says that his materials were chemically pure—he should publish analyses of them, giving the fullest possible details. On the other hand, his method is so simple that it would surely be worth the while of other chemists, with the requisite laboratory equipment, to repeat his experiments with materials of unquestionable purity.

The late Sir William Ramsay thought that he had succeeded in achieving transmutation. Repetition of his experiments by other investigators

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proved him to be in error. M. Castelot may be in error. Or he may not. In any case, to settle this question, an investigation is required that would be child's play to that needed in the case of Ramsay's claims.

H. S. REDGROVE.

THE WITCHEENS: A TALE OF MAYNOOTH AND LONDON. By Richard Francis Malone. London: C. W. Daniel Company. Price 7s. 6d. net.

MR. MALONE has plenty of material for his story; in fact, we might borrow the quasi-Irish expression and say that he had "plenty too much." There is really more material than he has known how to shape. Ireland, in one of her most distressful and most glorious periods; London, in her customary variegated dress of splendour and squalor; the Catholic Church, with its irresistible elastic hold on the physical and spiritual life of men and women; Revolution and its grand failures; Youth, adventurous in love and in love with adventure; and, over all, the shadow of a curious undefined witchery, a link from the Other World uniting the hero—and the heroines!

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Mr. Malone has still a good deal to learn about literary craftsmanship, but he is certainly not lacking in that emotional ardour without which no real imaginative work was ever done.

We hope that, in time, he will give us a riper book.

G. M. H.

FIRST STEPS ON THE PATH. By Geoffrey Hodson. Adyar, Madras: Theosophical Publishing House. Price 2s. net.

IN the spiritual life, as in other enterprises and endeavours, it is the first steps which cost the most to take. And, with a great many of us, progress in the spiritual life may really be said to consist in taking those first few steps over and over again—it being matter for self-congratulation that we still have enough humility and courage to begin again at the beginning and that we do not absolutely lose the little ground we have won!

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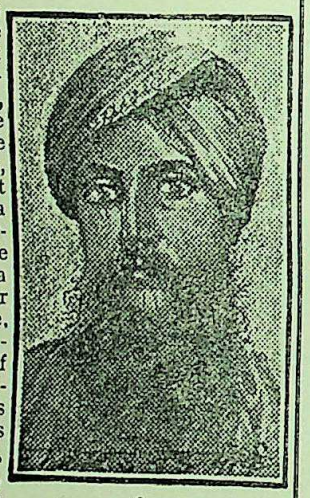

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the statement (page 29) that the Crucifixion is not a suitable subject for meditation, and the writer himself, further on in the book, seems to modify his own dictum by quoting admiringly the lines of Silesius:

The cross on Golgotha thou lookest to in vain,
Unless within thyself it be set up again!

Another somewhat sweeping assertion occurs on page 32: "In Christian countries the idea has grown up that prayer must be *said*." Mental *unsaid* prayer has been, for centuries, an ideal with Christian mystics. But perhaps it would be unfair to expect Mr. Hodson to take the viewpoint of a few exceptional Christians as typical of "Official Christianity" or as exonerating it from the reproach of formalism and conventionality.

The subject matter of the book is taken, the preface tells us, from notes of talks to a group of fellow-students; and much of the vigour and spontaneity of such talks has happily been transmitted to the printed word. We feel the wind of heaven still lifting the sails, and are correspondingly invigorated.

In the *Addenda* which follow the talks we are, of course, on somewhat difficult ground. The opening sentence (page 111) shows us the decision to which the writer has come; the dogma on which he will stand: "Since these talks were given, the Voice which spake as never man spake has again been heard by man."

G. M. H.

TRUE GHOST STORIES. By Cheiro. The London Publishing Co., 62, Oxford Street, W.1. Price 2*s*. 6*d*.

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I was fascinated most by the wonderful account of the London recluse, Edmond Savory D'Odiardi, Occultist, Mystic and Physician. As he so graphically said: "Our life here has a vibration of its own; *the life beyond has another*. When the two are made to harmonise the veil is lifted between the two planes, and spirits are able to make themselves manifest." Another wonderful chapter tells of the mummy of ill-omen once in the British Museum. I also noticed the name of two old personal friends—the late W. T. Stead and Major-General Sir Alfred E. Turner.

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REGINA MIRIAM BLOCH.

DAS WELTBILD DES MYSTIKERS. By Dr. Max Kemmerich. Leipzig: Stein-Verlag.

DR. Max Kemmerich is the author of many remarkable books, including *Machiavelli* and *Aus der Geschichte der menschlichen Dummheit* (from *The History of Human Stupidity*), a spirited attack on priestcraft, superstition and illogical ritualism. His present work is a splendidly-written, finely-conceived essay on the universality of mysticism, the grandeur

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of mystical conceptions, the uniformity of Truth whose veiled Saïsian image Schiller depicted in an immortal poem. There is no point on which the lucid pen of Dr. Kemmerich does not touch. He is himself an initiate and attests to having actually beheld the archetypal *Visio Dei*. In his chapter on reincarnation he quotes some of the astounding experiments of the French seeker, Albert de Rosach in *Les vies successives*. De Rosach said to his media, "You are forty or thirty years old, etc. What were you before that time?"

The media then reproduced the pictures, forms of address, personalities and so on, of their previous incarnation. He would then lead them back life by life. It is an extraordinary fact that between each life they assumed the attitude of *the human fœtus awaiting the next birth*!

Dr. Kemmerich aptly quotes the sublime words of the Buddha on re-birth: "Where is a sea so deep as the blood which I have already spilt? Where is a mountain as high as the skulls I have once worn?"

It is an unforgettable book by a man in whom logic, science, reason, genius and vision blend in one perfect harmony.

REGINA MIRIAM BLOCH.

LES RAPPORTS ENTRE LE MONDE DES MORTELS ET LE MONDE DES ESPRITS. By Suzanne Max-Getting. Paris: Librairie des Sciences Psychiques. Pp. 92. Price 8 *francs*.

IN a former book, *La Fusion des Etres*, Madame Max-Getting gave an account of her conversion to Spiritualism through the reception of messages from her husband, who had passed over. Since then, she states that her faculty of automatic writing has developed rapidly, and the present book is the outcome of further communications received. It opens with a plea for the substitution of some new term for the word "spiritualism," which is stated to be out-of-date, as well as tainted with suspicions of black magic, sorcery and fraud. This new term should be more modern, more exact and scientific—but no suggestion as to its actual form is made, the point being admittedly a difficult one. Communication between discarnate and incarnate beings is compared to the now familiar wireless transmission of messages, and the method of communicating by means of raps, or knockings, to the Morse code. Some good advice is given as to the choice of mediums, and the formation of circles, with a view to eliminating fraud, and there is an interesting chapter on the need for making more widely known the teaching of reincarnation, or successive lives. The processes of Nature are described and used with no small skill as illustrations of the scheme of evolution for human beings; and, with regard to this scheme, it is said very truly—as one said of old—that the great need of humanity is the getting of *Understanding*. "All mortals need, during their lives on earth, to be guided, helped and consoled; they all have a right to receive any instruction that can sweeten and make more beautiful their terrestrial existence."

EVA MARTIN.

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NOTES OF THE MONTH

THE Great White Brotherhood—how glibly the phrase falls from the lips of the self-styled occultist; and how familiar it is to every reader who has any acquaintance at all with the literature of contemporary occultism! Scarcely a leader of any occult fraternity but claims allegiance to that body—and in the same breath refuses the concession of any such privilege to the leaders of rival organisations. It has, in fact, been to the present writer a source of amusement not unmixed with sadness to note that there is no outstanding personality in the realm of occultism whose allegiance to the White Lodge has not at some time or other been vigorously called in question and challenged by those who either openly or implicitly lay claim to that prerogative for themselves.

Of the thousands of people to whom the term is a more or less familiar one, how many have any adequate conception of its meaning? The varying ideas that surround it in the minds of the multitude range from that of some sort of secret society on Masonic lines, to that of a body of supermen who from some

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remote fastness beyond the Himalayas play a vast game of chess, with the destinies of nations as their objective, and emperors and kings as pawns in their game. The White Brotherhood, it is hardly necessary to say, is neither of these things. It is doubtful whether any organisation, in the physical sense of the word, can lay claim to be its special representative on the material plane.

The White Brotherhood is a fact in Nature, with its basis deeply rooted in the very constitution of humanity. Mankind, to all but the materialist—whom it is necessary to leave aside in such considerations, since between him and the occultist there can be no real point of contact—is a triplicity of body, soul and spirit. The last term may be taken to signify the central Sun, the innermost nucleus of the microcosm, man, in a way similar to that in which the visible sun is the heart and life of the solar system. The White Brotherhood is that central Spiritual Sun, that Flame composed of myriad sparks, which constitutes the innermost Self, the heart and life of humanity. Well then, the critical mind may urge, every man, since he is a triplicity of body, soul and spirit, is, *ipso facto*, a member of that Brotherhood, is he not? To which the answer is: potentially, yes; actually, no. The whole purpose of life, of evolution, of the efforts and exhortations of the great Teachers of the race, is that he may become so. That great Spiritual Sun, that Central Flame, is composed of the *awakened* sparks of Divinity which have come down into incarnation, and in the course of many lives have learnt the lessons that existence in the lower worlds has to teach.

THE SPIRITUALLY UNBORN

Spiritually the vast bulk of humanity is asleep; or perhaps not so much asleep as unborn, embryonic. Were it otherwise, there would be far less of the strife and selfishness that characterise the present age. There would be no question, then, of any struggle between the White forces and the powers of darkness.

Two great evolutionary processes are to be observed taking place simultaneously in manifested life. The first, or path of outgoing, has for its purpose the individualisation of the spiritual; while the second, or path of return, has for its goal the spiritualisation of the individual. In the one case the powers of Nature and super-Nature are directed towards the more and more effectual and complete immersion of the Divine spark in the dense world of matter, with a view to establishing a strongly protective

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centre or shell of individuality; while in the second case the forces of Nature work for the growth of the spiritual germ into the flower of perfected humanity, spiritualised on every plane.

Spiritual unfoldment proper begins only at that point where the individuality has been firmly established. Those human souls which have incarnated in the highly civilised races of the West to-day may, generally speaking, be considered as coming within this category. Up to the present the seed has lain dormant in the ground. Now, the fostering, nurturing spiritual forces of the cosmos, commence gently the work of dissolving the hard protective shell of individuality. Slowly the separated self thrills to the soft breath of Spirit. Then one day, in the manner of a sleeper dazed by a rude awakening, the self realises that all which has gone before was merely in the nature of a preparation, that what it took to be the culmination of its development was only the ploughing of the field; that what it mistook for the goal of its efforts was but the end of a single stage, in a journey of which the distant view is lost in a blaze of dazzling Light. One more human soul has joined the glorious ranks of the White Brotherhood.

THE EVER-NEW DRAMA OF THE SPIRIT

In all this there is nothing new. Or perhaps it would be better to say that in all this there is something which never grows old. The mystery of the birth, death and resurrection of the human soul is a theme common to the Founders of all the great religions of the world. The drama is re-enacted by every subject of the experience of mystical illumination. The stages of the Path have been classified and tabulated, and the mystical experience "analysed" and "explained" by a science which is more than half inclined to regard it as a pathological phenomenon. Nevertheless, familiar as the topic may be to the mind of the reader of average education and intelligence, it may not be realised in the fulness of its implication by any unawakened soul. The goal is far enough off to constrain us to speak with a little less facility of the Brotherhood than may have been our habit.

Although, of Western religious aphorisms, "ye must be born again" is common to the point of triteness, this second birth is a pre-requisite to any conscious membership of the White Brotherhood. Yet this spiritual re-birth is not to be confused with the second birth of popular Evangelism which, as often as not, is a mere matter of religious sentiment.

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RELIGION *v.* SPIRITUALITY

The nominally "twice-born" souls, not only of Western, but of Eastern orthodoxy, seldom justify the application of the title. Rigid formalists, keen on points of doctrine, lacking charity, narrow in outlook, they are as the poles removed from the truly spiritual life. Religious they may be, even to the extent of embracing the ascetic life of some monastic order, but this does not make them spiritual. The same thing may be said of popular evangelism. The leading spirit of Little Bethel may be an indefatigable worker for the spread of the "glad tidings" as he interprets them, and yet remain self-complacent, bigoted, intolerant, unsympathetic and prone to vindictiveness.

Nevertheless, in evangelical as in other types of Christianity, and in other religions than that of the West, people are to be found, not always holding the most prominent positions, but rather the reverse, who have passed through an inner experience which has left an indelible stamp upon the character, and changed the whole subsequent life. Some of the cases gathered together by Harold Begbie in *Broken Earthenware* are typical of many. The lives of the Saints of the Church, and still more of the mystics furnish an abundance of material for the study of the change which occurs in the life of the soul when it experiences the "second birth." Nor is the validity of the experience to be denied in the case of devotees of religions other than Christianity. The soul will come into its own no matter in what religion its karma may have caused it to manifest physically.

It follows logically that if the White Brotherhood is a fact in Nature, so, too, is the Second Birth. It will be seen, also, that there is something more than a symbolical fitness in the use of the expression, "White Brotherhood," in connection with the "Children of the Second Birth." A direct connection exists between the quality of whiteness and spirituality. Of this whiteness a Master once said to a pupil:

"No one who has ever seen this whiteness that you see to-night, or who has even heard of it, understandingly, can ever rest again in that sloth of indifference which makes the world a place to grieve over. Even should the one who has seen this whiteness, or who has heard of it, wish to give up the battle, and be again as others are, it would be impossible. The spirit has been awakened, and must strive and work on to the end without any rest or intermission."

Those who, out of the body in dream life, have experienced

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the profound sense of peace and holiness that characterises the setting of a ceremony which obviously has something to do with spiritual initiation, and in which not only the soul is clad in white, but the very earth is covered with a pure white mantle, as it were, of snow, but warm and genial instead of cold, will understand what is meant. Truly, "no one who has ever seen this whiteness . . . can ever rest again"; for the impression brought back into waking life is ineffaceable.

From the same source as that from which the above quotation has been extracted—a little book now, I believe, out of print, *The Story of the Year*, by the author of *Light on the Path*, published in 1895 by George Redway—it is further stated that:

THE FIRST INITIATION

"When the whiteness has been seen at the ceremony of love, then the disciple begins to hear the Voice of the Silence, no longer merely as a miraculous sound penetrating to the intelligence on rare occasions, but as a constant guide and dictator. Orders reach the spirit of the man and are understood by his material intelligence, in such a manner that he not only knows how to obey them, but knows that they absolutely have to be obeyed, just as absolutely as the laws of Nature.

"The first orders which reach the ear of the listening spirit come on the day of birth to the disciple who has seen the whiteness of the love feast, and entered the first degree of the White Brotherhood."

The day of birth is the day when the Christ spirit in man first thrills in response to the call of the brooding cosmic love of the Great Mother. For the first time the self-imprisoned consciousness reaches out to a life beyond individuality.

Not immediately does the soul grow into the full stature of the Christ. It is yet a little child. Not only humility but childlikeness is characteristic of the soul in which the newly-born Christ is formed. Absolutely true is the saying that "except ye become as little children" it is impossible to enter the ranks of the White Brotherhood.

THE SHEATH OF SELFHOOD

Until the time is ripe, however, the soul is not big enough or strong enough to sink self entirely. It still needs the protective sheath. It is a well-known fact in connection with the "inferiority complex" which just now tickles the popular tongue, that in proportion to the "inferiority" is the reaction of self-assertiveness, the

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instinctive attempt to bolster up the weak edifice of the personality. Only the strong soul can dispense with the sheltering walls; and it is something in the nature of a paradox that strength comes to the soul in the measure that it "lets go" and refuses to hold anything for itself.

When the soul has thus surrendered its selfhood and the Christ-child is born, the young spiritual life must be fostered and nourished. A new order of existence has been entered upon; new motives lie behind the activities of the soul in the outer world. The Child is nourished by the living of the sacramental life. To the eye of the casual observer little difference may be noticeable—a greater degree of tranquillity, an enviable poise under stress of circumstances, a little more kindness, perhaps, according to the temperament—but, as regards the inner life a complete reversal of the old order of things. In every detail the "disciple" endeavours to lead the life of consecration.

NON-RESENTMENT

There is little need to go into details. "The practice of the Presence of God" is a typical method, about which anyone may read in Catholic books of devotion. One point, however, may with advantage be emphasised. It is only an extension of the principle of "letting go," to which allusion was made above. The spiritual injunction to "resist not evil" is applied interiorly in the sense of accepting everything and resisting nothing. To everything which the personality considers ill that comes along, an attitude of acceptance and non-resentment is consistently adopted. Various means to this end appeal to various temperaments. If everything is done "for the glory of God," unpleasant things will be accepted as an expression of His will towards the soul. In other cases the lesson may be more easily learnt by the practice of direct inhibition—not, be it noted, suppression. By an act of will, the heart is opened to receive with equanimity everything that may come along of good or ill, pleasurable or painful. Pleasurable things do not cease to please, nor painful things to hurt; but they cease to throw one off one's balance either by their allurements, or by their repulsion. They cease to arouse any feeling of resentment or opposition. Especially useful in the case of unpleasant experiences is the practice of non-resentment, for it paves the way to the conscious work of spiritual transmutation. Many souls, indeed, find it useful to accept pain willingly, with the idea that by so doing they are transmuting some of the suffering of the world and turning it into spiritual power.

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SELF-CONSECRATION

Gradually the whole life, down to its most minute detail, will be brought into conformity with the new standards, so that everything partakes of the nature of a sacrament. Prayer will become continuous, for to work will be to pray. Since the motive changes all, it will be seen how revolutionary the "conversion" may become. Even such things as eating and drinking may be made to serve the purpose of the true disciple. Clairvoyant investigation to the contrary, he will find that no priest is needed to consecrate the "bread and wine." Every morsel of physical nourishment may thus be turned towards the spiritualisation not only of the higher vehicles, but of the actual physical body. "Unconsecrated" food nourishes only the physical form. Food partaken of as a sacrament nourishes the spiritual body also. This possibility of the ultimate spiritualisation of the physical is probably responsible for the belief in the feasibility of physical immortality. For what is the resurrection body but the spiritualised physical form?

Physical immortality, however, may not be sought for as an end in itself by any disciple of the White Brotherhood. The utter yielding of the separated self to the whole for the service of the race is the ideal of the White Lodge. The maintenance and preservation of the physical form may be considered as an aim rather of the brother of the shadow. A possible exception is that which is pointed out later. The work of the Brothers lies in another direction. It is purely spiritual. The souls of which the Brotherhood is composed are the advance guard of the collective spirit of humanity, an indivisible whole from which the parts could not, even if they would, remain separate.

With the birth of the Christ within him, the White Brother finds himself an integral part of this spiritual army, the union between the members of which is so intimate that it forms a single body, the Body of Love. Unlike any brotherhood on the physical plane, there is no possibility here of disharmony or the clashing of wills. "The army of love moves as one man, because there can be no misunderstanding and no mistake. This is absolute union, and nothing but this is of any avail in fighting the great battle of life."

Since the members of the Brotherhood have each attained the point where the "illusion of separateness" falls away from the eyes of the soul, and since the union is such that nothing to be compared with it can be imagined by the material mind, it will

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be realised that the need for any physical plane organisation is reduced to the smallest proportions. The barriers having been swept away, the necessity for physical contact is removed.

It is true that H. P. Blavatsky and other Theosophical writers convey the impression that such a fraternity actually exists on the physical plane. Whether this is so or not cannot very well be a matter of first-hand knowledge for the many, and must remain a point of personal belief. The course of wisdom seems to be to keep an open mind upon the subject. In the meantime, the desirability of training and protecting a few supersensitive and responsive vehicles for special work on the physical plane should be borne in mind. The disastrous effects of modern mechanical conditions in the civilised world of to-day upon highly organised nervous systems may easily be imagined; and the necessity for their careful seclusion would presumably be imperative.

After all, the point which is of importance is that the White Brotherhood is a spiritual reality on the inner planes. The fact that They may be reached by all pure souls in whom the Spirit stirs with the promise of future unfoldment is the fact that most intimately concerns the serious student. The soul which by prayer and aspiration wings its way into the upper air where spiritual forces have their origin will soon discover that distance in time and space are verily matters of "relativity"—in fact, that in comparison with the glorious reality which at times floods the inner sanctuary of the worshipper, they are illusions.

All this goes to prove that the earnest seeker who is unattached to any specifically "occult" order is as likely to come in touch with those who, in Theosophical language, are termed the Masters —or Brothers—as anyone else. Indeed, success is more likely to be theirs than is the case with the enthusiastic but misguided student who loses his way in the fascinating by-paths of ceremonial magic, astrology, palmistry, the kabala, gematria, psychical development, or the hundred and one other branches of what passes in many quarters for occultism.

In characterising these branches of "occult science" as "fascinating by-paths," the intention is not to dismiss them as of little value, and still less to condemn the pursuit of them as a waste of time. To take but one instance, the work of the late Alan Leo in the world of astrology has been of undoubted value in reawakening an interest in the operation of the finer forces of Nature, and in providing a clue to the understanding of that

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greatest of all mysteries, the mystery of oneself. But even Alan Leo, single of purpose and whole-heartedly devoted to the cause of astrology as he was, conceded the premier place in his life to something far deeper, far more intimate and vital, something which absorbed the highest and best that he had to offer in the way of devotion and service. True occultism is a matter of deadly earnestness, a matter of life and death—yes, even of many lives and deaths.

The trouble is that we are so easily deceived by mere appearances. Unless some particular work bears a label designating it as "occult," or "theosophical" or "mystical" as the case may be, we fail to penetrate beneath the disguise and to estimate it at its true value. While, on the other hand, we are just as frequently hypnotised by mere names, and fail to note how far short a particular thing measures against the standard which its label implies.

The work of the Brotherhood and the Masters is not confided to the hands only of recognised members of the Theosophical or any other society. The self-sacrificing East End pastor is more truly a disciple or member of the White Brotherhood than any myoptic raker-over of the dry bones of the past, or any psychic addict. So well kept from the vulgar gaze may be his real identity, that he may be an actual Brother for all we know to the contrary. The earnest and unselfish worker in some spiritual cause apparently connected in no way with occultism, may, to his surprise, find himself drawn into a sphere of influence which points most definitely in the direction of the White Brotherhood.

It matters little to the immortal Spirit whether Madame So-and-So's "guide" really produced that physical apport or not. It matters still less whether the Atlanteans used aircraft, or whether they were in possession of the art of levitation. But it matters immensely that the distracted soul should learn that God is *not* dead, that Love *is* the law, that the Master is eager to transform the dreary waste into a verdant pasture if only we would surrender ourselves to the gentle Spirit which whispers so softly, and is so infinitely patient that there seems always time to make the change to-morrow. We are all so frantically busy over nothing that we can seldom find time to look within. Yes, we want to find the Master, we should like nothing better than to become servants of the White Brotherhood, even if to enter it consciously is hardly possible in this incarnation; but we look

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everywhere but in the right direction. To stand still and think is the last thing on earth we wish to do. Could we but close our ears for a brief space to the din of the traffic, and shut our eyes for a moment to the bewildering maze of vehicles, each pursuing its own erratic course without apparent aim or co-ordination, we should stand a chance of pulling ourselves together and discovering that this scene of noise and confusion, upon which the helpless soul gazes in perplexity, is only a passing dream, and that to the place where the Brothers live nothing can penetrate but Joy and Peace.

There *is* a place in nature into which the clamour of the world of men cannot find its way. It is not in some remote corner of the earth, but deep within the human heart, and closed only to those who cannot or will not cease for a moment that giddy whirl of purposeless activity which is so universally mistaken for the breath, but which is in reality only the fever of life. The soul of the true disciple of the Brothers will ever breathe the prayer which Matthew Arnold has so beautifully phrased:—

"The will to neither strive nor cry,
The power to feel with others give.
Calm, calm me more, nor let me die
Until I have begun to live."

THE EDITOR.

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THE LURE OF DARKNESS

By CHARLES WHITBY

"THERE is a sorrow even unto death, a despair which seems absolute in its bitterness, the passing of which leave the soul fortified rather than weakened, elevated and unified, not depressed and dissipated. And there is, on the other hand, a sorrow merging soon or late into despair, which, because, consciously or otherwise, it has been self-sought as a challenge to fate, in pride or frowardness, has no such salutary after-effect, but is indeed what all sorrow is in semblance, the permanent and irretrievable ebbing of some essential ichor of man's inmost being."

Impersonal in their solemnity of quiet conviction, these words of Pemberthy's had to my ear a tone of oracular authority, murmured to himself rather than addressed to me, as we sate in the gathering gloom of Merlin's cave, through whose seaward opening great waves, incessantly breaking with a roar to which the rocky walls vibrated, rushed nearer and nearer to our feet.

"And the end?" I asked. "Is persistence in that self-sought sorrow the sin for which there is no forgiveness? Does the soul that indulges in it sever itself at last from the light of the informing spirit, condemned thereafter to dwindle and pine in the outer darkness, and finally to flicker out like a lamp deprived of oil?"

"It might seem so, indeed," said Pemberthy. "And yet, no; since the soul, we are assured, is immortal; and soul-suicide, in that case, the one crime beyond its power. But awful are the responsibilities of the divine privilege of freewill; tremendous its issues for good or evil. Who dares limit or define their possibilities? Not I, at any rate!"

"What might be called the 'Lure of the Darkness' seems," I suggested, "to be a universal temptation."

"Yes, in some form or other," Pemberthy agreed. "It reminds one of that mental vertigo which seizes one when peering over the edge of a precipice: some people can hardly resist the craving to fling themselves down."

"And no doubt some poor fools obey the impulse," I added, "for many suicides are inexplicable enough. But this 'vertigo' is after all mainly physical in origin. An analagous craving,

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affecting the psychic instead of the bodily faculties, is, I suppose, the Celtic longing, of which Yeats tells so many weird stories, to forfeit the human destiny and throw in one's lot with the faëries,

> Where nobody gets old and godly and grave,
> Where nobody gets old and crafty and wise.

"Yes, that nostalgia, too, is common enough, although among less imaginative people than the Gaels it may be less easily recognised. To cherish it is an invocation of the soulless ones, who sing:

> Come away, O human child
> To the waters and the wild,
> With a faëry hand in hand,
> For the world's more full of weeping than you can understand.

"It's not only children," I said, "who feel or surrender to that nostalgia."

"Not only children, by any means. The wise are prone to it only too often. The master-magician, whose name is associated with this cave where we sit, yielded the secret of his power to the faëry Vivien."

"Who used it to enslave him."

"As the wizard foresaw that she would. He was weary of his freedom and power, and of the responsibilities they involved," said Pemberthy. "Do we not all weary of them in certain moods, and long for a wilder freedom, a power divorced from obligations?"

"Perhaps we do," I said, "although, as regards power, I am inclined to agree with Nietzsche that it is the one thing so universally and inexorably coveted that there is hardly any price that we would begrudge paying for our fill of it."

"And yet it was not power, but knowledge, which was the bait chosen to compass man's ruin."

"What of that?" I said, "seeing that knowledge, as all agree, *is* power, or, at any rate, includes it."

"Power," said Pemberthy, "is one of the three *Shaktis* of *Ishwara*, a Divine Attribute, which man, made in the Divine image, cannot but desire. But it resembles happiness in this, that it must not be sought for its own sake, and that if so sought, not itself but only its false *simulacrum* can be obtained. It is just the observance or the contempt of this law which distinguishes

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the followers of the Right Hand and of the Left Hand Paths, the votaries of Light and those of Darkness."

"Is this, in your opinion, the same distinction as that between what are called 'Occultism' and 'Mysticism'? It seems to be a fact that most occultists are interested in arcane matters chiefly with a view to gaining increased mastery over fate and circumstance, whereas the typical mystic aims rather at union with the Supreme."

"No," said Pemberthy, "it won't do to condemn Occultism in that wholesale fashion: to do so would obviously imply the condemnation of all science. It is true, however, that Mysticism involves far less danger and temptation to its followers than Occultism does, as the former can hardly be entered upon for purely selfish reasons. But Occultism, or what passes for such, is, we know, only too commonly taken up simply as a means to personal aggrandisement or enrichment, and that is a most risky and mischievous proceeding."

"But, on the other hand, you would, I suppose, admit that it may legitimately be taken up under competent guidance and in the same disinterested spirit as 'profane' science?"

"Of course. Why not?" said Pemberthy. "My view is that, properly understood, Mysticism and Occultism are complementary. The typical 'pure' mystic is a *bhakta*, ever increasingly conscious of the presence of *Brahma* in his heart, without thought or care for anything but that. His sole preoccupation is *escape* from the 'evils' of manifestation. But this is not really the highest aim. We are called to *mastery* of life, and to regard it as an unmixed evil is weakness."

"I confess, Pemberthy," said I then, "that I have always felt or suspected a certain inadequacy in the aim of the 'pure' mystic, hard as it seems to justify the allegation. To seek *first* the Highest, must indeed be right, but it does not necessarily follow that this is all we have to do. The harmlessness of the dove has its appeal, no doubt, but to my mind it is far more impressive when combined with the wisdom of the serpent."

"Yes," said Pemberthy, "and that, of course, is where Occultism, understood in its highest sense, comes in. The danger lies in coveting the wisdom of the serpent *apart* from the harmlessness of the dove. And it is enhanced by the fact that in the course of ages a certain amount of confusion has arisen between the two traditions. It is not always easy to say to which a given method of training properly belongs."

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"But surely in the case of Mysticism that danger or doubt can hardly arise?"

"Even there it may arise, I think," said Pemberthy. "The dark tradition is very subtle, and often sails under false colours, especially in its early stages."

"Then there is, you suggest, such a thing as a Mysticism of the Shadow, as well as of the Light?"

"There is, indeed," said Pemberthy. "Don't you remember the two demons, disguised as merchants, in Yeats's *Countess Cathleen*, who bought the souls of the starving peasants? When the peasants hang back, the first merchant asks them tauntingly

> Is that peace
> Known to the birds of prey so dread a thing?
> They and the souls obedient to our Master,
> And those who live with that great other spirit
> Have gained an end, a peace, while you but toss
> And swing upon a moving balance-beam.

This may give you a hint of what I'm thinking of."

"Yes," I agreed; "it's very suggestive. And then, since one quotation begets another, let me remind you of that haunting peroration to *Beyond Good and Evil*, in which Nietzsche names himself 'the last disciple and initiate of the God Dionysius.' He goes on to report one of their conferences, assigning to the god-philosopher some such words as these: 'I like man, and often think how I can still further advance him, and make him stronger, more evil, and more profound.' "Stronger, more evil, and more profound?" Nietzsche says he asked in horror. 'Yes,' he said again, 'stronger, more evil, and more profound; also more beautiful'—and thereupon the tempter-god smiles with his halcyon smile, as though he has just paid some charming compliment. Isn't that rather thrilling?"

"It is indeed," said Pemberthy, "and makes the familiar type of mysticism appear almost infantile in its naïveté, by comparison. But we must be on our guard against such seductive nuances: they allure us to a path which at least skirts, even if it does not debouch on the abyss, as Nietzsche's own tragedy should warn us."

All this time the cave had been darkening, and the boom and crash of the incoming tide growing louder and nearer, as its waves incessantly broke, and, swirling amongst and over the rocks near the seaward archway, encroached more and more on

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the space beyond us. And now, suddenly and unexpectedly, a huge wave, advancing with a menacing roar, broke almost at our feet, drenching us with salt spray, then swept far into the tunnel behind us, while we found ourselves knee-deep in water. There was no time to spare if we wished to escape, for the tide would soon be entering the other end of the tunnel. With a startled laugh we arose as soon as the great wave had receded, and hastily picked our way through the gloom, over or between the dank boulders, into the open beach of the cove. Lonesome and eerie it looked in the light of the rising moon, half-hidden by scurrying clouds; and grim, too, was the seaward outlook, line upon line of onrushing grey-crested rollers, beyond the white margin of surf. On our left towered the dark promontory whose rocky base is pierced by Merlin's cave, its summit crowned by the ruins of that castle wherein Arthur of the Round Table was begotten in the night when Uther and Igraine were brought together by the crafty wizard's aid. There, still, is the altar-stone at which the great king himself and his knightly fellowship may have knelt to receive the Host. In all Britain there is no more glamorous and myth-haunted region than this of

"Tintagel Castle by the Cornish sea."

Side by side we stood there awhile, gazing out over the waste of wild waters and listening to the mournful roar of the breakers, each pondering within his heart on the eternal Sphinx-riddle of man's abuse of the God-given privilege of freedom—the greatness that is his for the choosing, the vileness and littleness which he so persistently prefers. Into my memory came a saying of Oscar Wilde's, in the book written, I think, in Reading gaol, to the effect that Christ by some divine instinct manifested so special a regard for sinners that it seemed as though he considered sin and suffering as modes, or, rather, as conditions of perfection. I thought of the moral outcasts I had known or read of who had exemplified this law, if such it be, by some rare gift of song or grace of sympathy, some revelation of a spiritual beauty not elsewhere to be found. It flashed into my mind that what we had called "the Lure of the Darkness" might be after all but the appeal of the shapeless block to the sculptor, the prayer of nonentity for existence. I spoke of these things to Pemberthy, when at last he emerged from his reverie, as we moved towards the rough pathway which ascends from the beach of the narrow cove.

"Yes," he agreed, "it must be that human inordination

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serves a Divine purpose, and ministers to an otherwise unattainable cosmic perfection, or how should it have been permitted to arise? This is not a doctrine for fools or weaklings, but it is none the less true for being dangerous. A good many truths are that. What we term 'evil' is, in fact, the growing-point of Reality."

"That reminds me," I said, "of a statement of Böhme's, which you may remember: 'Desire makes being where there is none, and that according to the property of the desire.'"

"It is true," said Pemberthy, "and because of its truth it follows that even a bad character is better than no character at all. It has *form*: and form implies reality, of some, however low a degree. It may be only provisional, a makeshift; yet, being a vehicle through which the life can act and be acted upon, it is better than nothing, after all."

"Yes, one gets *somewhere*: to heaven or hell, as the case may be!"

We left it at that.

Shortly afterwards, as we were walking up the lane which leads towards the village, one of those unaccountable things happened which do sometimes (although rarely) happen when I am in the company of this extraordinary man. Feeling a little uneasy about my car—which I had left at the top of the lane; for it occurred to me that perhaps I had forgotten to light the lamps—I had quickened my pace, and Pemberthy, still deep in thought, had dropped a little behind. Suddenly I heard him say:

"Excuse me—I'm wanted."

I turned at that, but he was not visible. The light was not good, for the sky was rather heavily clouded. Still, there was a moon somewhere, and he had been close behind me. *Had* been: he was no longer there! I went back some distance; called pretty loudly; searched everywhere. But Pemberthy neither answered, nor did I see him again that night; nor for many days or weeks thereafter.

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THE HAMMER OF WITCHES

By PHILIP HARRISON

EVERY student of witchcraft is familiar, by repute at least, with the *Malleus Maleficarum* (the Hammer of Witches), but though there are several copies in the British Museum, it is doubtful whether many have read it. Now, however, nearly five hundred years after the date of its original publication—1484—an English translation prepared by the Rev. Montague Summers,* has been issued, and this famous—or notorious—work is at length available to English students and readers unable or unwilling to wade through the original Latin.

The origin of witchcraft is lost in the mists of prehistoric times, for the witch or wizard preceded the priest. Or, rather, the primitive priest was what we should nowadays regard as a wizard, like the medicine-man of the modern savage tribe. He was the intermediary between the tribe and the ferocious supernatural being who represented primitive man's idea of a god. His function was two-fold. He propitiated this Dark Power by sacrifices, human or otherwise, but he was also the medium or instrument through which this same power inflicted calamity and punishment on those who offended or failed to pay him due respect. With the dawnings of civilisation mankind began to conceive of the gods as benignant powers desiring less to be propitiated than honoured. The priest took his proper position as a guide and teacher of men, and the witch or wizard came to be regarded as in league with the Powers of Darkness, an ally of evil, a disruptive and anti-human force to be exterminated whenever possible.

Accordingly in the history of all civilised states, we find laws passed against witches, wizards, and all who dealt in any species of black magic. Such laws, it is true, were not always strictly enforced, for though the witch might be detested, she was also feared and, in earlier days at any rate, it was not always considered prudent or expedient to rouse the wrath of supernatural beings who, for all that was known to the contrary, might be more powerful than the kindly disposed and comparatively virtuous gods and goddesses.

In his Introduction, Mr. Summers lays much stress on this age-long persecution of witches, with the object of showing that

* *Malleus Maleficarum*, translated with an Introduction, Bibliography an Notes by the Rev. Montague Summers. Edition limited to 1,275 copies. Price 35s. John Rodker, 1 Farringdon Avenue, London, E.C. 4.

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the mediæval crusade against witches was no new thing. If it was more widespread and carried out more relentlessly than in any previous period, that was merely due to the fact that the Roman Church dominated Christendom, both spiritually and materially, and was in a position not only to issue bulls against witches and witchcraft, but to ensure that its decrees were very thoroughly carried out. Moreover, the witch was one who had sold herself body and soul to the enemy of mankind, and was a menace not only to society and the established order of things, but also to the spiritual well-being of those whom it was the Church's special work to protect against the nefarious designs of an extremely active personal Devil.

It is not difficult, from this point of view, to understand and almost sympathise with the severities, to use no harsher word, of the Inquisition. But Mr. Summers overstates, we think, what is a fairly strong case when he maintains that all the heretics, witches and black magicians in the fifteenth century were banded together in a huge secret organisation whose object was mainly political and revolutionary. Mr. Summers bases his theory on the undoubted fact that the devotees of black magic were usually dealers in poisons and extensively patronised by political plotters and criminals. But in such cases the witches or sorcerers were seldom privy to the contemplated crime. They merely sold their services or their wares for as big a price as they could get.

There is nothing in the *Malleus Maleficarum* itself to support Mr. Summers' theory. The two Inquisitors—Father Henry Kramer and Father James Sprenger, the authors of the treatise—wrote it as an authoritative and official exposition of witchcraft and the methods by which it should be combated and exterminated. As a revelation, not indeed of the actual practices of the witches of that day, but of the beliefs commonly entertained concerning their powers, their operations and their commerce with devils, the book is of intense interest and of real importance to the student of history. Its evidential value is practically *nil*. The Inquisitors cite case after case of the most gruesome and incredible nature, the truth of which depends entirely on the word of some witness, who is invariably described as an "honest" person.

What, however, will surprise most of those who read the book for the first time is the undoubted fact that there existed, even in the fifteenth century, a considerable amount of scepticism as to the existence of witches, or rather as to whether their powers

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were at all equal to their pretensions. For the very first chapter of the treatise is devoted to proving that witchcraft is a real existing evil and that "obstinately to maintain the opposite opinion manifestly savours of heresy." In a subsequent chapter, again, the Inquisitors are at pains to show how erroneous is the belief that the marvels performed by the witch are purely illusory; are in other words, merely the result of her victims' profound faith in her powers. A curiously modern theory, which one could scarcely have expected to find so widely held five hundred years ago, as to be considered worthy of refutation by the learned Inquisitors.

It is only right that the translator and editor of such a work should be sympathetic towards it, but we fear most readers will consider that Mr. Summers is over-zealous in defending not only the methods and the severities recommended, or rather officially enjoined, by the authors (for in these matters they were the children of their age), but their whole attitude towards, and their outlook on, witchcraft in general. He does not seem to perceive that credulity or superstition plays any part in their arguments or their examples, and he is at some pains to point out that the Bull of Pope Innocent VIII., *Summis Desiderantes*, which was the authority for the Inquisitors' activities, is of such high authority as to amount practically to the defining of a dogma. In other words, all those who accept the authority of the Roman Church are bound to believe in the reality of the powers of the witches and in their actual commerce with the Devil. But the exact measure of infallibility to be claimed for this famous Bull is in dispute even among Roman Catholics, and for those outside that communion it naturally carries little weight. Mr. Summers invites his readers to pronounce opinion dispassionately and calmly upon the value and merit of the *Malleus*. The student of occultism will acknowledge its value as a human document, and as a record of the aberrations and abnormalities of the human mind, but he will also, we think, come to the conclusion that it adds nothing to the positive evidence as to the reality of witchcraft and the actual powers and forces at the disposal of the black magician.

It must be added that the publishers have given subscribers full value for their money. The binding, paper and printing leave nothing to be desired, though one or two unfortunate misprints have escaped detection. It is a volume, however, which should find a place on the bookshelf of all interested in occultism and in the perverse practices and beliefs of black magic.

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SPEED AND THE FOURTH DIMENSION

By TUDOR A. MORGAN

THE comparatively fixed size and shape of a material object is determined by three dimensions only, but when the realm of spirit is entered objects of that substance are not confined by length, breadth and depth. The physical object must conform to its three dimensional shape unless altered by external agency. The spiritual object is variable.

The existence of a fourth dimension has been postulated in an attempt to explain psychic phenomena. If this is so, the principle must apply equally to an apport, or a dematerialisation as to a prophetical clairvoyant vision, or a psychometrical reading. To include the phenomenon of apports within the scope of the fourth dimension is to say that matter is subject to alteration of state by virtue of this unprobed dimension.

Physical science has resolved matter into molecules, atoms, and finally into protons and electrons suspended in ether. The ether attached to the atom is separated from the universal ether by the rate of motion of the electrons in their orbit around the proton, and is said to be bound, or under stress. The heavier atoms owe their greater density to the number of electrons. The atom of hydrogen, with but one electron, is the lightest of our gases. Coronium has none, and yet, being substance, must contain points of motion.

Psychic science affirms the existence of ectoplasm, a substance finer than matter. Ectoplasm has been seen, handled and photographed, and must enter strongly into our deliberations because, normally, it is invisible, and yet may so interact with matter as to become visible. Ectoplasm is suspended in its own atmosphere, the auric ether, and is the connecting link between matter and spirit. The tendency throughout the analysis is towards increasing rates of motion of the particles as the finer regions of substance are entered. Substance, then, may be defined as being in a state of grossness or refinement to a degree dependent upon the rate of motion of its particles.

Swedenborg, two centuries ago, had arrived at a similar conception of matter, and it is an acid test of his system that the

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more science discovers, the more his philosophy is substantiated and understood. In his cosmogony, Swedenborg begins with a point of pure motion, which he regards as the potential energy of the Divine Love becoming kinetic. From the spiral movements of the point is formed the first finite; first finites, pressing one upon another by contact, form a primary substance or atmosphere. By aggregation and motion among the finites of the primary substance a passive is formed. Second finites, passives, give rise to a third, active, finite. Interaction among the finites produces a fourth finite, a solar crust enclosing a field of actives. The solar atom of electrons proton and ether is unmistakably foreseen. A point Swedenborg stresses is that having arisen from points the finites are resolvable back into points.

Swedenborg begins all his operations with the assumption of the Love of God as the source of all energy, all life, all differentiation. The Divine Love, through the Divine Wisdom, proceeds forth as the Divine of Use, which results in Creation—the sphere of activity for the production of uses. Combining his cosmogony, philosophy and metaphysics we conceive the Love of God as boundless force *in potentia* striving to become kinetic. The total mass of Love becomes differentiated into affections, desires and motives, and these become concentrated into Ends, in which the Love sees the conditions under which satisfaction of its desires may be attained. The End may be likened to the point of pure motion from which all forms arise, and to which all forms may ultimately be resolved. The points move out into atmosphere and finites, forming the substance of the spirit world in which the Divine Wisdom, impelled by the Love, clothes its ideas. The Divine plan, in this the plane of cause, is complete in all details, but the substance of the spirit world, so little removed from the infinite energy of the Love, is moving its particles at so great a velocity that fixity of form is not possible. The protons of spirit substance become the points of motion from which the next grade of substance is formed, and in ectoplasm are the true moulds from which the spiritual idea-forms are transferred to the relative fixity of matter. In this plane of effect, the physical world, the affections and desires of the End are actively achieving the results for which the Love has striven, in the forms designed in the substance of the spirit world and modelled in ectoplasm.

Thus we have a clearly-marked scheme of creation from pure motion to inertia, a scheme which permits of the whole universe being resolved into points of pure motion. Three

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substances are postulated, namely, spirit, ectoplasm and matter, each composed of whorls of motion suspended in its appropriate atmosphere. The sole difference between the substances is the rate of motion of the whorls, or particles. By virtue of the same mechanism whereby each grade of substance may be resolved into points of motion, the lower grades of substance may be raised to be consonant with the higher.

Psychic and spiritual manifestations are robbed of much of their mystery in the light of this theory, and display orderliness and marked respect for laws. An apport is an admitted fact, yet it is with dismay that we see an apparently solid object whisked away, passed out of a sealed room, deposited before a group of people some distance away, and then returned to the room by the same mysterious process. Sir Oliver Lodge recently expressed his difficulty in understanding how matter might be spirited away and recalled at will. Sir Oliver supplied the answer in his own question. The object is actually spirited away, and recalled at, and by, will-power.

An object at a certain rate of motion of its particles is visible as, perhaps, a flower. Suppose that discarnate operators wish to carry the flower through the obstructing boundaries of a sealed room. By concentration of will-power they would increase the rate of vibration of the material particles of the flower until they equalled those of its ectoplasmic counterpart. The flower would now be invisible but not, perhaps, moving its particles at sufficiently high speed to be passed through the obstructing matter. The vibrations would, in this event, be further accelerated until they equalled those of its spiritual counterpart. As matter offers no obstruction to spirit, the operator could himself carry the spiritualised flower to its required destination. The reverse process, rematerialisation, would then be applied, consisting of a slowing down of vibrations as the resistance of the successive atmospheres is encountered.

Dematerialisation, or, as I prefer to view it, spiritualisation, may also be applied to the flesh. In addition to the Biblical examples of Christ and Elijah, may I recall the sitting of Madame D'Esperance in 1893, during which her legs were dematerialised to the knees for one hour? These manifestations could not have occurred if the machinery for their operation were not in existence, and the existence of it indicates a possible future development of man.

The theory applies equally well to mental and spiritual

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processes. A person with a sufficiently vivid imagination sees, with closed eyes, the vision or pictorial representation of his train of thoughts. The fact that he actually does see the vision has been evaded too long because, doubtless, it necessitates the affirmation of another pair of eyes. What really happens is that the will and understanding are in so strong a partnership that the thoughts are so imbued with life, or power, as to be actually created in a substance more refined than matter, and perceived by the optical organs of a body more refined than the physical. The mental world is the region of ectoplasm, and the dimension capable of making imaginary scenes visible is speed, speed of the particles of the substance of the mental world, and speed of the particles of the optical organs that enables them to register the undulations received from the temporarily-created scene.

Coming events cast their shadows before. Nothing on this earth happens but what is presaged by desire and thought, whether Divine or human. First, the end on the spiritual plane, then the thought-form in the mental or ectoplasmic sphere, and finally, the manifestation in matter. A gale will be presaged by a spiritual storm, an earthquake by a spiritual upheaval, a war by a farrago of passions let loose on the spiritual level. The happening itself, the thing of importance, occurs in the spiritual world; the terrestrial activity is but the result. The law seems to be one of action, interaction and reaction, concussion and repercussion. Hence it is that the ectoplasmic field of an object retains the history of the associations of the object. By the very speed of the vibrations of the impressions left in the "field," they impinge upon the higher, finer portions of the mental field of the psychometrist. The prophet may receive his foresight from several sources. He may actually see future events under construction; he may receive information from a spirit, or angel who has seen these things; he may receive a Divine revelation through the mediumship of spiritual beings. Whatever the method employed, our minds may not be the recipients of the knowledge without the intervention or usage of the speed dimension.

The spiritual realms, we are given to understand, are not bound by space and time. Swedenborg assures us that there exists the appearances of space and time, but they are not stated or settled. Spaces and times in the spirit world are states of life; spaces are states of love, and times, of wisdom. A natural object, translated to the spirit world, by increasing the rate of

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motion of its particles, would be intensified in all its properties, yet would be the representative form of an emotion, liable to momentary alteration. Natural man not only sees objects in space and time but thinks of, and from, them. Spiritual man also sees objects as in space and time but draws none of his ideas of thought from them. In other words, the ideas of thought of natural man are moulded and governed by his environment; spiritual man actually governs and controls his environment by his emotions and thoughts. Past, present and future are represented to the spiritual man as states of life; even the past is not immutable. Refinement of substance makes possible the changes that appear almost as illusions, and refinement of substance, as has been shown, depends upon speed.

The anthropological implications of this theory are interesting, in view of Biblical records and prophecies. The laws for the raising of matter to spirit are already in operation, awaiting the time when man will make use of them. The spiritualisation of the flesh is the process that will mark the end of evolution's long trek, that will make man superior to all his circumstances and environment. The speed that enables man to fly, to race over the seas, to tear over the land has been accomplished by machinery —an external aid. Let man concentrate upon obtaining speed internally, and he may do these things with no external, mechanical, assistance. The Bible records instances of man's superiority over every element. What was possible in the past is possible to the future.

The classic example is Christ. He Who walked upon the sea, disappeared from the midst of a threatening multitude in the temple and finally ascended from the tomb leaving behind no flesh and blood. But for the fact that Elijah also ascended in his spiritual body, and Philip was transported from the south of Jerusalem to Azotus, the records of Christ's superiority over matter might be viewed askance, or, if believed, attributed to the Divine prerogative. If the legs of Madame D'Esperance could be dematerialised for one hour, our whole bodies may be so treated if we provide the conditions which will produce the necessary speed.

When we thoroughly appreciate the fact that life is love and that our lives are maintained by the efflux of the Divine Love, we shall more surely understand the processes of life. It is a principle in all departments of life that the more a function is exercised the more it develops, and the more it draws upon the

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vast storehouse of energy. Similarly it is with life itself. The more love we expend upon our fellows, the more we draw upon the Divine Efflux. By so doing the spirit is quickened, *and the spirit quickens the flesh.* As an illustration of this fact Mrs. Besant, in *The Ancient Wisdom*, compares the texture of skin of a student with that of a butcher. Has one ever seen a holy man with the texture of skin of a publican? Has one ever seen the coarse-fleshed publican with the fine perceptions of the holy nature? Let man quicken his flesh, and death, the last enemy, will be vanquished.

May I now suggest that speed is the fourth dimension? Speed in this connection is the ratio between the rates of motion set up by the will of self and those maintained by the Will or Love of God. Self-will is not free-will, but a will bound to the flesh. Free-will is his who bends his will entirely to God. Such a will has the power to dominate matter and raise itself above its confines. Again is Christ the classic example.

EX MEDITATIONE: THE SELF TRIUMPHANT

By E. M.

O Divine Wisdom!
O Glorious Presence!
O Infinite Love!
Hear my declaration:—
I will attain!
I will become Christ-like!
I also will Serve—even as They, who now, and forever serve Humanity out of Their Boundless Love and Compassion.
Yea! I too will serve!

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MORNING JOY

By EVA MARTIN

She woke in the early dawn to the sound of a thrush
Singing in the topmost branches of the cedar.
O joy of morning !
Freshness and dew,
Music and light,
And winds, sweet winds, winds of danw
Blowing through the boughs.
And, as she listened with eyes half-closed,
Watching the curtain swell and sway at the open window,
Breathing the garden scents that flowed across the room,
Suddenly . . . a bar slipped . . .
A door opened . . . she was free !
Lying on a branch of the cedar
That swayed in the morning breeze, as a boat
Afloat on a sea of air.
Skyward she gazed through feathery layers of green,
In whose meshes the early sunbeams hung
Like jewelled bubbles in a green glass bowl ;
While far overhead the thrush still sang,
Soft-plumed breast pulsating,
Clear notes rising into the dawn-bright sky,
Filtering down through the sun-splashed boughs,
Falling into her heart and there resting in silence.

Glad chorister,
Singing your rapturous song to the golden sun . . .
Temple of greenness,
Built round one central column, tier on tier,
Rooted firmly in earth and aspiring heavenwards . . .
Magical incense,
Swung in this mighty censer 'twixt earth and sky,
Borne on the wind through space,
Flowing far out to the stars,
Blended with million scents of sea and meadow and forest . . .
O joyous morning !

So she rested,
Arms out-stretched,
Head pressed back upon the scented, moss-green bough,
Until sounds of movement broke on the morning stillness ;
Footsteps . . . voices . . .
And in the dim, blue-curtained room
Slowly she came back . . . to human life.

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THE PREVALENCE OF PROPHECY

By CLINTON GRAY-FISK

OUR prophets of doom having remained silent for some months, I feel that it is only fair to remind readers of the OCCULT REVIEW that it was stated last year at the annual meeting of the British Israelites, held at Londonderry House, Park Lane, W., that "the next world war will start on May 28th, 1928, and will continue until September 16th, 1936."

Well, May 28th (29th according to some) has come and gone.

What has happened? NOTHING!

I emphasise this, for whereas expectations of the "Second Coming of Christ," "Translation of the Saints," etc., are comparatively harmless, prophecies which take the form of war propaganda are distinctly dangerous.

Inasmuch as conscious action occurs only in response to the dominant idea in the mind (there can be but one *dominant* idea at any given moment), it is clear that the assimilation in the collective consciousness of the idea of the imminence and inevitability of world war can have only one result, namely, the production of that war.

Fortunately, most nations to-day, realising that war is barbaric, idiotic, and, most important of all, *avoidable*, are earnestly endeavouring to promote permanent peace and to outlaw war. But, according to our prophets, this is impossible owing to God having willed otherwise.

Let us, however, examine the grounds upon which these alleged prophecies and fantastic beliefs are based.

It should be noted, as a preliminary, that the desire to prophesy is at present more widespread than ever before. Over and apart from the abundance of small fry who cater for the individual by means of astrology, crystal-gazing, clairaudience, clairvoyance, palmistry, psychometry and the like, there are those who work on a larger canvas and think in terms of world wars, earthquakes, storms, tidal waves, etc.—phenomena which are generally coupled to the more primitive forms of organised religion.

Typical examples of these are the late Rev. Michael Baxter whose *Forty Future Wonders* contains predictions of the end of

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the world on May 2nd, 1929, *or* April 29th, 1931 (April 23rd, 1908, having proved unobliging); the translation into the heavens of the 144,000 " redeemed from the earth " of Revelations on February 2nd, 1926; and the turning of the sea into blood, in December, this year; Cheiro, who states in his *World Predictions* that " most of London and the towns of the East Coast will be destroyed by fleets of aeroplanes from Russia "; Pastor Russell and Judge Rutherford, of the International Bible Students' Association, with their celebrated slogan, " Millions now living will never die "; Sir Arthur Conan Doyle's spirit-messages of impending disasters which will rouse the world from its immersion in material and mundane matters; and Mr. Chaylor's psychic premonitions, *The Shadow* and *The Tocsin*, with which readers of the OCCULT REVIEW are well acquainted.

While some of the above carry their own condemnation (to anyone of average intelligence) by reason of their intrinsic and obvious absurdity, there are others which, by means of a triple combination of the Bible, the Great Pyramid, and astrology, arouse fear and wonder in the minds of nervous, impressionable folk, thereby gaining converts.

The most highly-organised and formidable of these movements is, probably, the " British Israelites "; and one of the foremost exponents of this system of prophecy is " Sepharial " who, though differing as to certain dates, is in entire accord with the main thesis. Turning to his *Basis of Scripture of Prophecy* (Rider & Co., 2*s*. net), we find statements such as the following: ". . . the Old Testament is concerned with the captivity and liberation of God's people, Israel; the New with the purchase and ransom of humanity through Christ." " The nations have taken counsel together against the Lord and the Lord's anointed, they have left Christ out of the programme; and the 'people have imagined a vain thing,' presuming that there could be such a thing as self-realisation outside of the realisation of Christ Jesus. But 'He that sitteth in the heavens shall laugh, the Lord shall have them in derision.' How carefully have our statesmen defined the borders and partitioned the territories of the earth! God will touch the earth and it shall smoke. The landmarks will be blotted out, in a moment, when 'the earth shall reel to and fro like a drunken man.'" ". . . finally, let us remember that after His conquest of Death and Hell the Lord said: 'Henceforth all power is given unto me in Heaven and Earth.' He is therefore in a position to regulate the destinies of this world, and (referring to the Pyramid) He has promised that the last Low Passage time

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of Great Tribulation, 'such as was not since the beginning of the world until this time,' will be mercifully shortened."

What is this but an elaborate extension of Evangelism and Fatalism? Almost every sentence is part of the professional patter of the revivalist: the belief in a personal god who exhibits a pronounced but unaccountable bias towards one microscopic section of society, first by promise of an eternity of bliss, and subsequently by affliction with every conceivable form of misfortune; the gratifying intimacy with the intentions of the Almighty, and the supposed salvatory power of certain creeds —all this is familiar to students of comparative mythology.

It is, however, the introduction of the war and "tribulation" element against a mysterious background of the Pyramid and Astrology which supplies the spice of novelty wherewith to assail the imagination of those in whom credulity exceeds discrimination, and obtains, thus, fresh adherents to the cult.

Now the forthcoming manifestations of "Divine Love" which will include war, earthquakes, tidal waves, etc., are not, apparently, the result of racial karma, for "Sepharial" assures us (1) that humanity has been purchased and ransomed by Christ, and (2) "man was intended to aspire to self-development and self-realisation in blissful ignorance of the settled order of things, to which the whole of his efforts were unconsciously directed"—in other words, Fatalism.

We have already seen that "'the people have imagined a vain thing,' presuming that there could be such a thing as self-realisation outside of the realisation of Christ," and we are now informed that "*the whole of man's efforts were unconsciously directed*"; but, passing over this curious contradiction, it seems fairly obvious that if man's movements are directed by God, the latter has only himself to thank for the results, and has no logical or moral right to impose further examples of his handiwork on the appalling amount of existing suffering—much of which is unnecessary, and very largely due to that pernicious systematised sacerdotalism which is the civilised equivalent of the tribal "medicine man."

But there is, I am told by members of the "Elect," one method by which all future devastations, etc., may be avoided: if the whole of this wicked world is converted to Christianity, and everyone decides to "love Jesus," then (and *only* then) will the Lord stay His hand.

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As a psychological anodyne, this naïve belief and its attendant absurdities may be of use to certain rudimentary types of intelligence, but to anyone who has developed beyond this stage it is merely idiotic and grotesque ; and an attempt to force it on people possessed of even a moderate amount of intellectual or intuitive perception is sheer impertinence.

Any human being who used his power and resources to massacre and torture those who failed to comply with his pompous demands for servile allegiance, we should rightly regard as despicable ; but in regard to a god who obviously ought to know better, the position is infinitely worse, and the only appropriate adjective to apply is " damnable."

A few words now concerning that cryptic edifice, the Great Pyramid.

Without going into the wealth of figures available on this subject, let us take just two points : (1) the First Low Passage of the Pyramid is 51·23 inches. Calculating at the rate of one inch to a month, it is found to equal the duration of the Great War. (2) The Granite Leaf, consisting of two stones, one upon the other, is 16·25 inches in thickness. Twice 16·25 is 32½ ; calculating at the rate of one inch to a year, this equals the years of Christ on earth.

I am unable to resist the obvious questions : first, why should we regard the length of this passage and the thickness of the leaf as possessing more esoteric value than other bodies of the same proportions ? Secondly, is there any reason to assume that the alteration of the scale from an inch-month to an inch-year is other than entirely arbitrary, and, in fact, an unconscious manipulation of facts to fit theories ?

Many of us would welcome an authoritative statement which would settle once and for all whether there really *is* any occult significance in the Pyramid, or whether there is no radical distinction between this sort of thing and the notorious Joanna Southcott's Box, or, rather, " Boxes "—there are about half a dozen of them scattered up and down the country.

To conclude our survey of this instructive contribution to the annals of " prophetic " literature, it is interesting to note that " Sepharial " gives Oct. 7th, 1928, as the date for the outbreak of the strife with which Armageddon shall commence, a prediction which one can accept only with extreme reservation.

We are told, furthermore, that the " Great Tribulation "

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will embrace "widespread mortality due to terrific storms, great earthquakes, pestilences, famines, tidal waves due to subsidences and eruptions in various parts . . ."

To regard severe elemental disturbances as symbolising the Almighty's attitude to man is, surely, a reverson to the infantility of the savage who credited the tribal deity with beneficent or maleficent intentions in accordance with the state of the crops. It would, indeed, be interesting to know the precise process whereby we may distinguish a genuinely prophetic as opposed to a merely physical eruption of, say, Vesuvius.

If severity, death and material damage are significant portents, then we shall do well to note that in recent years there has been nothing to equal the Great Storm of November 26-27th, 1703, which was described in *All the Year Round* of December 10th, 1859, as follows :

"Eight thousand people were lost in the floods of the Severn and the Thames and on the coast of Holland. London sustained a damage of two millions of pounds ; twelve men-of-war, with eighteen hundred men on board, were lost in sight of land ; and seventeen thousand trees were uprooted in Kent alone.

"The Eddystone Lighthouse was blown down with Mr. Winstanley inside ; and the Bishop of Bath and Wells was killed, together with his wife, while in bed in his palace. In one level alone fifteen thousand sheep were drowned."

It is not recorded that either God or the Devil appeared as a result, but we need have little doubt that business was brisk among the prophets !

As a final example of the "sure Word of Prophecy," we may recall the now famous farce at Weymouth, on May 29th this year. According to the Almighty's apostle, a tidal wave should have materialised at four o'clock in the afternoon. Thousands gathered to see the fun, and "safety first" enthusiasts collected their goods in apprehensive anticipation of the end ; but, of course, nothing happened save an excellent free advertisement for the town.

In complete contrast to the foregoing, we have the cult of the Lord Maitreya, the "World Teacher" (Mr. Krishnamurti), whose utterances consist, mainly, of paradoxical metaphors which sound impressive but mean very little ; and the latest Theosophical production, the "World Mother," otherwise Rukmini Arundale.

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Rumour has it that there is, at Bedford, another "World Mother," a disciple of the late lamented Joanna Southcott, who claims to be the "Fourth Person in the Trinity"; while I myself have met one, Caranza, who is convinced that he alone is the "World-Teacher," states that "Krishnaji" is a fraud, and prophesies complete extinction for Dr. Besant.

I must protest that I am not a materialist, though my words may give that impression; but, in view of the embarrassing choice of prophets, teachers, mothers and messages, etc., and the disquieting influence of the extraordinary vindictiveness which the various sects and societies display towards each other, I suggest that it is highly necessary to remain calm, impersonal and objective; to cultivate discrimination and to keep vividly before one Prof. John Dewey's advice: "the future of our civilisation depends upon the widening spread and deepening hold of the scientific habit of mind." One thing is certain: *all* the diametrically divergent beliefs, claims and views outlined above cannot possibly be correct, nor, by any stretch of the imagination, can they be said to represent different aspects of the same truth.

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JOHN BUNYAN, 1628-1928

By THOMAS FOSTER

WHAT claim has John Bunyan on our remembrance? At first sight, his life seems profoundly undistinguished. Briefly, he was a tinker* who, after seeing something of life as a soldier in the Civil War, returned to his native village (Elstow, near Bedford), "got religion" and became a noted Anabaptist preacher. He suffered twelve years' confinement in Bedford Jail for preaching without licence, and during this long period of enforced leisure wrote many theological works.

It is all the more curious that his fame should mainly rest on a book of which he tells us

> ". . . I but vacant seasons spent
> in this my Scribble; . . .
> . . . I only thought to make
> I know not what; nor did I undertake
> hereby to please my neighbour; no, not I,
> I did it mine own self to gratifie."

The rest of his sixty works (if we except the *Holy War* and *Grace Abounding*) are long since forgotten, and Bunyan is only remembered to-day as the author of the *Pilgrim's Progress*. To realise the full importance of this work we must take into account the general tenor of thought in England at the time. The reformers, in their zeal to purify Christianity, jettisoned almost the whole of previous thought and experience—the accumulated labour of over 2,000 years. In consequence, they were left with no body of doctrine or experience on which to found their communities. The result was chaos. The theology of the time is almost wholly made up of attacks on the Dissenters, no-Popery pamphlets, and interminable disputes on trivialities of Church discipline. Constructive work in Dogmatic Theology had ceased. Moral Theology languished, and its practical side, Casuistry, fell into utter neglect. Mystical Theology was seriously regarded as either madness or blasphemy!

This was especially true of Nonconformity, whose leaders knew nothing of previous work in any department of philosophy

* Not "tinker" as now understood; more properly a whitesmith, or worker in the softer metals, as differing from a blacksmith, who works only in iron and steel.

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or theology, which proved a great handicap to themselves and their followers.

Unhappily, the general attitude to the ancient learning was only too well summed up by that curious bibliophile, Bishop Bale, who described his valuable collection of classical, patristic, and mediæval MSS. (now in the Bodleian) as "dregs of the devil, yea—with other such lousy legerdemains and fruits of the bottomless pit." The latter graphic description refers, *inter alia*, to the works of Aristotle and Porphyry!

Among all this spiritual and mental stagnation came the *Pilgrim's Progress*, and ran into three editions in a year. Its popularity was enormous, and Bunyan himself speaks of several translations within a few years of its appearance. A universal favourite, it has been edited for the use of Catholics in several languages; there are editions for High Churchmen, and translations into over one hundred different tongues.

The English editions are almost innumerable, and its popularity shows no signs of waning. It may safely be said that every subsequent Protestant book of devotion in English has the *Pilgrim's Progress* as its basis.

Perhaps the general plan of the work is not entirely original, but Bunyan brought talents to its treatment that made the *Pilgrim* a work of genius. It is really a mystical novel, and owes much of its popularity to its literary style. Bunyan is our first "realist"; in his book "the matter-of-fact people met on the road between Bedford and Elstow take their place in the great commonwealth of universal thought, and are the revealers of humanity in its grandest aspects and its most sublime relationships" (Brown's *Life of Bunyan*, p. 298). It is certain that many of his characters are drawn from life. *Christian* is Bunyan himself, *Evangelist* is Mr. Gifford, the Anabaptist pastor whom Bunyan succeeded, and *Lord Hate-Good* is Sir Francis Wingate, on whose warrant Bunyan was arrested in 1661 for preaching without licence. The scenery described bears great resemblance to that of Bunyan's birthplace, and many incidents are allegorical representations of actual local happenings. Bunyan wrote with a profound knowledge of human nature, and in a simple and direct style that has won the praise of such masters of English as J. A. Froude, Dean Stanley and Lord Macauley, who, in his essay on Bunyan, says:

"No writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle

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disquisition, for every purpose of the poet, the orator and the divine, this homely dialect was perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old unpolluted English language."

Yet, style alone would not account for such prodigious popularity; the *Pilgrim's Progress* would not have endured had not Bunyan wedded all the foregoing to a genuine and moving description of the mystical life; a broad outline of the Path that all who aim at spiritual development must travel. It was Bunyan's own experience, and here he transcends the narrow limitations of his sect, and becomes one with the mystics of all ages. In fine, the *Pilgrim's Progress* is immortal because it is so true.

There are, of course, faults in the book: Part II is obviously inferior to its precursor; and there are tricks of speech peculiar to the author's sect that will probably annoy the modern reader. Moreover, as an Anabaptist, Bunyan stood outside the whole of mystical tradition, and this is manifested by some curious omissions, the gravest of which is, perhaps, his complete neglect of the intellectual side of the contemplative life. Yet there can be no two opinions as to the merits of a work that has so profoundly influenced English thought, and to which even such writers as Schiller and Wieland acknowledge their indebtedness.

Bunyan's mystical experiences are told at length in his *Grace Abounding to the Chief of Sinners*, a piteous record of his physical and mental sufferings during the gradual change from leader of village sports and "the ungodliest fellow for swearing they had ever heard" to the noted Anabaptist Pastor that he finally became. It is written with considerable power and in its way is as great a human document as St. Augustine's *Confessions*. Yet the terrible story of his struggles before conversion that Bunyan tells (he was afflicted with too strict a conscience, and owing to ill-health was given to chimerical fancies) would never have been, had the sect among which he cast his lot possessed a knowledge of Casuistry, and an organisation for applying it to the individual soul in need.

It is significant that Bunyan was no narrow sectary: his writings signally prove that the mystical life tends to give those who practise it a broad and temperate outlook on all things. We find him writing such sentiments as these:

"Keep company with soundest Christians that have most

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experience of Christ. . . . Also do not have too much company with some Anabaptists, although I go under that name myself."

Again :

"Since you would know by what name I would be distinguished from others—I would be, and hope I am, a CHRISTIAN. And as for those titles of ANABAPTIST, INDEPENDENTS, PRESBYTERIANS, and the like—I conclude that they came rather from Hell. . . ."

Here we may take leave of the author whose little book—the only enduring work that English Dissent has produced—transformed the life and thought of the English Church. It is not too much to say that John Bunyan is, *par excellence*, the Mystical Theologian of English Protestantism—and this is his claim on our remembrance.

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THE AVATARS OF ISHTAR: A PHASE IN HUMAN BELIEF

By ALLAN NEVILLE TAYLOR

I

PRIMITIVE MAN seems to have been strongly actuated by his emotions, or, as the present-day Theosophists would put it, by his astral self. The fact of this is indicated by the nature of his religious beliefs, which are notable for the absence of true metaphysical ideas and logical construction. Theosophy informs us that in the cycle of progress our race is passing through a series of distinct phases, each of which is characteristic of the point of evolution towards ultimate divinity that has been attained. Up to the birth of Christ, the *emotional* phase prevailed, but since that time this has been increasingly supplanted by a higher (less primitive) phase—the *mental*.

Some people will, of course, deny that there is, or ever has been, such a change in racial outlook. It is to them particularly that this article is directed. Only by being thoroughly acquainted with humanity's beliefs and aspirations, as they were in antiquity, can the different, and undoubtedly nobler, outlook that obtains to-day be realised. The cult of Ishtar (as the feminine principle) is the most outstanding and characteristic fact of man's religion previous to Christ, and it is proposed to take this as an example of a typical phase; and a brief exegesis, indicating its evolution from an exoteric viewpoint, appears to be the most satisfactory method of lucidly exhibiting the matter.

The first true culture among the agricultural peoples seems to have arisen from twelve to fourteen thousand years ago, and has been aptly termed "Heliolithic," that is, sun-and-stone. It was characterised by a minute and particular observation of the stars, and the relations of astronomical phenomena to growth. Later there came to pass in the fertile land between the Euphrates and the Tigris the Sumerians. They built cities, undertook extensive irrigation schemes, consulted the heavens, and carried on terrible blood sacrifices. From the Sumerians three main branches separated, which journeyed to the west, to the north, and to the east, and founded respectively the Egyptian, the Babylonian, and the Aryan-Indian communities; thus propagating the afterwards universal corn-and-harvest, or "Solar" myth.

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Connotatively, this gave rise to the first sun-god, Samas, who is mentioned as early as the reign of E-anna-tum (*circa* 4200 B.C.). Later appeared Bel-Merodach, a true solar divinity, but with greatly extended powers and aspects. Bel-Merodach typifies the male characteristic of nature, and as a matter of course, in the creation myth wherein he plays a leading rôle, we find a counterpart and female divinity, who aids him in that she begets man. Her name is Aruru; and by the time of the first Lagasite kings we find Aruru identified with a more or less contemporary form of herself, Nin—which is but a surname of Ishtar, the "Queen of Heaven," who had lunar aspects and was by far the most important goddess worshipped by the Semitic races.

Ishtar is probably the oldest deity definitely symbolising the female generative side of nature, and by direct induction her prerogative is love and beauty. From her—the Dea Meretrix, as S. Jerome described her—originated, through a series of extraordinarily significant avatars, the Mylitta of Babylon, whose Asiatic mysteries and monstrous rites have exercised the attention of so many scholars, including Gesenius, Munter, and Quinet; the Phœnician Astarte, the Carthaginian Tanit, the Syrian Anaitis, Ashtoreth in Canaan, Aphrodite and Venus in Greece and Rome respectively, and in Egypt, Anthat.

Meanwhile, her rise had succeeded in embracing cities, satrapies, and kingdoms, intoxicating them with her narcotic perfumes, luring them with the sensuous paradise she offered in exchange for their worship, burning them with the kisses of her mouth. Sweeping eastward, she entered India in the form of a conical stone which, by its phallic significance, was to be her symbol, her sigil, everywhere. The banks of the Indus had already resounded to the mystic grandeur of the Vedic hymns. There many generations of men, leading the simple lives of shepherds, had listened to the soft whispers of the apsarasass and to the distant fluttering of harps in the gorgeous palace of their rajahs and kings. They had seen elephants, clothed in scarlet, do battle with men clad in bronze. Cenobites and gymnosophists had meditated for uncounted years in the austerity of wildernesses, surrounded by colossal flowers and inaccessible snow-clad-heights. Their Vedic divinities were pure, serene, and uncontaminated by the limitations of evil.

But this pristine purity could not last. Scientific criticism demolished it, and a reaction set in. Very appropriately arrived

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Ishtar, clad in her incandescent robes, dazzling under her panoply of passion. In the resultant confusion and crudity of thought was born Lakshmi, the Hindu Venus. As consort of Vishnu, the Preserver, she aspected a continuation of life, and as such held a lotus in her hand. Known as the "Daughter of the Milky Sea," she was created, according to legend, from the churning of the ocean at the beginning of time. It is interesting to note, in this context, that Aphrodite is also said to have arisen from the sea, by the isle of Cythera.

In China we know of no manifestation of Ishtar. Perhaps this is characteristic. The Chinese are a sober people, and more than usually spiritual-minded. However, a distant echo of her may be suspected in their Kuan-Yin (the female counterpart of Kuan Shi Yin) in that she is the informing genius of water, and arrived at the isle of Pu T'o *floating on a water-lily*. Kuan-Yin is the goddess of beauty and grace, which, strictly speaking, Ishtar is not. In this, at least, the Chinese divinity shows a certain similarity of conception with the Greek Aphrodite Urania, who herself was one of the last avatars of the original goddess of Nineveh, and therefore one of the furthest removed from her. But whereas the Chinese sobriety made Kuan-Yin national, Greek temperament was not sufficiently refined to make its avatar more than local.

So much, then, for the general aspect of Ishtar and her various manifestations. For her particular forms it is necessary to inquire singly, beginning from the fountain-head itself—the Ishtar of Nineveh.

II

In the British Museum there are fragmentary tablets describing the adventures of a mythical hero called Gilgamesh. They are inscribed in early Assyrian cuneiform characters, and are dated from 4000 B.C. to 2300 B.C. Amongst the various names that occur there is that of Ishtar, whom we find in this, one of the earliest mentions of her, already offering her love to the hero, and on being scorned revenging herself horribly. Even then her personality was definitely marked.

Though she was worshipped at Erech and at Arbela, her principal temple was at Nineveh, whose patron divinity she was. (The very name Nineveh is indicative of Ishtar under her older cognomen Nin.) Here her primitive aspect as Aruru, the kind

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and beneficent Mother-Goddess of all living things, was gradually obfuscated, and her other and coarser side brought into increasing prominence. True, for the ferocious military kings of Assyria, she was first and foremost a goddess of battle, whose favour they courted and to whom they sacrificed in the hope of victory. But the populace looked upon her as the inspirer of sexual love and all licentiousness. She ruled all things by the might of the terror she radiated in the awful madness of her enervating rites. Here, for the first time, prostitution became the one essential of piety and goodness. There was virtue in moral depravity. It has been suggested in explanation that since chastity is the most precious possession of humanity—in that, once forfeited, it can never be regained—it was considered right and fitting that it should be offered to the gods as a sacrifice, than which there could be none rarer or more valuable, and, as a consequence, it would gain the immediate favour of heaven. Once accepted and justified by custom and law, such an article of belief, by striking a blow at the very foundation of idealistic ethics, could not fail to start the hideous flood of moral degeneracy that, because of its very perversity, ended by surging over the confines of nations and demolishing their peoples.

But the cult of Ishtar was ramified, and had many peculiar mythological points of interest. The chief is her connexion with Tammuz, who was himself an extremely ancient nature divinity, representing the dying of the year and its resuscitation in the spring. (Compare with the Attis-Cybele myth, and the legend of Adonis.) Tammuz was undoubtedly a god of the vernal sun, in exactly the same way as Dionysius, the Scandinavian Balder, perhaps the Phœnician-derived Celtic god Beli, and certainly the Irish Dagda. Because of his solar quality, Tammuz is found as the husband of Ishtar, and he is therefore a form of Bel-Merodach. The Tammuz-Ishtar story is briefly as follows: Ishtar, having been responsible for his death after he had become her husband, was filled with remorse, and in order to resuscitate him, descended into Hades to find the water of life. Owing to Allatu's anger at being thus disturbed in her domains, she was for a long time prevented from returning to the upper world, during which period the earth ceased to bring forth. In this we are at once reminded of the Greek Demeter, whose return from the Underworld of Pluto clothed the earth again with fertility.

In these very primitive legends, agriculture invariably has an indissoluble connexion with the sex-cult, a single deity often

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representing both sides—merged together as a form of increase, or life. The Osiris-Isis myth also bears a strong resemblance to that of Ishtar-Tammuz, but with the important addition of a third party, Set, or Typhon, a definitely subversive power, who relieved the goddess of performing the act of murder on her husband. Being himself a candidate for her affections, Set proceeds to remove his rival by a process of dismemberment, Osiris thus suffering a fate very similar to that of Ymir, Purusha, Chokanipok, etc. The pieces of the unfortunate husband he then distributed over the land of Egypt (like a sower scattering seed), with the result that Isis seeks and succeeds in retrieving all but one of the fragments composing the corpse. She puts these together and by the exercise of her magic art brings him to life again. But apart from this resemblance in event, the true Egyptian Isis is a deity totally different from the Asiatic Ishtar, inasmuch as she is *not* a goddess of licence. Ishtar's prevailing form of a conical stone—a phallus—needs no further comment. Her avatar in the Nileland was not Isis, but Anthat.

After Nineveh, Babylon, raised from the ruins of her former self by the great Nebuchadnezzar, became infected with the madness. In Babylon, Ishtar was called Mylitta, whose enormous temple, famous far and wide, was the scene of an extraordinary proceeding, described by Herodotus (I. 199). This account, however, is not peculiar to the Father of History. Strabo corroborates him. On a brick from Nineveh there is antecedent testimony. The Bible offers anterior evidence, and there is also the further reference of S. Augustine, Justinus, and Eusebius. In addition, we have a significant line from the Ninth Satire of Juvenal: *Nam quo non prostat femina templo?*

III

From Babylonia, Ishtar passed to Phœnicia, and became Astarte. The name has bequeathed to us our word "star." (Sanskrit, *tara*; Zend, *staranm*; Pehlevi, *setaran*; Pers., *istarah*; Lat., *stella*; Greek, *aster*; Anglo-Saxon, *steorra*.) From this interesting derivation it is apparent that Astarte is not, as is generally supposed, a moon-deity, but a star-goddess: she is identified with the planet Venus. Nevertheless, from the name of a city, Ashtaroth-Karnaim (Gen. xiv. 5), a horned Astarte is indicated, *i.e.*, an image with a head-dress consisting of a crescent moon between two horns, similar to that of the Egyptian

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Hathor. Movers, indeed, distinguishes two goddesses, a Sidonian-Carthagenian Astarte, symbolized by the moon, and a Syro-Phœnician, symbolized by Venus.

With the manifestation of Ishtar as Astarte the emotional phase of belief reached its apex. The Old Testament is full of direct and veiled references to this profoundly naturalistic manifestation of the older goddess. In Solomon's time the Sidonian Astarte came to Judæa. The terrors and enticements of her worship had preceded her, and a populace weary of the tyrannies and jealousies of Jehovah flocked to her shrine, burned incense, and as usual sacrificed their chastity before the image of the goddess. This image, known as Asherah, seems to have been made of wood, perhaps the straight stem of a tree, but more probably intended analogously to represent a phallus. The etymology of the term appears to indicate the Hebrew verb "*to be straight*."

At Sidon Astarte was queen over all the rest of the Phœnician pantheon. Baal himself was localised here as a lesser deity—one of the Baalim, in fact. The great temple of the moon-goddess was in magnificence second only to that of Tanit at Carthage. But even the Carthagenians were eager to identify their Tanit with the Sidonian Astarte. Their rites were both phallic, and therefore generally similar. Kings were her high-priests, and incredible licence was the order of the day. It was from here that Tiberius obtained the original idea for his *Spintriæ* —an elaboration of the notorious Galli, or men who had effeminised themselves for the purposes of unnatural lust. The part these devotees played during the great religious festivals has become a standard of vileness, and the details are altogether too revolting to mention. It was the sacrificial idea distorted and carried to its logical conclusion. Of all the Oriental barbarities for which Ishtar and her avatars are guilty, this, the institution of the Galli, is perhaps the most indefensible. Because they existed, Sidon, Tyre, Carthage, Babylon, and Judah came to naught. The breath of the goddess was like a poison filtered into the blood of nations. And to the sound of the chanting of her votaries, the throb of serpent-skin drums, the wailing of skins bristling with pipes, nations tottered and fell. Even Rome, whose solidity enabled her to conquer the whole world, could not withstand the might and seduction of Ishtar and live.

But though, at the burning touch of the goddess, her Asiatic strongholds crumbled away, she remained. Her adaptability

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saved her, and we find her encroaching southward and westward, demolishing old cults and substituting her own under the old names. In Armenia it was Anaitis, and in Egypt Isis and Neith who were contaminated. At Askalon and Mabug she reappeared as Derceto and Atargatis; and as the Baaltis of Philo Byblius. As Beltis she was originally Babylonian, and the female counterpart of Bel, being but a form of the universal lunar and nature goddess of Sumerian extraction.

The last of the natively Oriental avatars of Ishtar was Tanit. Both Propertius and S. Augustine have written of her immense temple in Roman Carthage. Of her, Apulieus rhapsodizes: "She is the parent of all things, the mistress of the elements, the initial offspring of the ages, the highest of the deities, the queen of the Manes, the first of the celestials, the single representative of all the gods and goddesses, the one divinity whom all the world worships in many ways, with varied rites, and under a multitude of names." According to statuette, coin and gem, she rides astride upon a lion. That, perhaps, is typical of her nature. The fact of her acknowledged priority is indicated by the form taken by inscriptions on votive tablets, where almost always her name precedes that of Baal, as though superior to him. But the Carthagenian Tanit is Ishtar particularised: she has now quite lost her warlike and militant character, and remains purely and simply a divinity of fecundity.

With the passing of Tanit, Ishtar finally takes leave of Asia and the Orient. And with her Occidentalisation man passes the intensest point in the *emotional* evolution of belief and enters into the neotic, or mental. In Plato's inspired perception, Aphrodite becomes a symbol of that Beauty which, metaphorically, is the reverse of the coin of which Truth is the obverse. The coin is God.

Theosophy encourages us in the belief that evolution towards divinity progresses from emotion to mentality, from mentality to intuition, and from intuition to spirituality, all of which are steps whereby we climb to That which is perfection.

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ANOMALIES OF SPIRIT CONTROL

By ARTHUR BUTCHER

WHEN a medium from a public platform, or at a private séance, acts and speaks as if controlled by an intelligence other than his own, what is really taking place? Is it a case of self-hallucination, a dramatisation of an imagined personality, or is the brain of the medium being temporarily utilised by a discarnate mind?

In hypnosis, if it is suggested to a subject that he is a vocalist, or a lecturer, he will immediately assume the part to the best of his ability—and may even exhibit more talent under hypnotic influence than in the normal condition. If, then, hypnotic suggestion can accomplish so much, why should we hesitate to attribute a similar power to auto-suggestion in the case of certain super-sensitive persons?

The difficulty is to say just what is spirit and just what is not. A man talking to himself, or absent-mindedly scribbling upon his blotting-pad, might quite as reasonably claim that he did so under spirit influence.

That the control is often incomplete and unsatisfactory is not to be wondered at. We who are in the body find it difficult, at times, to express ourselves through a brain we are familiar with. Need we be surprised, then, if an intelligence external to ourselves should be embarrassed and impeded when it has to make use of an instrument that is already engaged and not always reliable in its action?

The striking resemblance of spirit control to that unstable mental condition known as multiplex personality, in which alternating personalities take temporary possession of the sufferer and cause him to lead a Jekyll and Hyde-like existence has attracted a good deal of attention amongst psychical inquirers in America, and to some extent in this country. The medical records of the celebrated "Doris Case" and others well known to alienists, tend to show that the initial cause of the disruption is due to some abnormality in the organism of the afflicted, and that it is frequently associated with obscure, or undeveloped, forms of mediumship, which may range from incidents suggestive of abnormal perception and knowledge to cases of actual obsession.

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Believers in spirit control sometimes seek to justify their belief by pointing out that "controls" have been known to criticise their mediums, to make public little failings, or to undertake to influence them to the performance of certain acts; but instances of this kind are not conclusive, as precisely the same thing has been observed in connection with cases of multiplex personality; one personality speaking contemptuously of another, or even exhibiting a marked dislike or antipathy to anything suggestive of its presence.

That genuine control does occur in which the manifesting intelligence is quite distinct and entirely independent of the mentality of the medium is shown in a number of well-attested records to be found in the literature of spiritualism.

Sir Oliver Lodge, in his well-known book, *Raymond*, describes conversations with a controlled medium which were so characteristic and reminiscent of his lost son that there seemed to be no alternative but to accept them as coming direct from Raymond himself.

The remarkable series of sittings with Mrs. Piper, the celebrated American medium, undertaken on behalf of the English Society for Psychical Research, and described in detail in Vol. XXIII of its *Proceedings*, established clearly that Mrs. Piper, when controlled, was frequently the recipient of information of a personal character that appeared to be directly communicated to her by a discarnate mind.

A curious feature in connection with communications thus received is that they sometimes include messages sent unconsciously by living persons. This startling fact has not received from students of psychic phenomena the attention it deserves. It offers an inviting field for further investigation, and may be the explanation of much that is suspicious and perplexing in connection with mediumship.

Professor H. Nielson, of Iceland, relates in *Light* of February 19th, 1921, a remarkable instance of this kind, and the late Mr. Stead, when sitting for automatic writing, received through his own hand numerous messages of this character.

Communications from imaginary or fictitious personages are by no means unknown to investigators. Authors have received messages from characters in their own novels, and bogus relatives have claimed recognition from bewildered sitters.

Most mediums have a spirit guide, or particular control, of

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vague or imagined origin, whose loquacity does not always appear to be independent of the inspiration of the medium. It is singular that these controls who have for years been a prominent feature at public meetings, are rarely to be met with after the death of their medium. One would have thought with so much experience of "earth conditions" it would have been easy for them to have found a second medium and continued their work of enlightenment.

Another peculiarity of spirit control is that while spirit-doctors, healers, trance speakers, and other advertised controls can be relied upon to keep appointments, séance-room spirits, whose presence is equally desirable, have to be patiently sought, and sometimes fruitlessly waited for by the sitters.

A medium appears to be a sensitive receiver for both incarnate and discarnate influences, the thoughts of an expectant, or antagonistic sitter, being as readily transmitted as a familiar greeting from the departed. The problem has always been to discriminate between the two, so closely are they allied. Sceptics can generally find ground for asserting telepathy or "brain-picking," while believers are equally prepared to demonstrate spirit agency and survival.

It is noticeable that mediums are seldom gifted upon both planes, those that are the channel for impressional messages being rarely the vehicle for physical manifestations. The physical phenomena of spiritualism seem to depend, or be associated with, a subjective force or power peculiar to certain mediums, which, when not directly controlled by a discarnate intelligence, often acts spontaneously.

In some of the manifestations of spirit control, notably that of the control of the medium by living persons, there is evidence of an extension and transference of mental activity that transcends and is altogether at variance with the teaching of psychology. The mind we know and use every day appears to be but the surface manifestation of a mentality whose powers are unknown, and whose limitations have never been determined.

It may be, as the late Frederick Myers so aptly suggested, that we are like trees in a wood whose trunks appear separate when viewed from above ground, but whose roots may mingle and be closely interwoven below. Similarly, our individual minds may be in subconscious communication, not only with each other, but with minds no longer in the flesh.

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CORRESPONDENCE

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REJUVENATION.

To the Editor of the OCCULT REVIEW.

SIR,—It seems to me that Mr. Loftus Hare has not answered the question in the matter of the connection of Rejuvenation by Voronoff's system with Black Magic. Nor has he touched on the difference between Voronoff's methods and Steinach's which appear to differ in principle.

Mr. Hare does not seem to recognise that the system of Rejuvenation as practised by Voronoff is completely different from the conservation of youth or the retardation of old age by a careful mode of living—which retardation can hardly be called Rejuvenation.

On this side of the Channel the vast majority of the people have decided against the propriety of undergoing Voronoff's surgery, but on the Continent there seems to be no such hesitation, and it would be presumption to consider a whole continent to be delivering itself over to an unfortunate practice.

Mr. Hare refers to the beneficial effect of the thyroid gland in cases of cretinism, etc. The modern practice is not, I believe, to graft the thyroid gland of an animal on to the human body, but to administer in doses through the mouth. The Germans are trying to produce the gland synthetically.

It will be observed that the difference between grafting a gland of an animal on to the human body and taking a small part of a dead gland through the mouth is very great.

Meanwhile, the question whether Voronoff's (and in a lesser degree Steinach's) system is one of Black Magic remains unanswered.

I am,
Yours faithfully,
X. W.

REJUVENATION AND GRACE.

To the Editor of the OCCULT REVIEW.

SIR,—The contribution of Mr. Loftus Hare to the subject of "Rejuvenation" is valuable.

Is there another aspect, not unrelated to the *Gospel of Grace* to which reference is made in the "Notes of the Month"?

If it be true that "the Revealer" comes to "bring Life and Life more abundantly"—something must be said for the attitude of mind,

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or shall we say the attitude of the soul, toward the Source of Life, as preparation. We need no "monkey glands" to "rejuvenate" Life if we understand the meaning of "the Word" as Mr. Waite writes in his book on *The Unknown Philosopher* (Saint Martin).

A brief extract is all that is possible in a correspondence column.

"The recovery of the lost Word is man's first duty towards himself and towards Nature."

When it is said that the Universe is sustained by the power of the Word the statement is not mystical in the sense of being indeterminate or vague; it is positively and physically true, and that in all classes. Quoting S. Martin:

"It is true that if the Word did not sustain the universe in its existence and direct it in all its movements, it would stop instantaneously in its course and go back into the unmanifest."

"It is equally true in the spiritual order that except the Word sustain the thought and soul of man, thought would relapse into darkness, and the soul into that abyss which we navigate only by the immeasurable and merciful power of the same Word. We must, therefore, and before all things, aspire without ceasing and support ourselves invariably on the Word. To do otherwise is to deny our very existence, to doom ourselves wilfully to madness, and to be knowingly our own chief enemies."

When the prophet cries, "Turn ye from your evil ways, for why will ye die, O House of Israel" is there not an indication of a spiritual law? To obey that law inherent in the nature of the universe—and in mankind, buried as a seed in the spiritual being—is to find Life —"rejuvenation."

To reaffirm that law, to recall the human race from its wandering in "the wilderness of sin" (*i.e.*, in the violation of that law), Great Souls appear at intervals, themselves the fulfilment of the law in their own being. They are the "Leaders" as Moses was "the Leader" in the spiritual allegory of the enslavement and liberation of the Children of Israel. Such enslavement to material bondage takes place when "the People" have lost touch with what S. Martin refers to as "the lost Word" and "the Great Name."

The "rejuvenation," individually and racially, can and will take place when the Soul of the World awakens to "the Word," "the Voiceless Sound" ever sounding through space, the Creative Word through which all "new birth" takes place.

> "The Word were but a dream, a hollow sound
> If He that spake it were not speaking still."

In these days when the Enemy of the Race grows bold with new schemes for our destruction—we need to "turn" from the allurements of the Arch-seducer—to that Inner "Word"—heard in every soul who does not allow it to be silenced by the clamour of earthly voices.

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"Beyond these Voices there is Peace."

Only when we get beyond "these Voices," when we cease to be influenced by the outer conflict of opinion and dissension, do we find Peace. The Peace of the World now depends upon a sufficient number of us finding that Peace, and reaffirming the Law of Life as against the Law of Death, of which we have too many exponents and practitioners.

He who was the Embodiment of Eternal Love and Life said, "I am come that ye might have Life, and Life more abundantly." Not in any of the blatant advertisements of the day and the hour do we find "the Word" spoken. Its advent is ever in the silence of earthly claims and pretensions; for, as of old, in the calm and sweetness of "the Garden" God "walketh and talketh with man." They who know that Communion are usually accounted by the world as "fools." It is a title of honour, for

> "God made a Paradise for fools and straight forbade
> Its seraph-guarded gates to all His thriftier wise,
> But He Himself oft walks with us this Paradise."

Is it not in the return to that "Paradise" that we (the jaded, smirched, distracted world) shall find Eternal Youth, through what our esteemed editor calls "a Gospel of Grace"?

Yours faithfully,

"A."

CHRIST AND AKHNATON.

To the Editor of the OCCULT REVIEW.

SIR,—I have just read the interesting article of your contributor, Mr. Greatorex; but, though agreeing with many of its statements, I venture a gentle disclaimer to some others.

> "Who," (he says)" in the ages now passed, ever dreamed of a serious proposal to scrap the engines of destruction, to outlaw war, and to settle international disputes by means of peaceful arbitration? Or who ever imagined that the humblest of manual toilers has as much right to fullness of life as the man of 'noble' lineage?"

Akhnaton (Amenhotep IV), King of Egypt (that country of which Mr. Greatorex speaks rather slightingly), not only made such proposals, but carried them out in his own life, and in opposition to the whole world. The account of the sufferings he endured for a faith so far ahead of his times may be found in *The Life and Times of Akhnaton, Pharaoh of Egypt*, by Arthur Weigall, and in my own play, *The Failure?*

The complex Egyptian system of religion, involving belief in many gods, was the esoteric side of a very mystical faith, a side intended for the great mass of the people who, as your contributor remarks, "must

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clasp idols." The esoteric side of Egyptian religion, known to the priests and initiates only, was belief in one God, the many so-called gods of Fire, Water, etc., being only the varying aspects of His omnipotent power.

Akhnaton was the first teacher who ever introduced monotheism to the people as a whole, under the name of Aton, the God Whose power lies behind the sun. Akhnaton is looked upon as the prototype of Christ, and if Mr. Greatorex will read some of his sayings, his hymns to Aton, etc., he will perhaps modify his opinion as to the unimportance of Egyptian dynasties at the present time.

"We are all evolutionists to-day," he says, but without that glorious Egypt of the past it is doubtful if we should have our England of to-day. The Egyptian dynasties have passed away from mortal sight, but their influence stimulates the ether of our present civilisation.

It may be "easily possible for a man to live a full and useful life without knowing any more about the once glorious Egyptian dynasties than that they existed, flourished, and passed away," *but he could not live so full and useful a life unless such dynasties had been.* Nothing ever comes "to naught." The influence of every action and every thought goes out on all sides in ever widening circles, like the ripples from a pebble dropped into the water. And nothing ever passes away. All that has ever happened is still *potentially* present.

The Yoga philosophy, the origin of which is lost in the mists of antiquity, but of which many tenets may be found in the *Upanishads* and the *Bhagavad Grita*, taught—and teaches—its followers much of that which Jesus of Nazareth afterwards taught.

Yours faithfully,

R. E. BRUCE.

RE-INCARNATION.

To the Editor of the OCCULT REVIEW.

SIR,—No satisfactory answer to the query of Valeria B. Jack has hitherto been forthcoming, because a problem becomes insoluble if it is wrongly presented. We can never elucidate the Law of Cause and Effect if we start our task by investigating results.

It is written: "AS ABOVE—SO BELOW." Too often we reverse the axiom. If we say: "AS BELOW—SO ABOVE," our conclusions are bound to be fallacious.

"ABOVE" is the radiant model—Man, as he should be.

"BELOW" is the sad parody—*Man such as he actually is.*

To bridge that immense gulf we must start at the top, not at the bottom.

It is insufficient merely to "assume that God, the Divine

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Intelligence or Law, is superior to Man." We must be bold and give the Supreme something better than the benefit of the doubt.

We must assert with complete conviction that He is the very essence of Justice and Mercy. Then we rise on the wings of Faith and hitch our wagon to a star. We obtain a bird's-eye view of the tangled maze of Life, and behold its intricate windings.

We cannot gain knowledge of the Divine Law of retribution by studying police records, for the heavenly methods are totally different. God is not a Super-Policeman, eager to apprehend culprits and have them duly sentenced and punished. He is Absolute Wisdom, manifested through Perfect Love, and the repression inflicted on His erring children is educational and not punitive.

Here on earth we suffer chiefly for our sins of commission; in the Beyond we have to atone our sins of omission—a formidable task. We are told that the sinners shall enter Heaven before the Pharisees. "Our errors, mistakes and crimes" have, of course, to be paid for, but when the field has been cleared of tares, it may still yield a rich crop. Stony soil, lacking fertile elements, is in a more adverse condition.

To *be* evil is far worse than to *do* evil occasionally.

Man-made laws deal almost exclusively with hard, solid facts. Scant attention is paid to intangible circumstances.

The criminal in the dock is often the scape-goat of our lopsided civilisation. Bad heredity, deplorable environment and defective will power are big factors, which ought to be included in the accounts.

Invisible balance-sheets are kept by the Recording Angels, and each item is automatically traced in its proper place, and the sum-total is carried forward.

That is KARMA!

Divine Mercy veils the past to save us from despair. We might never start paying off old debts if we knew their enormity. Who would have the courage to live, if he knew that in a previous life he had been a Judas or a Nero?

Why waste time with idle speculation?

The infant digests the food in its feeding-bottle and thrives on it, though it possesses no knowledge of calories and vitamins.

The remedy for all our ills is not to "know" their cause, but to *trust* implicitly the Divine Healer. If we drain with submission the bitter cup offered by fate, then we shall find in its depth the remedy we need, and the Elixir indispensable for Transmutation to higher forms of life.

Faithfully yours,

Monti Trinita, Locarno. M. KARADJA.

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PERIODICAL LITERATURE

We are confident that, in common with ourselves, their sympathy and good wishes will be extended by every reader of these pages to the London Spiritualist Alliance, its secretary, Miss Mary Phillimore, and its official organ, LIGHT, our old and esteemed contemporary, on the recent prosecution for fortune-telling. As the subject has been in all men's ears, there is no need to recite the facts, to speak of the magistrate's finding or the verdict of the public press. The last was summed up in a sentence when THE SPECTATOR said that "surely the Home Office has better ways of spending time and money." We are concerned, ourselves, only with two inferences which arise out of the case, the first being whether the Alliance and Psychical Research generally are likely to be hindered seriously in their future work. Sir Patrick Hastings, counsel for the Alliance, affirmed that any conviction would sound a death-knell, and when LIGHT proposes to hope in the universal sense of justice we must contrast its other expressed view, that "many absurd and tyrannical laws are being set in operation to-day." The Home Secretary, replying to a question in Parliament, did not consider that the case would hinder psychical investigation, which may be merely an expression of opinion, or may connote something of intention behind it. Our own feeling is that the Research, under all denominations, is much too large and important to be crushed by vexatious prosecutions. It is pursued, moreover, by a number of earnest and not uninfluential persons, who will see to it that they have a free hand. But this feeling leads to the second inference, which is that of THE TWO WORLDS, namely, that "a certain religious denomination" has turned "common informer," lodging a complaint with the Commissioner of Police for the exploitation of a more or less "obsolete law." If this be so, the purpose in view was to strike at the Alliance itself, and the conviction secured may offer some encouragement to proceed further. That the project will defeat itself we are very certain; it may cause some further trouble in the first place; but the Home Office, we incline to think, will find rather speedily those "better ways of spending time and money" to which THE SPECTATOR alluded, and will discourage the common informer, whatever denomination may happen to stand behind him.

It is possible that expert views on the mediumship of Rudi Schneider may assume a new phase, in view of Herr F. von Reuter's careful account of his sitting with this medium at Braunau in April last. It is given at full length in the BRITISH JOURNAL OF PSYCHICAL RESEARCH, and appears to dispose effectually of judgments and criticisms on the part of Dr. Prince and Mr. W. J. Vinton. It is affirmed and shown (1) that no one, as alleged, could enter the cabinet by getting across

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a certain sideboard laden with bric-à-brac ; (2) that it was impossible to reach it by crawling under a particular sofa ; (3) that the complicity of the elder Schneider " was definitely disposed of by his distance from the scene of action during the séance " ; (4) that controlled conditions accounted for other persons belonging to the family group ; (5) that no one could approach the cabinet without detection, owing to the light of a red lamp. These points " have formed the nucleus of practically all the attacks," and in so far as they are placed out of court those concerned with the Rudi phenomena will await the next move on the part of the hostile camp. . . . PSYCHIC SCIENCE is in the main a Margery number, having many illustrations and portraits while the various articles are referable to Dr. Mark W. Richardson, a Boston physician, who has been associated with the mediumship since its inception ; Mr. E. E. Dudley, who has studied it for some years ; and lastly, Dr. Crandon himself, who examines its critical aspects. There are, moreover, minutes of séances over the signature of Mr. J. Malcolm Bird, so that between original matter and extracts from records we have a representative summary of the subject on its historical side. Dr. Richardson adds a separate account of Experiments in Thought Transference with Margery and other mediums, while Mrs. Hewat McKenzie tells the story of her stay in Boston last March, when she took part in several séances. We have said that PSYCHIC SCIENCE is mainly about Margery ; but Mrs. McKenzie found time to visit Mrs. Curran—now Mrs. H. Rogers—" through whom Patience Worth has poured her wit, wisdom, philosophy and poetry since 1913 in an unceasing stream." Her account is accompanied by a photograph of the St. Louis medium and excerpts from things which " came through " at the one sitting that it was possible to give the visitor.

There are two notable points about the last issue of THE THEOSOPHIST which has so far come into our hands. The first is the number of articles reproduced from old sources : (1) Mrs. Besant's lecture on Brotherhood, delivered in 1905 ; (2) her paper on the Mechanism of Consciousness, drawn from Miss Arundale's notebook ; (3) some Esoteric Teachings of T. Subba Row, derived from shorthand notes in the Archives of the Welsh Section ; (4) a Hindu Chela's Diary, taken from THE PATH of 1886 ; (5) a paper by H.P.B. on Good and Evil, from THE THEOSOPHIST of 1881. It is not suggested that the practice, which prevailed for years with THEOSOPHY of Los Angeles, is receiving at long last the compliment of imitation at Adyar ; but our American contemporary adopted the principle of selection and maintained it till recent times. The second point is the number of contributions devoted to the question of womanhood. There is one on the Woman-aspect of Divinity, another—but this is in verse—on the Triumph of Sappho, and a third on women who have attained the state of adeptship. . . . THE STAR REVIEW gives a further example of Mr. Krishnamurti's versecraft exercises : it tells us that life is

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death, while death is re-birth, and that happy is he who has passed beyond "the clutches of these limitations." He affirms elsewhere, but this is in a prose discourse, that morality "must ever be changing to keep pace with life." That is an incautious statement, and is illustrated by nonsensical analogies, *e.g.*, that you can bind a river but not the open sea. It implies, moreover, that there is no eternal standard. So also the discourse says that "life is one," from which affirmation should emerge the doctrine of unity, not only of man and God but of the living universe. The dictum is applied, however, in no such cosmic sense, but to illustrate a common bond between man and woman. This kind of thing may pass in the flux of casual addresses by people who do not signify, on topics that do not matter; but they cast strange light on the claims of an inspired teacher, pronouncing on great subjects. They also annotate, curiously, a plea proffered by the THEOSOPHICAL MESSENGER concerning an alleged split between Mrs. Besant and her divine messenger. The explanation is that he has reached a point of development "when he needs no mentor," and must "shape a course wholly independent of everybody and everything." So is the evidence of his genuine mission brought out, according to the official organ of the American Society. But for us the kind of mission is exemplified by the kind of message: We gauge the "development" and the peculiar "point" of its attainment. . . . Those who regretted the recent suspension of the THEOSOPHICAL REVIEW because of its editorial contributions will have learned with satisfaction that Mr. S. L. Bensusan is in charge of THE LINK, described as a quarterly journal for the study of superphysical science, psychology, philosophy and mysticism. The OUTLOOK articles, which were a chief feature of the old monthly, are resumed herein, that in the last issue presenting a study of the middle way. There are those who accept much and reject little, *e.g.*, about the coming of a World Teacher—while others accept little and reject much; but some, be they few or many, are content to stand apart, awaiting guidance. The counsel for these is to follow the middle way, depending on that inner self, which "is and must remain the arbiter," but seeking to remove limitations by which the self is clouded. There are articles on Reality behind Religion, Cosmic Imagining and the Origin of Culture; but the most notable is Major Colley's account of his telepathic training in early childhood. We are taken back a considerable distance into the past of Modern Spiritualism, for the writer's father was Ven. Archdeacon Colley, who affirmed, on the basis of experience acquired at many sittings, that the once famous or notorious Dr. Monck was not only a genuine but exceptionally powerful medium for materialisation, though he had suffered imprisonment for fraud and had conjuring apparatus in his luggage. Archdeacon Colley's testimony remains an unsettled problem: the "frauds" which led to the prosecution appear indubitable, and the Colley counter-evidences are seemingly not less certain on amazing

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facts of physical mediumship. Major Colley comes forward now with a detailed narrative, showing how he was trained by his father in thought-transference till their minds were in tune together, and remarkable results followed, the telepathic contact continuing after the Archdeacon's death and even to the present day.

PSYCHE opens with an editorial on Debabelization, which signifies —perchance among other things—that we must "reform our vocabulary" if dogs are to be duly impressed and give evidence of ability "to make a delayed reaction," which Mr. C. H. Ogden tends to think they might do could they be induced to take us seriously. The suggestion leads on to the "principle of panoptic conjugation"; and this to the great problem of "a scientifically simplified language" which will differ sufficiently from literary English to count almost as a new tongue. This matter will be pursued in the next issue of PSYCHE. It happens, however, that an essential preliminary for those who would get into touch with the whole business, including its proposed "sprinkling of linguistic star-dust," is a thorough grasp of Bentham's Philosophy. PSYCHE proceeds, therefore, to fulfil the promise of its April issue, and becomes more or less a Bentham number. Those who will may consider his Philosophy of "as—if," his analysis of Fictions, his review of the Fictions of Physics, Psychological Fictions and others: their name is legion, for they are many. They are subject to classification, moreover, an experiment in which is provided *sub nomine* George Bentham—a nephew of Jeremy—who produced a work on Logic in 1827, "but it was eventually sold for waste paper owing to the bankruptcy of the publishers." We had felt previously that Isaac Disraeli's *Secret History of Authors who Have Ruined Their Booksellers* required a supplement.

Miss Bothwell-Gosse has produced a very interesting issue of THE SPECULATIVE MASON, her notes from the Chair of the Master being informing and good as usual. She continues also her papers on Divine Names in Masonry, while Miss L. J. Dickinson writes on the Hidden Qualities of Plants. The study of Druidism reaches its conclusion, and also the annotated translation of Crata Repoa.

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REVIEWS

A General Survey of Psychical Phenomena. By Helen C. Lambert. Foreword by Stanley de Brath. New York: The Knickerbocker Press. Price $2.50.

In his foreword Mr. Stanley de Brath draws attention to the fact that "The real proofs that carry conviction go far beyond the psychological experiments that establish their elementary forms. This proof consists in the complete harmony with the new physics of the ether, with the actual history of the Bible, with past phases of history and philosophy, and with the ethical solution of present-day problems produced by materialistic contention between the 'haves' and the 'have-nots'—the one clinging to a selfish enjoyment of material riches and the other desiring those riches as the only means of happiness."

It is on these lines that Mrs. Helen C. Lambert leads the reader over many years of investigation into manifestations of various kinds in the realm of psychical phenomena.

Besides a wealth of interesting personal psychic experiences, the author has included in her volume a number of remarkable illustrations, perhaps the most noteworthy being that of a psychic photograph, the mediums being Mr. William Hope and Mrs. Buxton. This photograph shows an "Extra"—said to be Letty Hyde—which later was recognised by her parents and other relatives, none of whom were present at the sitting. The "sitters" were Miss Scathard, Sir William Barrett and Mr. Stanley de Brath. Sir Willam Barrett certified this photograph as "indubitable evidence."

Referring to the difficulty of "seeing physical objects clearly," on the part of the unseen communicators, Mrs. Lambert says: "Indeed, I often wonder whether any of them really see the physical object itself. In some communications there is strong indication that the communicator sees only the aura, or etheric counterpart of the physical object which he claims to see." I think many beside myself will emphatically endorse Mrs. Lambert's considered opinion on this fundamental matter.

Edith K. Harper.

The World Without and the World Within. By Theodora Thompson. London: John Lane, The Bodley Head, Ltd. Price, 6s. net.

"I send my little book forth with its message," says Miss Theodora Thompson, in her Preface, "which, narrowed down to a word, is Love—in the earnest hope that, despite its many shortcomings, it may help some to see with more understanding eyes the glories of this visible world without, and something of the deep things of the invisible world within."

The book is divided into two parts: "The Meaning of Life," and "The Fulness of Life," and those who are familiar with this author's two delightful anthologies will not need to be told how she has developed these themes and interwoven them one with another. She has sailed the open

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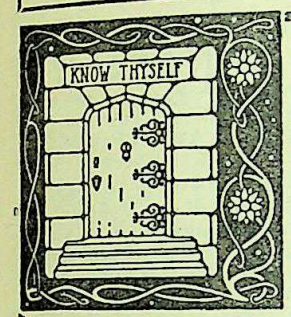

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seas of literature, and "as a diver dives for pearls," has drawn countless treasures from the vasty deep. These treasures of thought, spiritual and intellectual, have been strung together by her on the glowing thread of her own vivid mentality into a sequence of thought Emersonian in the subtlety of its weaving.

I am told that Miss Theodora Thompson is descended from a double line of Quaker ancestry, and one may well see this reflected throughout her work, wherein Peace and Harmony and the striving after Perfection are the spiritual influences which seem to have trained her for their own.

I think it was Matthew Arnold who defined Culture as being a knowledge of the best that has been thought and said in the world. And Emerson more deeply described Culture as implying all which gives the mind possession of its own powers.

Toward such glorious "self-possession" Miss Theodora Thompson's book should be a very practical help, and I venture to add my warm commendations to the many it has already received, including the tribute of Sir Oliver Lodge.

The author promises us a companion volume, on Nature and Reality, in which the need is shown "for an inner and spiritual outlook on life if we are genuinely to shoulder our human responsibilities, and not merely to live out our little span of life within the narrow sphere that binds us."

EDITH K. HARPER.

THUS SAITH CELPHRA. A Spirit Revelation, through Frederick H. Haines, F.C., I.B., Author of "The Insurance Business," etc., London: Rider & Co., Paternoster House, E.C.4. Price, 5s. net.

THE amanuensis of this book tells us how he, up to Christmas 1926, had taken no serious interest in Spiritualism, but, he remarks, "The *Morning Post* started the trouble. . . . I read the correspondence on Religion therein, and as a result of Sir A. Conan Doyle's letter I decided to make a little private inquiry into Spiritualism." The result of these inquiries is the present remarkable volume. How Mr. Haines found himself writing it readers must learn for themselves. Friends and relations were the first to manifest, then a being named "Celphra" took charge for about three months and poured forth at intervals lofty teachings, moral and spiritual, by means of the automatist's own hand. "Celphra," after much persuasion, gave a slight account of his life: He was, it seems, "born in A.D. 290 . . . eventually became a monk at the Monastery of St. Domicine," where he passed the "main portion" of his days on earth. The script is divided into three portions: "The Evolution of the Soul," "Spirit Teachings," and "Spiritual Hygienics." In Part II Celphra speaks intensely on the command "Love one another," and says: "It is a crying need of the soul, which will find expression sooner or later, on the Earth-plane or thereafter. In the Summer-land of God's Heaven it is a spiritual necessity that is pre-eminent of all Law. He who loves not his fellows is inhibited by the dimness of his psychic aura from continuing in that delectable country and by compulsion fades to a gloomier plane."

It would be well indeed were the crowds of money-hunters to memorise *this* sentence, and to consider whether the very longest earth-life can afford time to grub and look *downward*, instead of aiming at life's simple things, and looking upward to the "higher vibrations from the Unseen,"

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and, in Celphra's words, "so attain that peace and understanding which are the highest pinnacle of human happiness."

One can well enter into the sense of loss felt by Mr. Haines when "Celphra" finally withdrew after having given his Message. It is interesting and significant to note that seemingly unlikely channels—men immersed in the business affairs of daily life, as the author describes himself—are being chosen for the reception of transcendental truths. But the Great Ones know best.

EDITH K. HARPER.

THE TEACHING OF THE OLD BOY. By Tom MacInnes. London and Toronto: J. M. Dent & Sons, Ltd. Price, $1.50.

THE author of this most interesting and valuable volume has so saturated himself with the teachings of Lao Tze that his consciousness has united itself with the spiritual tendencies behind the teachings. The result is a very original contribution to the literature of Taoism. The reader has almost the impression that Mr. MacInnes was a personal friend of the Old Boy, so fresh and intimate are the glimpses of the great sage's hidden life as revealed in these pages. The author has undoubtedly received great flashes of spiritual insight; the note of spiritual experience ripples continuously through the work. *The Teaching of the Old Boy* contains also a paraphrased translation of Lao Tze's *Simple or Heavenly Way*, which differs considerably from the existing versions. The *Simple Way* is one of those rare scriptures from which arises an inexhaustible fountain of wisdom, different interpretations being suitable for different ages and grades of intelligence, for though Truth is one, its applications are infinite. As Mr. MacInnes makes Lao Tze say: "All my teachings are founded on one universal rock; and all my teachings stand straight and unafraid in the light of Heaven. Those who will not open their hearts for the light to enter and the pure power to be released through them will not understand. Those who know me here are few."

MEREDITH STARR.

FLAME WINGS. By Evelyn M. Watson. Boston, U.S.A.: The Christopher Publishing House. Price $1.50.

IN this beautiful volume the author suggests the different soul-rhythms inspired by the various birds, which, for her, symbolise aspects of the spiritual world. She knows that the song of birds carries a message to our souls from the Infinite. . . . Each song corresponds to a definite rhythm of the soul, which cannot be expressed in words; but these delightful lyrics are, as it were, open doors to this kingdom of melody. Practically all the poems deal with birds, whose

> "Courting songs and songs of flight
> Are melodies from sunflames wrought;
> They enter realms of mystic light
> That are not bound to any thought"

There is a definite sense of music in these poems, harmonising with the birds. For instance, in "Wild Geese" one seems to hear the steady beat of their rhythmical wings and to see the graceful necks outstretched as they sweep in one long unbroken curve high overhead. And in "The

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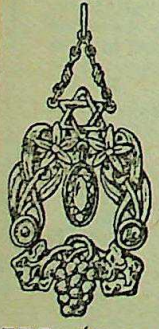

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MEREDITH STARR.

OUTLINE OF PSYCHOMETRY, PSYCHIC LIFE AND PHANTASMS OF THE DYING. By Charles Henry McDermott. Chicago: Occult Publishing Co. Price $3.50.

THIS is a very disappointing book. Its sub-title describes it as "A Study of Telepathy, Telesthenia, Hypnotism, Thought Suggestion, Spiritism, Transliminality, Mental Therapeutics, the Spiritual Essence," and at the first glance one anticipates finding it to be a really scientific treatise dealing with various psychic phenomena. The reader, however, will not have travelled far before he discovers that the author has little grasp of scientific principles and method, and that the mode in which he presents his ideas is confused and sometimes even ungrammatical. The following quotation from the chapter entitled "Telesthenia" is a good sample of the style: "In a former chapter mention was made that the substance of matter and of the different degrees of matter and also the element of force is caused by the actions of various elements of matter in connection with each other producing a movement, or vibration. Scientists have yet to discover or find that there is such a manifestation of invisible forces by mechanical devices, and we find that the process or the element in the process of vibration producing a force which is the highest form of force is yet to be discovered."

The author is evidently much impressed by recent scientific discoveries and theories in the domain of Radio-activity, and his book appears to be an attempt to correlate these with psychic phenomena. Unfortunately there is a type of occult pseudo-philosophy, for which the word "vibration" has much the same significance as did "that blessed word 'Mesopotamia'" for the old lady who derived such comfort from it, and I fear that the author's philosophy is of this type.

H. S. REDGROVE.

THE MENTAL BODY. By Lieut.-Colonel Arthur E. Powell. Pp. xii. 331. London: The Theosophical Publishing House, Ltd. Price, 12*s*. 6*d*. net.

THE author's aim in this volume has been to give a coherent and sequential account of the teachings of modern Theosophy concerning the Mental Body and the Mental Plane compiled mainly from the writings of Annie Besant and C. W. Leadbeater, a few quotations from the works of other writers of the same school being also included.

The absence of references to and quotations from *The Secret Doctrine* will come as a surprise to many readers. Lt.-Col. Powell, in his Preface, states that "to have searched *The Secret Doctrine* for references to the

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Mental Body and the Mental Plane would, frankly, have been a task beyond the powers of the compiler, and would also, in all probability, have resulted in a volume too abstruse for the class of students for whom this series of books is intended." It is rather difficult to criticise an author for not doing what he frankly tells his readers in his preface he has not done; but I think his book would have been more valuable and have appealed to a wider public had material obtained directly from the writings of Mme. Blavatsky been incorporated in it. It should be further noted that "no attempt has been made to prove, or even to justify, the statements made, except in so far as their own internal evidence and reasonability justify them."

The peculiarity of modern Theosophy as a system of philosophy would appear to be the multiplicity of its hypotheses. How far these hypotheses are justified or even necessitated opens up the whole question of the reality and validity of clairvoyance—a question far too vast to be discussed in the course of a brief notice such as this. Self-consistency certainly gives a measure of assurance; but it must be mathematical in its exactitude.

In any case, even if one is not prepared to accept the claim on which (at any rate implicitly) these teachings are based, here are certainly many interesting and fascinating speculations, many noble and inspiring thoughts, many things we are glad to read and to ponder in our minds.

Within the limits defined, Lt.-Col. Powell has carried out his by-no-means easy task in an admirable manner.

H. S. REDGROVE.

THE TRUTH ABOUT EVOLUTION AND THE BIBLE. By H. A. Curtiss and F. Homer Curtiss, B.S., M.D. London: L. N. Fowler & Co. Pp. 243. Price, $2.50.

AN addition to the well-known "Curtiss Books" is sure of a welcome from many readers, and this one deals very opportunely with the subject of Evolution, which has been so much to the fore of late. It points out that the chief stumbling-block to many earnest seekers has been the ignoring of the difference between spiritual and material evolution—the failure to recognise that though man's body is indeed the product of age-long growth through the sub-human kingdoms, his spirit is nevertheless of divine origin, having been made "in the image of God." It is the partnership between the two that is the cause of most of humanity's troubles and difficulties, and the need for perfecting that partnership—until the inner and the outer are "one"—is the reason for man's repeated incarnations upon earth. Much of the inner symbolism of the Bible—and particularly of the Creation story in Genesis—is explained in an illuminating style, the whole teaching of the book being definitely Christian in spirit, though without dogmatism or narrowness. The chapters dealing with the sex problem and the true meaning of marriage, put forward a point of view that is too often in danger of being forgotten, and will no doubt prove helpful to many people who are groping for truth amid all the conflicting theories preached to-day; and the supplementary chapters on "The Threefold Flame" and the coming of "Emmanuel" contain mystical teaching, simply expressed, which will inspire and uplift all who are able to apprehend it.

EVA MARTIN.

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NUMERICAL DIVINATION. By W. R. Lawson. London: Rider & Co. Pp. 192. Price, 5s. net.

IN offering a new method of divination by means of numbers, Mr. Lawson claims that it is the result of research work, both theoretical and practical, extending over many years. He makes metaphorical mincemeat of the exponents of other systems, and, while not denouncing them all as charlatans, yet definitely asserts that "a number of them know that they do not know what they pretend to their clients they do know." The chapter in which three imaginary lectures on the subject are reported, together with the questions put to the lecturers by the audience, is written in a very amusing fashion, and ends with the statement that "the existence of the Vibratory Influences, to one of which everything is attuned, will, in the near future, be scientifically demonstrated." Is this a forecast of another book from Mr. Lawson's pen, in which he will further explain these Vibratory Influences? The reader is left somewhat at sea concerning them, for though they are applied to a number of results of horse and dog races, the author is careful to point out that this is not done with any idea of encouraging gambling, and that no information is given "as to how to produce the correct daily time-table." The results are tabulated merely to prove the infallibility of the new method when properly used—and this they seem to do very convincingly. Full instructions are given for finding the values of the letters of the alphabet, the system being based on a careful study of phonetics; and we are assured that unless the correct value is assigned to each sound, the resultant digit will be useless. In Numerology, as in many other things, the proof of the pudding is in the eating, and all who are interested in this subject cannot do better than obtain Mr. Lawson's book and put his code to practical tests.

EVA MARTIN.

A BOOK OF REMEMBRANCE. By Maud S. Levett. London: C. W. Daniel Company. Price, 3s. 6d. net.

THIS little treatise has a curious history behind it. "The outcome of a message received by the writer in the year 1892," it was offered to various publishing houses, and rejected by all of them; privately printed by Mr. John Lane in 1904; translated (though not published) into German in 1908; brought out, under another name and with certain passages deleted, by the "Order of the Golden Age" in 1921; withdrawn from publication by the writer herself; and finally launched on the world in 1928 to make "its appeal to the new generation for whom it was written and for whom its message has been sent."

In the light of the nature of this message, the writer cannot reasonably be surprised at its reception—or lack of reception!—by the clergy and the great body of church-folk.

The interpretation of the Biblical prophecies by the aid of private judgments, or personal enthusiasms, has never been popular in ecclesiastical circles, and we hear without astonishment that the writer's efforts to bring the subject of her book to the notice of leading Churchmen (efforts which seem to have included "a pilgrimage to the Pusey House, Oxford") were about as successful as if she had been trying "to get in touch with a body of people who were deaf, dumb and blind."

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For one thing, her view of the destiny of the clergy as a body, however temperately and reasonably she may have intended to word it, is hardly encouraging. . . . "If we are to believe in prophecy *at all*, we must necessarily believe that whatever the merit of individuals, the priesthood as a body is predestined to failure. . . ." The Church has failed to keep pace with the development of the world and the human mind, and on points on which it was essential she should speak clearly and candidly she has "maintained a guilty silence," offering to the majority of the people no choice between the acceptance of traditional superstition and the unguided life of unbelief. Indictments no less sweeping and severe than these occur with frequency throughout the book; but, in spite of them, and in spite also of the writer's tendency to let emotionalism take the place of thought, the book itself brings some very interesting ideas before us. There is something stimulating in Mrs. Levett's vision of the future of man and woman; and her suggestions as to the conquest of death and "that permanent transfiguration of the body which is to be the last step in the evolution of the human race" (to say nothing of some rather startling re-statements of the dogmas of the Virgin Birth, the Resurrection and Ascension of Christ and the Real Presence in the Eucharist) are worthy of serious reflection. There are parsons who might do worse than read this book; and congregations, both town and country, who would be the better for hearing a sermon founded upon its message. G. M. H.

INSPIRATION AND OTHER POEMS. By John Wallace. London: Erskine Macdonald, Ltd. Price, 5*s.* net.

MR. WALLACE'S verses are of the gentler, milder sort. A spirit of happiness breathes in most of them. He is thankful, we gather, for the gift of life, for the beauties of the natural world, and for his own dreams and songs. We quote from a poem, entitled "Ecstasy" (page 66):

"I live not outwardly but in the soul,
A world transfigured stands before my face,
The trees, the flowers, the meadows, nature whole
Appear re-clothed in love's eternal grace."

And this joyous little expression of faith is typical of the book and of its inspiration. There is considerable feeling for beauty and the poems entitled "In sua voluntade e nostra pace" (page 69) and "Song" (page 83) have a certain wistful music. G. M. H.

HAVE WE LIVED BEFORE? Poems by James McGlashan. Scotland: Alyth. Price, 2*s.* 6*d.*

THE author of the above-named work is in his eighty-eighth year: the book is a first edition and has been published through the subscription of a number of friends. These remarks have as little to do with literature as has the book itself, but we endeavour to remember them on the grounds of chivalry.

Mr. McGlashan believes in reincarnation, and he stresses the fact of evolution and the philosophy of Monism. He is obviously sincere and means well, but he has not realised that for a thought to be adequately expressed in writing one must be careful in the choice of words, have some regard for grammar, and above all else see that the work is properly

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punctuated and correctly spelled. Owing to a neglect of these little things in the looking through of his proofs, much of what he has written is quite unintelligible. Frankly, we think that *Have We Lived Before?* would be better suited to the *Literary Guide* or a similar paper, where it might be appreciated, if only on account of its abuse of Christianity. For example, we quote the following:

> "Spiritualism's empty talk,
> So is bleak materialism;
> . . . . .
> But the sludge of Christian mawk
> Leaves the man in an abyssim. (*sic*)

This is neither poetry nor truth.

Some of the earlier poems, *e.g.*, "What Are You Going to BE, Boy?" and "The Answer," written in 1903, are quite pleasing; there are some intelligent verses in the poem "What Is Prayer?" written in 1907; and "The Roses," written in 1902, has the making of quite a beautiful poem.

But the impression that the book gives us as a whole is decidedly chaotic.

ETHEL ARCHER.

L'INDE ET SON AME. Boulogne-sur-Mer: C. A. Högman, 20 Rue Mahias.

THE above-named book is the first of a series to be published under the general title of *Feuilles de l'Inde*. Three other volumes are in preparation. The entire work has been re-translated from the English by French and Indian writers of exceptional merit, and has been divided into sixteen different sections, which deal respectively with such varied matters as science, art, music, literature, poetry, religion, philosophy, mysticism, folklore, biographies, and much else besides. The whole is unusually interesting and most instructive, whether regarded from the literary, religious, or political point of view. At the commencement Rabindranath Tagore gives us a paper on education as it is, and education as it ought to be.

Follows an article by J. C. Bose on the oneness of the Mechanism of Life, in which he draws many a useful analogy from the activities of plant and animal life, and their response to the stimuli of drugs and alcohol.

In another article by R. Tagore, *Le sens de l'Art*, we are shown how rhythm is to be found in painting, music, sculpture, and above all else in life itself.

La musique Hindoue et les Chansons de Rabindranath Tagore, of which several music scripts are given, is exceptionally interesting. *Six poèmes*, by Sarojini Naidu, are particularly charming and have been most happily rendered into French by Marguerite Ferté. As to *Les anciens chants mystique du Bengale*, dating from the thirteenth to the fourteenth century, they are among the most beautiful things we have read. The Cashmiri Songs have an Arcadian sweetness and simplicity that is peculiarly attractive, and they lend themselves most felicitously to the French. The *Chansons Santales* come under the folklore section, and belong to a time when the world was young. We wonder if Walter de la Mare has ever studied them. Amongst the short stories, *Conte*, by R. Tagore, and *Une nuit dans le champ de crémation*, by S. C. Chatterji, are worthy of

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special notice. The latter is remarkably well translated by Madeleine Rolland.

To do justice in a review to so much that is excellent would be impossible, but we must not forget to mention the head and tail pieces by Andrée Karpelès, forty decorative compositions which are extraordinarily attractive, and show great boldness and originality of design.

We wish Mr. Högman every success. ETHEL ARCHER.

THE DRAMATIC HISTORY OF THE CHRISTIAN FAITH. By J. J. Van der Leeuw, LL.D. Madras: Theosophical Publishing House. Pp. 166. Boards, *Rs.*3; cloth, *Rs.*3.8.

IN his preface to this scholarly little volume the author modestly disclaims that he offers it as a history of Christianity, or even as an outline. His purpose, he says, is to help others to see, as he himself has seen, the dramatic features of Christian history; and this purpose he has indeed most effectively achieved. But he has done more than this. He has written an admirably concise and lucid account of the birth and growth of Christianity, sketching with a few broad and vivid strokes the whole confused background out of which the new faith emerged, and tracing with a clear and sympathetic understanding the many and various streams of philosophic thought which influenced its later development. The appeal of this book will be chiefly to the general reader; but those who are habitually absorbed in the study of the minuter details of the subject will find it helpful in keeping alert their sense of dramatic human values, and in restoring to them the broad historical perspective which is often distorted by overmuch scholarship.

Dr. Leeuw shows very clearly, and in terms which the general reader will have no difficulty in understanding, that most of the teachings popularly supposed to be distinctively Christian were, in fact, already well known in pre-Christian times, and that what was given to the world by Christ was chiefly an example of the possibility of living in full accordance with those teachings. He shows that the pagan Mysteries provided the spiritual framework of Christianity, and that Greece supplied the mental structure and Rome the physical, while from Israel came the emotional element. And he explains very lucidly (what is not by any means as widely understood as it ought to be) how the new faith broke with the Jewish religion from which it sprang, and changed from a Jewish sect into a universal religion.

The chapters on the Gnostics, on Origen, and on Plotinus, are especially interesting and instructive; but it is curious to observe how Dr. Leeuw misses some of the most striking of the resemblances between Christian mysticism and the pagan Mystery cults. He notes the obvious parallels with the pagan purification and illumination (κάθαρσις and ἐποπτεία); but, in common with all the scholars who have dealt with the subject, he shows no sign whatever of appreciating the vital significance of the pagan "transmission" (παράδοσις). This is admittedly one of the most difficult and elusive problems of the ancient Mystery Cults; but without a proper understanding of the pagan παράδοσις it is impossible either to reconstruct and interpret the rites of the Mysteries, or to realise fully the fundamental identity of those rites with the essential features of Christian mysticism.

COLIN STILL.

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THE
OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

"Nullius addictus jurare in verba magistri."

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NOTES OF THE MONTH

THE SEARCH FOR SOMETHING NEW

HUMANITY may be divided roughly into two classes: those who are for ever in search of something new, and those who are always regretting the passing of the old.

The cry of the one type is that there *is* nothing new. Such people are fond of pointing out how history is always repeating itself; how every claim made for some new teaching reveals, on analysis, the fact that it is only an old truth in a new guise. Even the discoveries of science, they remind us, are new only for the passing moment. The scientific miracle of to-day becomes the commonplace of to-morrow.

The lament of the other class is that everything passes, that nothing endures. This type dwells in memories of the past; in regrets for the loss of "the good old times"; in cherishing mementoes of bygone days. Age, for them, possesses an æsthetic value akin to beauty. That which is old is the most worthy of worship. The more ancient, the more venerable and worshipful it is esteemed to be.

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In its way each type bears unconscious witness to the fact that deep within the heart of mankind lies hidden a relentless urge which drives him onward ceaselessly in a quest of which perhaps he is only partially aware—the quest for the Changeless amidst the changing, for the Eternal amidst the transitory.

MAN'S CEASELESS QUEST

That the quest for the most part is unconscious may be taken as fundamentally true; for there are comparatively few who search deeply enough within themselves to fathom the depths wherein lie submerged the sources of men's actions. Directly questioned, the simple soul takes refuge in stock phrases and endeavours to see in such terms as "the spirit of progress" on the one hand, and "the love of antiquities," or perhaps "the historical sense," on the other, a sufficient explanation of his motives.

The fact remains, however, that it is the hunger of the heart for the Eternal that guides the motives of mankind. Little though they realise it, the achievements in the world of men of the "people who count" in the eye of the public are little more, broadly speaking, than witnesses to the efforts of the individual in question to stamp his personal identity upon his time and environment. The self-seeker, too, is endeavouring, though mistakenly, to ensure the permanence of his own separated centre of consciousness. Even the thief and despoiler is merely seeking to preserve himself, at no matter what cost to others. But, it may be asked, what of those fearless souls who risk and even lose their lives for the sheer thrill of adventure, without any question of self-preservation? They, again, bear witness in turn to that Source whence their being has sprung, the eternally free and unfettered Spirit.

MAN GREATER THAN HE BELIEVES

In divers ways, if only the observer watch with dispassionate and impersonal calm the life of mankind around him, the heart of man proves itself, despite superficial appearances, to be essentially greater and nobler than it guesses.

This brief glance has not taken in the one great witness above all others to the reality of Spirit—that unquenchable thirst of the human soul for the Divine which manifests itself in all ages and amongst all nations in the various forms of religion. So patent, even to the casual regard, is this universal and instinctive upreaching of the human heart towards its hidden Source, that the elaborate efforts of materialistic science to explain the phenomenon away in terms of solar myth or even phallic

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worship are not merely unconvincing, but pathetic. Lack of vision, whither spiritual or physical, is always pitiable; and when the soul has so completely lost the power of perception of the hidden glory which makes him man, he is as much to be pitied as one deprived of physical sight. Sometimes even more to be pitied is he; for not unfrequently the physically blind are gifted with an inner vision, a perception of spiritual beauty which goes far towards compensating for the more material handicap.

THE WAY OUT

Those souls, however, by whom the light of the Spirit is discernible, even in a minor degree, are unhappily a small minority in comparison with the bulk of mankind. What is the reason for this? It is not as though religion alone opened the Gates of Gold for the imprisoned soul. Art may prove as efficient a key in the proper hands. Music especially is a potent agent, rightly used. There are almost as many "ways out" as there are human hearts. We are all exiles, all more or less consciously endeavouring to find the way of escape. How is it that there are so few who appear to find it?

The answer in the first place would seem to be that it is because so few really go the right way about it. In the vast majority of cases, especially in the artificial and over-civilised world of to-day, the task is approached with no other aid than the unassisted material intellect. Needless to say, Spirit ever eludes the grasp of the intellectual forceps.

Among the opening stanzas of *The Voice of the Silence* may be found a valuable clue to the direction in which the search of the soul for itself may most profitably be turned. It will be recollected that H. P. B. writes: "The mind is the great slayer of the Real. Let the disciple slay the slayer." Viewed in the light of "common sense" this would appear to be a counsel of lunacy. It is, however, in the spiritual sense alone that the advice is offered. On the very threshold of the Path of Occultism the student begins to realise that there is little in common between "spiritual sense" and "common sense."

THE LIFE BEYOND FORM

It is just here that the root of the trouble lies. "Common sense" is quite at home in the world of form. The healthy mind glories in wrestling with complex problems; in bringing order out of chaos, in classifying, arranging, deducing; but it must have something tangible to grasp. In the search for Reality, however, something

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beyond the reach of the intellect alone is involved. The highly cultivated mind of to-day is so accustomed to dealing with forms, that when it comes to a question of apprehending the life behind the form it believes, so subtle are the effects of auto-suggestion, that it is confronted with a task utterly beyond its powers.

The first step in the right direction is to disencumber the mind of this belief, so that it may grow accustomed to serving in a different mode. But in this new mode the mind must learn to co-operate with the heart. Neither the power of the head alone nor the heart alone is sufficient for the task. Each must subserve the main object. In such a deeply vital matter as the Quest of the Real, the powers of the whole being must be pressed into service—the head and its intellect, and the heart with its emotions, with each under the control of an unswerving purpose. That purpose may appropriately be described as that of returning home. As in the case of the prodigal son, this in itself implies a preliminary disillusionment. While the lesser things of life have their lessons to teach, there is endless time before the soul in which to learn them. Happily their power wears through pretty quickly; for even amidst the ceaselessly shifting scenes of life on earth, with its bewildering alternations of pleasure and pain, hope and despair, hatred and love, and all the myriad pairs of opposites by which the helpless soul is buffeted, there is ever present a subconscious dissatisfaction, a longing for the Permanent, the Secure, the Satisfying. The soul awakens at its own hour. Haste is no characteristic either of nature or super-nature; and it is essential that the worlds of maya should be mastered, and their power of illusion destroyed once for all. The mere turning of the eyes in the direction of Home is an indication that the pairs of opposites are beginning to lose their hold. That hold, be it remembered, is exercised through mind and heart alike. Not only must the "slayer of the real," the mind, be taken firmly in hand, but the emotions of the heart must also be disciplined and brought into line.

FIRST STEPS

The question is, where to begin? Perhaps the most convenient starting-point is to seek amongst the things with which we are familiar for some indication of that power of the mind with which we are less familiar. There is little advantage to be gained through complicating matters by introducing the technical terms of the Eastern yoga philosophy. The scientific type of brain may find them extremely useful as counters for the mind to juggle with; but the way will be

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found so narrow, and the journey will begin to absorb so much of life's energy, that the traveller will quickly discover how glad he is to dispense with all superfluous intellectual equipment. The mind is a tool, not a master. This is the secret of the allusion to its image-making power as "the slayer of the Real." It is this power that has to be taken in hand and "slain," or reduced to subservience to higher ends.

MENTAL ACTIVITY TWOFOLD

One of the things with which we are most familiar as indicating the transition of the mind from the concrete and image-making levels to the formless plane is in the case of what are known as abstract qualities. Take, for example, the quality of beauty. It is a word that slips easily from the lips, a word which everyone understands. Yet how impossible it is to grasp beauty, even by the mind. It defies definition, as it does analysis. A whole lifetime might be spent in discussing and analysing the philosophical subtleties with which this simple word is hedged round. Take the countless manifestations of beauty in the physical world—beauty of colour, beauty of tone, beauty of form, beauty of life—from these the mind can abstract that quality which makes these manifestations appeal in the way they do. Although it is formless, the mind can dwell upon that quality, worship it, even become absorbed in that which it contemplates.

If it is objected that the idea of beauty carries too many metaphysical implications to be suitable for so simple a purpose as exhibiting the abstractive power of the mind, take the more human quality of honesty. Minds of every degree above that of the primitive savage are capable of contemplating the abstract quality of honesty. Yet the mind is no more capable of grasping it than it is of defining beauty. It is formless. It pertains to the life side of nature. Yet it is as real as any form.

It will be noted, however, that whereas, in the process of reasoning, calculating, inventing, and so on, the mind is active, in the case of the contemplation of abstract qualities and ideas it is passive. This is not to say that it is less awake than in the former case. It is stilled, and held quiescent, but vividly alert, during this act of contemplation. The mind is one-pointed, but not a blank. A simple experiment will quickly prove that as much exertion is required to hold the mind still in contemplation of an abstract idea or quality as is required in the most arduous exercise in mental arithmetic, for example. Certain mystics of a particular type from time to time have advocated

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the practice of emptying the mind, but very wisely the ecclesiastical authorities have sternly deprecated such a course.

THE BASIS OF CONTEMPLATION

This elementary act of holding the mind one-pointedly to a single abstract conception is the basis of all contemplation, whether it be termed occult or mystical. The difference between the two lies in the preponderance of either the head or the heart in the temperament of the contemplative. The higher mind is brought into play both by the occultist and the mystic; but whereas the heart plays the dominant rôle in the case of the mystic, the mind takes the leading part so far as the occultist is concerned. As already stated, however, both are essential, and nothing of permanent value is likely to be achieved by the over-development of either one at the expense of the other. The object in view, both in occultism and in mysticism, is to solve the riddle of life, to pierce behind the veil of illusion; and it may not be too frequently repeated that the whole nature of the seeker must be pressed into service if the goal is to be successfully achieved within the compass of a single incarnation. Such is the economy of nature, both in the visible and the invisible worlds, that the conception of any effort being wasted is inconceivable. Somewhere, somehow, the results of even the slightest endeavour must assuredly be made manifest.

It is to the mystic, then, that one instinctively turns in order to find a clue to the part to be played by the heart in this endeavour. It is by way of the heart that the mystic attains his goal. Yet while the heart may play the principal part, the head may by no means be neglected. The way in which the two are made to run together in harness may be gathered from a little phrase frequently found in the writings of the mystics. Time and again they speak of turning the eyes of the soul in loving regard towards the Beloved, the Ideal, and Lord and Saviour of the soul. This simple "loving regard" sums up the whole process in a couple of words. The heart supplies the incentive, the aspiration. The heart accounts for the "loving"; while the mind is trained to mirror the perfections of the Ideal in the stillness of contemplation, which thus answers for the "regard."

It is no less necessary that the mind should be held one-pointed in the process of contemplation than that the heart and its emotions should be disciplined. Fortunately the school of life itself will have done much towards awakening the soul by way of the emotions. Love, hate, grief, and disappointment

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will have done their work. In the world of form there is no light without shade, no pleasure without pain, nothing that endures, nothing for ever new. At every turn the pilgrim finds the fragments of broken toys. One after the other has been taken up with the more or less conscious hope that therein might have been found at last that permanent and satisfying Something which he is for ever seeking. Each in turn proves worthless, until in sheer despair he is driven to look elsewhere than outside in the material universe for that elusive quality which so persistently escapes him.

DETACHMENT

Thus it is that the heart becomes disciplined and purged of the coarser emotions. Gradually it learns detachment from the things of sense. Slowly it learns to keep its balance while it is swayed this way and that by the opposing forces of the lower worlds. By degrees it begins to find an underlying keynote of peace beneath the discord of the outer world. In the Eastern phrase, " the knot of the heart " is becoming loosened. The soul is ripe for the great endeavour.

Definite training in detachment and contemplation is deliberately undertaken at set times. Advantage is taken of every known law of psychology to work with nature along the line of least resistance. Thus the habit-forming tendency is made use of to help the mind, which automatically inclines to repeat the process to which it has grown accustomed during the set intervals of purposeful practice.

During these daily intervals the consciousness is quietly withdrawn from the outer world, the heart is peaceful, and the mind held still. As the inner peace and silence slowly develop, and the old familiar things lose their hold, a sense of vagueness begins to pervade the consciousness, and may prove a source of acute discomfort. Notwithstanding this, the student should at this point steadfastly persevere. He stands at the parting of the ways. He is between two worlds. Let him take courage, and call to his aid the power of the Ideal. It should never be forgotten that the Ideal is seeking us quite as much as we aspire after the Ideal. In the final analysis, of course, it is the Ideal all the time that draws the lower consciousness. All that is required of the personal consciousness is that it shall willingly consent and co-operate.

With the gradual dropping away of the old order of life, a new set of values will have begun gradually to take its place. Amongst these a place will be found in the heart for the Ideal, the Lord, the mystical Star of the soul that shines within. The

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ever-changing activities of the concrete mind, then, are held in check, the heart with quiet aspiration remains at peace and undisturbed for the time being by the grosser emotions. Slowly a subtle change takes place. Where before there was darkness and silence a Light begins to shine, and the faint whispering of a Sound becomes audible.

SPIRITUAL PARADOXES

In dealing with the higher planes paradox seems the only adequate method of conveying an impression to the unawakened consciousness. Hence the frequent use of such contradictory phrases as "the soundless sound" and "the Light invisible" in mystical works. Really spiritual aphorisms are nearly always framed in this manner. The student learns to read such books in quite a different way to that in which other books are read. He learns to read not so much between the lines as behind and inside them. *Light on the Path*, for instance, is full of such apparently self-contradictory aphorisms. The student is told that he must at all costs get rid of the sense of separateness from his fellow-men, must realise that he is inextricably one with them; and at the same time he is warned that he must stand alone and isolated, that nothing outside the Eternal can aid him. He must be self-reliant, and yet rely on Something higher than himself.

Than such cryptic aphorisms there is no other more effective method of awakening the intuition of the student, and the exercise of pondering over them offers a valuable means of training the lower mind in contemplation. The endeavour to define and limit spiritual truths so as to bring them within the grasp of the concrete mind stultifies them and renders the effort abortive.

THE HEART KNOWS

With the awakening of the consciousness of the heart, a new awareness comes into the life of the aspirant. The nature of this consciousness is best illustrated, perhaps, by the case of two lovers. Imagine, for example, Mr. Smith. He is an average sort of man, a decent chap. As we think about him we appraise and value his good and bad qualities, his strong and weak points, lament his failings, and maybe accord him some small amount of admiration for his estimable qualities. Yet Mr. Smith is engaged to be married. His fiancée meets him, maybe, only twice a week. We work with him every day. Nevertheless, the future Mrs. Smith will in all probability know the man more thoroughly and far better than we do. She loves him, and when she thinks about him, it is not with the critical, analytical mind. When she thinks

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about him it is not to " pull him to pieces " in her mind. She is content to centre her attention on the man himself, not his characteristics. The more she loves him, the more closely she draws *en rapport* with the physically absent man, whom she learns to know through and through.

A very apposite illustration is afforded at the present moment by an account in the Press of the romance of a lady who has been much in the public eye as a long-distance swimmer. She loves and is loved by a soldier whom she has never met, yet with whom she is sufficiently *en rapport* to feel confident enough to marry. There is a channel of apprehension through the heart. Call it intuition. The heart *knows*.

FIRST FRUITS

This power of the heart to come *en rapport* with the very essence of life at the back of form is the starting-point of a new order of existence—the life of the Spirit. It is only the beginning, a pointer on the way. Yet it holds the promise of greater things in the future. This power is deliberately cultivated during the periods of daily contemplation. Regularly the " loving regard " by the lower self of the heart's Ideal permits it to be drawn into more and more intimate union with that which it contemplates. And as the higher consciousness slowly replaces the lower, life becomes richer and fuller. A new insight comes to one's aid to lighten the dark places. An unexpected beauty is revealed in apparently insignificant things. Old things take on a quality of freshness. There is nothing old. The soul tastes the spirit of eternal youth.

The opening of the inner vision may take a moment of time, or it may take years as reckoned by the calendar. Some there are who seem to attain their goal with the least amount of effort, people who seem to be " born mystics." In such cases the fact that the soul is endowed with qualities that it has *earned* is liable to be overlooked. We envy the man upon whom temptation has as little effect as water upon a duck's back. Perhaps we consider him specially gifted. If we could know the many trials which that soul has passed through and conquered in other lives we might better understand. However this may be, we others have to be content to plod along to the best of our ability, trusting in the law that no effort is in vain, and that, though we are unable to see more than a step ahead, we are trying our best to keep going forward. Difficulties there are at every turn, obstacles to overcome, subtle temptations to contend with. It is by no means easy going.

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INITIAL DIFFICULTIES

At the very threshold we are faced with the problem of distinguishing between spiritual aspiration and mere emotion. The emotional person may easily be deceived into mistaking the flush of religious fervour for that deep and steady devotion to the Ideal and all that this implies, which is the only mark of the genuine quality. If we find we give up meditation in times of "dryness," or that regular practice seems unprofitable, we should always suspect ourselves. We probably love the gifts better than we do the Giver, as the old mystics put it. At the very outset it is necessary to learn to stand aside from the personal self and regard it merely as a unit, one with a myriad other separated selves all striving in the same direction. If we stop by the way to bemoan our own lot, we are not only hindering the progress of ourselves, but keeping back the progress of others. For the more quickly we ourselves get out of the mess "down here" and learn to live the higher life, and to give a helping hand to a fellow pilgrim who may be lagging perhaps a step behind, the better for all concerned.

It might be disheartening and unprofitable, even if one had the inclination, to dwell on and enumerate at length the difficulties and dangers that lie ahead. That they are very real and very subtle goes without saying. One there is, however, with regard to which it is well to be particularly watchful. Among the many and varied temptations which surround the soul that steps out of the crowd is the insidious sense of superiority, in which lie the dangerous germs of spiritual pride. Finding itself looked up to by others for help and guidance, the soul becomes inflated with a sense of power, imagining that it has a right to wield its silent forces to achieve its individual ends, rather than holding itself as a mere servant, an instrument for higher Hands to work with. The one sure shield against this, as against numberless other temptations, is humility. Despite the dangers of too small an estimate of ourselves, they show up as insignificant in comparison with the possibilities of harbouring the germs of the "giant weed" which is liable to choke the life of the high initiate as much as that of the humblest neophyte—more liable, in very truth, for the very humility of the neophyte keeps him safe.

But, in spite of the initial difficulties and the fact that he may fall from grace once the inner vision of the neophyte is opened and the soul is baptised in the Fountain of Living Waters, the age-long search for something new will have come to an end. He will have found the Land of Eternal Youth, where nothing really grows old.

THE EDITOR.

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HUYSMANS' EXCURSION INTO OCCULTISM

By FREDERIC THURSTAN, M.A.

DURING the 'eighties of last century one of the leading apostles of that stark positivism started in the French literary world by Zola, which had *Drink—L'Assommoir* as its gospel, had been Joris Karl Huysmans.

In novel after novel, lurid with descriptions of frailties of the flesh and of gutter vices and dissipations of Parisian life, he outstripped his master in realism and naturalism. In many of his exposés of the garbage of prurient human animality his indecent candour was too strong for even a Parisian publisher to venture to publish. They had to be issued from some Brussels Press and smuggled into Paris.

Like the up-to-date playwright of these post-war days, Huysmans took a pride as an artist of a practical and advanced utilitarianism in thus depicting in its frank nakedness the dark side of community and city life. He proclaimed with pride the artisticness of having a keen sense for the ugliness as well as for the beauty of life. Life's intensity and charm is made by contrasts and not by cloaking and childishness.

But at last his descent into Inferno touched bottom—somewhere in the mid 'eighties—by the publication of his *La Terre*—an extravagance of realistic muckraking that turned even Zola-school journalists of Paris against him. In the *Figaro* and other journals his prurience was protested against with scathing criticisms. He took the lesson to heart, trimmed his sails, and quietly, without fuss or public declaration, set his helm in a new direction.

When in due course his next work, *A Rebours*, appeared, it was found that he had changed his extravagance of realism in the world materialistic for an extravagance of orgy in the world fantastic. He now appeared in public again, proclaiming himself an exponent of Beaudelaire's "Æsthetic" school, which just then, in the mid 'eighties, was coming into vogue—when artists and scribes paraded a faddy quest for new rare sensations of life-joys hitherto unedited, unsung, shudders and shocks and exquisite intensities. We had them in London, too, at that time—Oscar

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Wilde and the "Souls" and the "Greenery-Yallery Grosvenor Gallery" preciousness in Victorian *salons* and four-o'clock teas.

But this movement of search into the too-too beyond had one important effect on the thought of its time. Positivism and Realism went completely out of fashion, and a breeze charged with a re-awakened curiosity into the mystic and the occult began to blow over the Parisian literary world. For in pushing their search for something in life beyond the obvious and commonplace, some of the advanced skirmishers of the new band of quidnuncs began, for the sake of finding novel "copy" for their Press contributions, to make excursions into fields of spiritism, if not spiritualism, and of what was more rife then in French occultism, magic and Rosicrucianism. One has but to refer back to the pages of old journals of that day for proof of this. Journals like *L'Initiation* and *L'Etoile* opened their columns to subjects unexplored up to then.

The chief field for these journalistic discoveries into the actuality of the occult was in those years to be sought at the meetings and "circles" organised by such well-known occultists as Papus, Paul Adam, Stanilas de Guaita, Peladan, and Edouard Dutas.

It was at a spiritist circle held in the house of this last-named researcher where the medium of the manifestations, M. François, was a professional gentleman and high official in the War Office, that Huysmans' eyes were first opened and he was started into a quest into the reality of experiences in that world of etheric psychic stuff which, though unseen, yet is interlinked with our normal physical sense-world.

One evening—so it appears from his memoirs—a friend at a café found him in a mood of ultra-desolation. He was satiated with the "intense" affectations of his new associates, and thirsting for some experience of the occult more real and actual, if it was to be found anywhere. The friend, as a corrective, took him off instanter to one of these séances of Dutas and François.

The novelist was so interested that he became a regular member of the circle and offered his own quiet bachelor chambers in the Rue de Sèvres as the meeting-place for their regular sittings and experiments with the extraordinary physical manifestations beginning to develop in the presence of their distinguished sensitive.

At these sittings—we have the evidence of his diary—

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phenomena were witnessed of the levitation of objects, materialisations partial and full of spirit presences, raps, creakings on furniture or floor, agitated tables dancing and turning violent somersaults—one case especially affecting him when a precious Louis XIII table, suspended high in mid-air, was precipitated with so sudden a bump to the floor that it was wrecked.

The culmination was at a sitting when the veritable great General Boulanger—the popular hero of a decade gone by—reappeared on the scene of his old life in a fully materialised presentment. It so happened at that very séance were two visitors present who had of old official relations with this distinguished revenant. The record runs that at an order received through raps on the table to turn off the light and darken the room a grey cloud of vaporous luminosity gradually thickened. Suddenly one of the visitors, M. Gustave Boucher, gave a cry of fright. He saw with terror what the others, more inured to the manifestations, were watching with equable curiosity—against the background of the wall in front the smiling phantom of his old chief. The surprise was too much—he fainted. This necessitated the calling for light, and so the great chance for proving incontestably his identity was lost to the reporters present.

But the sittings continued for a whole year or so, and all sorts of revenants, veridical or simulated, manifested sporadically in the usual way in such spiritist circles with regular sitters.

Huysmans' record shows us that, like all beginners, he was insatiable at first with greedy intellectual curiosity, but gradually became cloyed with some of the inevitable banalities occurring whenever minds merely material and joking novices form the circle.

But one step forward to higher progress had been gained. From that day forth Huysmans became converted to spirit reality: he now for certain found in the occult around him a new world of curious yet actual experiences which he could scrutinise with that intense microscopic gaze of his and report to his fellows. He had reached the semi-enlightened stage of unfoldment. Again he withdrew for a while from his haunts and his boon companions, and, closing the series of investigations held in his rooms, set himself to ponder on the meaning of it all and to what further fields it led him. This new mood brought him finally, during the latter end of 1889, to express this state of mind and discovery by a new form of exposition, no longer by

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a novel or feuilleton, but by an occult romance. So he commenced to lay down material and make sketches for the well-known work which two years later he published under the name *Là-Bas*.

Every old book on magic and the occult he hunted for and devoured; everyone reputed for knowledge and powers therein he sought to make an acquaintance or correspondent. One day someone told him of a strange, curious priest living at Lyons, named Abbé Boullan, a learned man of great acumen and activity —once director and editor of an orthodox religious journal— in which he showed himself in the rôle of theologian and expert in all Divinity subjects. He was also a constant researcher in national and ecclesiastical libraries on matters of ceremonials, mystical or cabalistic. In his early days in his spare hours he had devoted himself to a task which, in the subsequent evolvement of his career, must have brought him that strange introduction and mission in which he now was functioning as High Priest of a Carmelite band of exalted Hebraic spirits who claimed to have taught and guided John the Baptist and Jesus and other prophets of the "Order of Melchizedek-Elias." For he had translated from the German for the subsequent benefit of the French reading public what no one has yet done for the English— that wonder-filling book of Brentano's which recorded a daily tale of revelations concerning the intimacies of Jesus' life on earth as they came from the lips of that extraordinary ecstatic seeress, Sister Anna Katherine Emmerich, as she lay entranced in her cell at a convent in Westphalia—that wonderful sainted, uneducated peasant girl, brought up in the same rustic scenes as Joan —the same atmosphere of simplicity, yet never in her long narration of three volumes making one error in geographical nomenclature or archæological historical accuracy.

As by this research the curé had gained in ecclesiastic circles some public credit as an expert in psychological cases, nuns and novices exhibiting any extraordinary psychic gifts or manifestations that puzzled their superiors were placed often under his charge or supervision. A certain novice especially gifted with miraculous powers of diagnosing and healing came entirely, for some years, into his charge, and his work with her led to his setting up in Paris a clinic of his own for healing through psychic and mesmeric means through the employment of clairvoyant and healing mediums, and last, but not least, through intoned prayers on his part that gave his orthodox opponents grounds for laying charges against him of using magical incantations. Hot disputes

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arose : his methods were so unorthodox. He was finally summoned to appear before the Papal Consistory at Rome, which had been appealed to by his bishop. His case was tried. Boullan gave learned precedents for his conduct and he was finally dismissed with a caution. But he defiantly returned to his practices. The Papal Court, again appealed to, this time unfrocked him without further hearing. This happened in 1875, and the free-minded and liberated curé made up his mind to remove his clinic and practice to Brussels so as to be out of French clerical jurisdiction.

Then a strange thing happened. Outwardly it would be called a coincidence, but to those enlightened to see how humans in the outer world are but pawns moved by the designs of invisible players of the world-game, it was clearly an arrangement directed by a certain band of exalted spirits who had been training him for a destined work.

In the train to Brussels he entered into conversation with a fellow-traveller—a priest, like himself, unorthodox in many occultist views.

This priest was none other than that prophet of miraculous endowments, that hierophant of a newly established and mystical Order, who for thirty years and more had established himself at Lyons as head of a congregation of devoted followers holding their services and High Mass and conclave meetings in a private chapel that once had belonged to a mansion of a certain nobleman addicted to Rosicrucian practices, whose residence and fortunes had been ruined by the Revolution.

The mystery of recontres in human destinies was surely illustrated in that fortuitous meeting of these two travellers, Abbé Boullan and Eugène Vintras.

Vintras as a mystic and mysterious prophet and hierophant officiating at Lyons, and although once the topic there of all the journals, has now passed from the ken of occult researchers and the memories of his townsfolk, but archives of the Press controversy which raged between orthodox and schismatics at the time of Vintras' death prove that he was a man out of the common, with a commanding personality, dignified and handsome presence, charm of diction and address, accompanied by a refinement of true spirituality that lent grace to his gestures and converse and softened the rigor of that ecstatic enthusiasm and assurance of will that dominated his followers from the start of his mission in 1842 to his death in the autumn of 1875.

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And yet he was but the son of a working man. He claimed to have received all his culture and training from a band of exalted celestial guides who had manifested when he was a youth through him in a circle of Fourierists, Simonists, and Mesmerists who had rallied together in this old Rosicrucian chapel to hold meetings and services of that Reformed Social Christianity which followers of Count St. Simon had instituted in Lyons. His father, though a working man, was one of these—an old disciple of Fourier when he lived at Lyons as a Simonist. Nowadays there is nothing remarkable about such possibilities of training, since well-known cases have occurred elsewhere during last century—that of Anna Emmerich, for instance, in Westphalia, and of Andrew Jackson Davis in America. In most of these cases there was a similarity of method of awakening the seer's vision and consciousness to a state of superior illumination, reception, and control; but in the case of the Lyons working-lad, as in that of the Westphalian peasant girl, the guardian teachers claimed to be of the same archaic Hebrew Order as had trained all the Hebrew school of prophets up to the last of them, John the Baptist and Jesus of Nazareth—the Carmel-Elias Order of Melchizedek.

When the young prophet they had chosen and educated thus reached manhood status in 1842 he was directed to establish in the chapel a Lodge of their Order re-instituted there on earth for the "regeneration of humanity in view of the coming Messiah's approach." High Mass was to be celebrated daily—ritual, vestments, chants of praise and intercession were elaborately detailed through the inspired hierophant.

During these services strange phenomena are asserted by his followers to have happened—levitations of Vintras into the air while officiating; empty chalices filled with wine before their eyes; patines misty with luminous ectoplasmic vapour, while consecrated wafers gradually materialised in them marked with mystic symbols of crimson or pink blood, fresh at first and gradually setting into permanence. These wafers were given according to orders to persons present or at a distance, to regenerate or sanctify the recipients. Sometimes the Host breads were lifted by the invisible celebrants and carried through the room to the lips of the faithful. Round Vintras' bodily presence was often seen a halo, and at times an exquisite perfume filled the room with exhalations from him so strong as to be noticeable even in the courtyard outside the chapel.

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All these miraculous happenings, though the Order was bidden to secrecy, were topics of gossip in Lyons as some of the wonders leaked out. After his death, the orthodox papers having denied them, the unorthodox papers were filled with attested declarations from lawyers, doctors, and high gentry and educated people who had attended the High Mass celebrations in the chapel and witnessed the phenomena reported. Evidently Vintras was a physical medium of rare spiritual refinement and calibre.

Into the mysteries of this secret Order the Abbé was initiated at Brussels by Vintras, who finally, before his return to Lyons to die a month afterwards, consecrated and ordained him as the successor chosen by his celestial directors. Consequently, after the funeral of Vintras, Boullan had presented himself and been duly installed, although a certain section of the Vintrastists repudiated his consecration, failing to find in this mere intellectual schismatic the spirituality and miraculous graces of their old sainted master.

It was then to this strange unfrocked priest that Huysmans, seeking for material for his literary work, was given a letter of introduction in the latter end of 1889. A long correspondence, published after his death, ensued. In his opening letter Huysmans discloses his state of mind and the purpose of the story he was concocting.

He said he wanted to show Zola, Charcot, and spiritist researchers that their awareness of the world of mystery ever closely intertwined with the actual and the physical around us was infinitesimal. He would like to convince them of this fact by his book, so he was searching for proofs. Could the Abbé help him, especially for proofs of Satanism and Black Magic?

Boullan replied promptly he could give him definite information as to its practice even amongst us to-day and under what forms it appeared. Huysmans might publish the proofs, but, if so, let him beware of the malignity he would draw against him from the evil practitioners exposed. He himself, the Abbé added, had suffered in this way, but had been taught how to protect himself through counter-magic by his guardian band of spirits. As for Satanism, it is practised even under the guise of clerical and monastic orders, more than one could suspect, in Rome, Bruges, and, above all, in Paris itself.

The result of this correspondence was that Huysmans became convinced enough to write articles in a journal accusing a certain

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secret society in Paris, known as the Society of the Cabalistic Red Cross, to be but a sham revival of mediæval Rosicrucianism, which it professed to be, and that actually practices of rank black magic were constantly resorted to by them.

As a result he was challenged to a duel by the leader of that Society, Count Stanilas de Guaita. The duel never came off, but our rash author began shortly after to sense strange hauntings of malignant spirits in his chambers—especially in his bed chamber at night—blows of cold fluidic magnetism would be felt as if someone invisible were assaulting him.

Remembering the warning of Abbé Boullan, he hastened to arrange a personal visit to the Abbé at Lyons, and there he stayed as his guest for a while in order to be instructed in methods of psychic protection. This was in the autumn of 1891. Early that year his book *Là-Bas* had come out and had excited much public interest. Dr. Johannes, in that book, is said to have been modelled on the Abbé himself.

In a letter to a friend he describes the Abbé and his services and methods. He pictures a little old man with a pinched, ascetic face—a contrast indeed to the magnificent Vintras—but with a lively inspired expression on his face, eyes flashing with fire of enthusiasm, and a powerful set jaw which lent power to his great will and magnetic influence. Two clairvoyants, Mme. Laura and Mme. Thibaut, helped his services. At these the Abbé, following his predecessor's ritual, officiated, robed in scarlet with blue sash, bare head and feet, intoning a chant called "The Sacrifice of Glory of Melchizedek."

The evenings were devoted to séances with the clairvoyants. He explained how his Order was at constant warfare against the spells of the dark magic of de Guaita's Black Mass Satanist Community. He then instructed his devotee how to resist the spells, and, placing his left hand on his head and raising with his right a consecrated Host wafer, he supplicated the invisible host of Micael to foil the magic of the evil enchanters and overturn their altar.

One evening Boullan gave him a demonstration of the clairvoyant powers of his medium, Laura. Magnetising her with passes, he sent her spirit-double to pay a visit to Huysmans' flat and report. She described accurately the interior of room after room, but when she came to his bedroom, "I see a man sleeping in the bed," she said. "Impossible!" replied Huysmans, shrugging his shoulders. She persisted. Arrived home, he found

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she was right. His concierge confessed that during his absence the rascal of a valet left in sole charge had been enjoying the luxury of his master's bed.

For two more years this state of warfare went on between these two occult circles, each accusing the other of "Diablerie." Huysmans' letters to intimate friends give graphic descriptions of the happenings that occurred at Lyons and at Paris respectively. Then suddenly, in January 1893, Boullan died—mysteriously. De Guaita claimed in the Press a triumph for his society, and Huysmans now found himself left sole and unprotected to continue the championship of his new cause. Growing more nervous over the nightly attacks of cold magnetic blowings, finally he went off to Lyons and persuaded the Abbé's revered seeress, Mme. Thibaut, to act as his housekeeper at the Rue de Sèvres so as to protect him by her sanctity and lucidity.

So "Maman" Thibaut, as he called her, was installed in a room devoted to daily services of a mystic "quietist" order in which the prophetess took the direction and lead. She became there a familiar object enthroned in a high armchair, spectacles on the end of her long nose, kissing often portraits of saints and angels one after the other in the pages of an album draped in black plush, and talking quite simply and naturally of her intercourse in spirit spheres with Jesus and his company of saints and prophets. Had not Anna Emmerich, her prototype and predecessor, done likewise? At times she would see legions of angels mustering for battle. She described a consecration of herself as the Marisiaque of Carmel in some interior sphere which commissioned her to celebrate a "Sacrifice Provictimal for Mary." Of course, the secret of the materialist Huysmans having thus turned mystic and holding these secret services soon leaked out in the gossip of cafés: it was even whispered that he had succeeded Boullan as High Priest of the "Order of Melchizedek Carmel-Elias." Huysmans was exasperated, but kept silence. Then again a sudden strange episode happened that startled and puzzled these gossipers. Stanilas de Guaita, President of the Order of the Cabalistic Red Cross—Huysmans' loudly proclaimed antagonist—died suddenly and mysteriously. Tongues wagged more than ever in journalistic *quartiers*.

Our author thereafter kept mostly to himself, admitting to evenings with him only a few choice friends. After a few years another change came. Maman Thibaut, grown old, returned to die in her native village, pensioned by him. He then gave up

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novel-writing and took to mystical art and mystical poesy—wandering during the daytime into churches whose architecture pleased his fancy and meditating for hours there in the silence and obscurity he grew to love. He even began to cultivate the society of a few clerics provided they were free-minded. He invited them to discussions in which tales of the occult were the topic.

A final step, just before his death, astonished his old associates still further. He actually took some minor Order in the Orthodox Church, and resorted for a short retreat to the monastery of La Trappe. One day an old friend asked him, "Was Boullan right? Did occultism and magic exist in the Church?"

"If you speak to them about it outside," he replied, "they will shrug their shoulders and laugh, but in the cloisters, in intimate secluded talk, it is quite another thing. You will get admissions. One day even at La Trappe I saw an old monk, in charge of a herd of swine who had fallen sick, exorcising by magic formulas the evil spirits that obsessed them!"

LIBERATION

By J. M. A. MILLS

I HAVE been the rock and the cloud, the earth, the bee and the plant;
In the essence of me are they, and I in the essence of them.
Their breath is mine and their life; dumbly they strive, and I
Once dumbly strove as they and bound in my substance their pain.
In the flight of the crying birds, in the long, slow beat of surf;
In the calls of beasts, in their inarticulate thoughts;
In the mellow dance of corn and the voice of trees in the wind,
Do I listen again to the voice of the past thing that is I.
A thing apart, not of them, nor yet of their substance free:
With something lost and gained, a knowledge of joy and pain,
My face turned upward and outward to the rhythmic swing of myself,
Borne forward and on; allied to the earth and its life,
With an added striving and toil—the travail and pains of birth.
Out of the rock and the tree, the wind and the beasts which cry,
Shells of Death and Dreams, of Illusion and Desire,
Ever Upward and Outward, shaking off Shell after Shell,
I—the Man,
Liberated!

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TRUTH

By RUPERT W. BELL

TRUTH is the standard by which men may know
The depth, length, breadth, the wherefore and the why,
Whose gauge is accurate and just—though slow,
Whose course is pre-ordained like starry sky.

Truth is a beauteous thing, a shining light,
As is the sun that bids the darkness flee,
A priceless pearl, whose mission 'tis to right
Misunderstandings, on life's stormy sea!

Truth is a golden rule whose measurements
Balance the factors and dispel all doubt;
Nay, 'tis a greater gift, a standard sent
To right the wrong and find the falsehood out.

Truth is a noble law, both great and just,
Which must prevail, if each but play their part.
'Tis found in starry spheres, in clay-bound crust,
And should reside within each human heart.

Truth is a Lamp, by the Creator lit,
That blind humanity Life's truths may see;
Oaths cannot drag it forth nor strengthen it,
Nought can exalt or raise it one degree!

Truth is a great ideal—a monument,
Transcending life in every age and clime,
Nobility itself is based on truth,
And nought but Truth shall triumph over Time!

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THE MYSTERY OF LIFE

By C. G. SANDER, F.R.P.S., D.Sc.

THE paper read before the British Association at Glasgow by Professor Donnan under the above title brings to the fore the perennial questions: What is life? How did life originate on the earth? The greatest philosophers, scientists, and theologians have in vain tried to solve the mystery of life and answer these questions to the satisfaction of all. With our wonderful progress in science, especially in biology and psychology, what do we really know, to-day, of the nature and origin of life?

The oldest theory of life we find in the teaching of Hippocrates (460 B.C. to 357 B.C.), who is called "the Father of Medicine." He taught that the source of life is "pneuma," a subtle constituent of the atmosphere, which is inhaled, and through the lungs enters the blood, and through the circulation is conveyed to all parts of the body, producing the phenomena of life. This teaching resembles the Hindu doctrine of man inbreathing "Prana," the cosmic life-principle, and likewise the more modern discovery of the oxygenation of the blood through respiration.

The teachings of Hippocrates were extended by the Greek philosopher and physician Galen (A.D. 130 to about A.D. 200), who made valuable discoveries in empirical pathology and the vital functions of the body. The theory of "pneuma" as the source of life was gradually elaborated until, during the Middle Ages, from the original subtle but material pneuma of the atmosphere the belief in a mystic "spiritus animalis" was developed. That spirit of life was supposed to be the psychic cause of all phenomena of life.

In the seventeenth century more material views of physiological phenomena took their rise. Two schools of medicine (perhaps they might be called schools of thought as well) were founded about the same time. One was the Iatro-chemical school of medicine, the founder of which was Franciscus de la Boe Sylvius, of Leyden (1614 to 1672). He was an alchemist and anatomist, who investigated the functions of the brain. His theory was that life and its functions were the effect of physiological and chemical processes. The other school of medicine was founded by the Italian, Giovanni Alfonso Borelli (1614 to 1679), and was called the Iatro-physical school of medicine. The theory of this school

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tried to explain all physiological functions of the body by purely physical and mechanical principles. These two contemporaneous schools of medicine attempted to explain life by purely physico-chemical or material principles. They did not differentiate between the physical and chemical phenomena of the inorganic, or mineral kingdom, and the vital phenomena of the organic, or living, world of plants and animals.

At the close of the seventeenth century a gradual reversion of thought took place, when the German, Geo. Ernest Stahl (1660-1734) propounded his theory of "Animism." He was the author of the well-known "Phlogiston" theory of chemistry. Phlogiston was supposed to be a substance which, when it combined with a body, rendered the latter combustible. This hypothetical element and the theory of Phlogiston were finally dropped, when Priestley, in 1774, discovered oxygen.

Stahl's theory of Animism regards the vital principle and the soul as identical, but it does not attempt to explain the nature of either. Again the ideas as to the phenomena of life underwent a change when, in the middle of the eighteenth century, the theory of Vitalism took its rise in France. According to this hypothesis, all vital phenomena are due to a spiritual or vital power (force vital, force hypermécanique). This vital power or principle is of a totally different nature from all the forces which produce the mechanical and chemical phenomena of the inorganic or mineral world, and therefore no vital or physiological phenomena can, according to the theory of Vitalism, be explained by physical or chemical laws. The theory was likewise propounded of the mind acting directly on all bodily functions, and if systematically and volitionally directed, having the power of changing them. On that assumption an elaborate knowledge of physiology or pathology on the part of the medical man appeared to be unnecessary. The theory of the mental control of bodily functions has survived to this day, and is the basis of Psycho-Therapy, of Faith-healing, of the practice of Christian Science, and the suggestion-treatment of Emil Coué and his followers. That the mind has great power to influence the functions of the body for weal or woe is no longer questioned. It is the subject of Applied Psychology, and we venture to predict that suggestion, when better understood, will very largely supersede drug-treatment in dealing with disease. The mind can, and does, upset the normal vital processes, and likewise has the power to restore their harmonious working, if properly directed.

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No concise and satisfactory definition of life has ever been given, for the simple reason that nothing of the real nature of life, *per se*, is known to man. We turn in vain to biology, a group of sciences including physiology, morphology, bio-chemistry and others, dealing with the various aspects and phenomena of life as presented by the vegetable and animal kingdoms. The biologist seeks only verifiable generalisations of the positive facts of the living world. He is not concerned with the primary essence of life. He is only concerned with the life of the organism, as it presents itself as internal and external functions. In short, biology and its kindred sciences deal only with the phenomenal side of the living organism, and not with the nature and origin of life itself.

Philosophers have given a variety of definitions of life. Herbert Spencer is responsible for several; probably his best is: "The continuous adjustment of internal relations to external relations." A definition by G. H. Lewis is much more satisfactory: "Life is a series of definite and successful changes, both of structure and composition, which take place within an individual, without destroying its identity." Note that this definition appears to postulate a centralised psychic control independent of the vital energy itself.

A definition of "life" must needs be of a descriptive character, and include the phases, functions, and phenomena of life as presented by the living organism, and also by so-called "dead" organic material, in which the vital forces are not under a central control. There is life even in butchers' meat, and it manifests by putrefaction if the meat is kept long enough.

The main characteristics of life are:

(1) Organisation.—Life can only manifest in a structure of bio-chemical composition which, broadly speaking, consists of water and a derivative of a carbohydrate. The cell, consisting of protoplasm, nucleus, and cell-wall, is the simplest organic structure. Huxley said that the physical basis of life consisted of water, carbonic acid gas, and ammonia. Modern chemistry would probably substitute cyanogen as the basic chemical radical of most living matter. Proteid, which is composed of carbon, nitrogen, hydrogen, oxygen, and sulphur, is present in all protoplasm, the life-jelly which may be considered to be the basis of all organic structures. Protoplasm contains, in addition, other inorganic substances, and a portion of water necessary to give

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it liquid consistency. We cannot here enter further into the bio-chemical aspect of the living organism. It is highly interesting, however, to find that Dr. Harlow Shapley, the Director of Harvard College Observatory, has examined the light of a large number of different stars of various temperatures and ages by means of spectroscopy, and has come to the conclusion that they all indicate the presence of cyanogen, the chemical radical consisting of carbon and nitrogen, which, broadly speaking, may be said to be one of the essential inorganic constituents of organic matter.

(2) Metabolism.—This is an essential characteristic of active vital existence. Metabolism is the process of conversion of inorganic matter into organic compounds in the plant world, and the process of nutrition, digestion, and removal of waste in the animal world. Metabolism includes assimilation, *i.e.*, conversion of food into protoplasm and other compounds needed for the upkeep of the organism. Respiration should be included in the term of metabolism, for the taking in of carbonic acid by plants, and oxygen by the respiration of animals, is essential to maintain the flux of life.

(3) Development.—There is a constant change taking place wherever life manifests. There is growth, repair, and reproduction. The lowest organisms, even single cells, multiply by division, called fission. Disintegration and waste are constantly going on. Out of decay springs new life ; there is concomitant reconstruction and reintegration. There is constant flux of life and change of form : birth, growth, death, decay, and resurrrection, in never-ending cycles.

(4) Sentiency or response to stimuli, such as light, temperature, moisture, mechanical or chemical irritation, is about all the lower plant and animal organisms respond to. In the more highly developed plants, such as insectivorous and sensitive plants, this sentiency produces spontaneous movement, while in the animal world sentiency is in various stages of development, culminating in full consciousness and intelligence in the higher animals. Where vital sentiency ends and psychic consciousness begins, or whether such a border-line exists at all, it is impossible to say.

(5) Movement, like sentiency, is also very rudimentary in the lowest vegetable and animal organisms. It may be said that movement is a sequence of sentiency. If there is no stimulus either from within or without, there is no movement. One is

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the effect of the other, except automatic or rhythmic movements, such as breathing caused by physiological processes.

Both sentiency and movement may be suspended, when life is dormant and metabolism is arrested. Many animalculæ, bacteria, and rotifera may be desiccated and kept in that dormant condition for years, when they can be awakened by moisture and suitable temperature. Seeds can also be kept in a dried state with arrested vitality for prolonged periods and will germinate under favourable conditions.

(6) Temperature is not one of the essential characteristics of life. There is a great difference between the temperature of highly developed animals, such as birds, and "cold-blooded" vertebrates. Low temperature would kill a highly developed animal, but would only arrest animation and vital functions in lower ones. Fish, or toads, and other amphibia may be frozen hard and will survive, and so will many plants after being buried for years in glaciers. The bacteria of anthrax are supposed to survive sterilizing with boiling water. All this shows that there is a wide margin of temperature for the functions of life.

A change of temperature accompanies all metabolic processes. If a man starves, his temperature and vitality are lowered owing to the decreased metabolism. In disease the greater vital flux produces a temperature we call fever. Fermentation causes a rise in temperature; damp hay or oily rags will become heated, and spontaneous combustion takes place. All these processes are manifestations of vital energy.

(7) Biogenesis.—Living matter always has its origin in preceding life. Plants have the advantage over animals that they possess the power of endowing inorganic matter—earth or soil—with life, and incorporating it as living matter into their own organism, but otherwise the earth, if it has been devitalised and sterilised by heat, will never bring forth life of any kind. There is no spontaneous generation. Life can only propagate in organic matter, but no organism will take its rise in inanimate or mineral matter. Once matter has been endowed with life it clings to it very tenaciously, and only great heat or chemical action will expel life. The vitalisation of inorganic matter appears to be a part of cosmic evolution.

The foregoing brief survey of the phenomena of life does not answer the question: "What is life?" The real problem is to

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find out whether life is an energy which is independent of, although animating, the organism. If so, is it a cosmic principle ?

Materialism declares life to be the effect of bio-chemical processes, which take place in organic structures from the uni-cellular organisms upwards, and which vary with the nature of it, whether it be animal or vegetable, and whether it be a simple organism or a highly developed plant or animal.

Metaphysics, which includes Vitalism, postulates life as the cause of all organic or vital phenomena, *i.e.*, life to be a dynam c formative principle or vitalising energy. If that postulate be accepted another problem presents itself, namely, if life be a cosmic principle, element, or energy, is it acting automatically, or is it being used or controlled by a psychic principle, entity, or soul, which creates various organisms and organic structures, according to some inherent idea or archetype ? Is the soul the cause and central control of all corporate vital phenomena which we generally designate by the term " life " ? In other words, is the " soul " the inner or psychic cause, and " life " the outer or vital manifestation ? If the latter be the case, we are justified in concluding that each individual cell of the body, and again each organ, has a rudimentary soul, and the soul of man may be regarded as the independent, yet corporate, consciousness in which the activities of all the cells and organs constituting his body are focussed.

If a man is drowned, although he may have been immersed only for a few moments, and artificial respiration has somehow failed to restore consciousness and vital function, we say that " life is extinct." As a matter of fact, life is by no means extinct, and there will be an accession of decontrolled life after some days, when putrefaction of the corpse commences. What happened when the man was taken from the water was that, although the organism of his body was still practically intact, the functions had ceased, because the central control, which included consciousness, had departed—something had gone, although it was not life.

The problem of the psychic principle or soul controlling the vital energy is highly interesting, but far beyond the scope of this article. Sir Arthur Keith says (*Daily Telegraph*, May 18th, 1928) : " The life of tissue represents the spirit of tissue and the soul of tissue. You can divide an animal into a million parts, and every part may die at a different time, so that the death of an animal may be spread over two or three days." The problem

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presents itself whether life, like electricity, is an energy, which exists independently and outside the living organism and may be flowing through it like water through a sponge. If so, we are justified in postulating life as one of three cosmic elements or principles inherent in the ether of space in a static or balanced state, in conjunction with two others, which are love and intelligence. None of these three elements, although manifesting in diverse ways, can be intellectually or philosophically analysed or reduced to simpler ideas or concepts, nor have we, indeed, any words in any language which would adequately express the precise and complex nature of these principles. Life, in its simpler manifestation, probably is electricity; love probably is gravitation; and chemical affinity and intelligence chemical identity.

These suggestions are not made in a dogmatic spirit, for when we are in search of truth dogmatising is useless. When we reach the intellectual no-man's-land, the circumscribed mind only permits speculation. Therefore there is no harm in postulating life as being a cosmic omnipresent principle, accepting it as a speculative hypothesis and pondering over it. What may at first appear to be a fanciful proposition may suddenly flash up as a truth and prove to be the master key for unlocking many of Nature's profoundest secrets.

How did life originate on the earth? There are various theories, the most widely accepted one among the masses is that of special creation, as taught in the first chapter of Genesis, which we need not discuss here.

Another hypothesis is that of E. F. W. Pflüger, who, arguing from the compounds of cyanogen and hydrocarbons as being the chemical basis for the manifestation of life, suggests that such compounds were produced when the surface of the earth was in an incandescent state, and that during the long period of cooling, these inorganic compounds by the acquisition of water and oxygen under suitable conditions became living protoplasm. He points out that the analogies between proteid and the compounds of cyanogen are so closely allied as to suggest that cyanogen was the original basis of life. This theory does not explain the actual genesis of life in cyanogen.

Hydrocarbons have been found in meteorites, and their presence caused Lord Kelvin (then Sir W. Thomson) and H. von Helmholtz to suggest independently the possibility of life having had its origin in other worlds, and having been transferred to our planet

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by meteorites. Evolution extending over the æons did the rest. This hypothesis appears to be confirmed by the stellar-spectroscopic observations of Dr. Harlow Shapley, as mentioned previously.

Another theory was propounded by W. T. Preyer (1841 to 1897), who suggested that life is cosmic and omnipresent and that living matter preceded inorganic matter. This is the theory of cosmozoism, or universal life. Life, he argues, has always been and continues to be, and is present even in inanimate things. The inorganic or mineral matter of the earth is supposed to be only a residue of the all-life once existing on the earth. This theory of Preyer extends the conception of life tremendously, and far beyond what is usually understood by the term " life " ; for it would imply that life is omnipresent in all matter, maybe even as the energy—negative electricity—which keeps the electron spinning around the protons at an inconceivable velocity ; maybe that of light itself, and with an immense force, locked up within the atom. Life may be the cosmic energy which propels the stars in their orbits. It may be the basis of light, which is an electro-magnetic phenomenon and probably a substate of matter. This is suggested by Einstein's prediction that the path of light is curved or refracted by the force of gravitation, which was afterwards verified by astronomic observation during an eclipse of the sun.

If such a wider view of life be taken, then it is not difficult to regard life as one of the three inscrutable omnipresent cosmic elements, of which living matter is just one particular phase or manifestation. How this manifestation originated, and how life became individualised on the earth, may for ever prove an enigma to mortal mind. We may speculate, but let us guard against dogmatising, for even the wisest and most learned men are only vouchsafed glimpses of truth and reality, and they are liable to draw wrong conclusions from observed facts. As St. Paul said, " we see in a glass darkly."

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THE "DÆMONOLGIA" OF EDWARD FAIRFAX, 1621

By MARJORIE BOWEN

EDWARD FAIRFAX, of Feryston, in the county of York, was a country gentleman of position, a member of the great family of the Fairfaxes, from which afterwards sprang the famous Lord Fairfax, a most accomplished scholar and a considerable poet, coming only second to Edmund Spenser in the service he rendered to the English language by his purity of diction and refinement of verse; his beautiful translation of Tasso, entitled "Godfrey of Bulloyne" (dedicated fulsomely to Queen Elizabeth, 1600), is still to be preferred to the Hoole and Hunt's version of *Gerusalemme Liberata* for which it was long shelved; this was one of the favourite works of James I. and solaced Charles I. in prison, and is considered to entitle Fairfax to be with Spenser, the father of modern English verse.

Fairfax lived a peaceful, scholarly life, dying in his comfortable home of Newhall in 1635 which he had first inhabited in 1619; Newhall was in the forest of Knaresborough, of melancholy celebrity, and particularly in the valley of the Washburn, near Harrogate.

In 1621 Edward Fairfax, the accomplished gentleman, the profound scholar, the refined and cultured poet, prosecuted six of his neighbours for bewitching his children; these persons were duly tried at the York Assizes, but acquitted, whereon Fairfax wrote the *Dæmonolgia* as a vindication of his action; this was handed about in MS. but never published till 1859, and then privately, by the "Philobiblon Society."

There can be few works more curious; the position, attainments and obvious sincerity of the writer, the tangled marvels he so honestly relates, the glimpses of English life a few years after the death of Shakespeare and one year after the Pilgrim Fathers had landed at Cape Cod and during the childhood of John Milton and Oliver Cromwell, make a document of unique interest. Newhall House has gone, the parish church of Feryston was burnt down in 1697 and with it the records and monuments of this branch of the Fairfaxes, but one Ebenezer Sibley, M.D., "professor of astrology," transcribed in 1793 the *Dæmonolgia*

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from an old MS., presumably one of those the poet used to hand round among his friends, and so there is preserved this quaint memorial to Edward Fairfax which is worthy of a further printing.

Modern medical science would have no difficulty in following the course of the malady of the three girls, Anne who died in infancy, Hellen, aged twenty-one, "educated only in my house and therefore not knowing much," writes her father, and Elizabeth, aged seven, both praised as dutiful and patient, "of behaviour without offence" by Fairfax. There was another victim of the witches, Maud Jeffray, aged twelve, the daughter of a neighbour, but Fairfax scrupulously refuses to say anything of this case.

Anne, born June 1621, died in the following October, probably from convulsions as the father firmly believed it was from the effects of witchcraft; it is more curious that the other two survived to be ordinary wives and mothers, for they were clearly afflicted by severe hysterico-epileptic fits, hallucinations, trances, etc., sufficient to ruin their healths and turn their minds for life; nor did Fairfax, so strongly was he convinced of witchcraft, call in any semblance of a doctor during the whole course of these marvellous occurrences.

The book makes delicious reading; it opens:

"I present thee, Christian reader, a narrative of witchcraft, of which I was a woeful witness," and the author is as good as his word and stints nothing in the way of detail.

He begins by describing his two daughters, then marshals his six witches, "of whom five fall in my knowledge."

These were: Margaret Waite, a widow, whose husband had been hanged for stealing; "her familiar spirit," says Fairfax, "is a deformed thing with many feet, black of colour, rough with hair, the bigness of a cat, the name of it unknown."

This woman's daughter was the next witch, "her spirit, a white cat spotted with black and named Inges"; the third offender was true to type, being "a very old widow, reputed a witch for many years . . . her mother, two aunts, two sisters, husband, and some of her children, have all along been esteemed witches." As might have been expected, this lady was attended by "a great black cat named Gibbe" for over forty years; the next witch was Margaret Thorpe, also a widow, "for which," says Fairfax darkly, "she beareth some blame." Her familiar was a yellow bird, the size of a crow, called Teubrit (local name for

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lapwing); the fifth, Elizabeth Fletcher, being so horrific that she lived, very handsomely, at the entire charge of her wealthy and intimidated neighbours; no familiar is mentioned in this case, nor in the next, that of Elizabeth Dickinson, of whom Fairfax admits to knowing nothing; but there was a seventh woman who never materialised from a state of vision who also tormented the children and possessed a white cat, named Fillie, which had been with her twenty years. Fairfax took the description of these spirits from the ravings of his daughters when in a state of trance.

The book, which would be a delight to a skilful and witty illustrator, is, from then on, an orgy of crudity.

The trouble began by Hellen Fairfax falling into a succession of trances and showing symptoms of severe hysteria; she declared she saw "a white cat" on her bed, and then that a young gentleman, "very brave with a gold band to his hat" came to her and tried to bargain with her for her soul. With this vision she had long and curious conversations, all duly recorded by Fairfax who did not doubt in the least that this was Satan in person; "Hellen" continued to fall from one "deadly extasie" to another, and had the most extraordinary experiences of visionary terrors, of which the worst were the cats, one of which "when it opened its mouth to blow on her" showed human teeth. Another of these lively beasts made a grand fight to stop a reading of the Bible—but, unable to endure a repetition of the Psalms, at length departed; but the girl's hand, which she had used to beat the cat off, was useless; Elizabeth soon fell into her sister's condition and the two had a succession of ghastly visions, fits ending in "a great extremity of sickness" of which they were like to die.

So the remarkable narrative runs to the close, which is an abrupt termination, as the end is either lost or the tale was left unfinished.

Among the fevered and grotesque nightmares of this narration are many charming rural touches—the "best linen" bleaching on the grass, the "ark" where the family silver was kept, the cuff worked with black that "Hellen" was mending, the hay-stack and milk-house, Fairfax bargaining with some men about ditching, the hazel (in August) all the delightful background of rustic peace, the spirit of which breathes in the works of so many English poets and not least in that of Fairfax himself.

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In one of the two remaining of his *Ecloques* he writes in this spirit (the strange deluded scholar, the graceful, bigoted poet) :

"The golden bee, buzzing with tinsell wings,
Suckt amber honey from the silken flower ;
The dove sad love groans on her sacbut rings,
The throssell whistles from his oaken tower ;
And sporting lay the nymphs of woods and hills
On beds of hearts ease, rue and daffodils."

The man who could write like this and compile the *Dæmonolgia* deserves more attention than he has yet received.

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THE PHILOSOPHERS' STONE IN CALIFORNIA

By BARBARA McKENZIE

CALIFORNIA is generally regarded as the happy hunting-ground of all sorts of cranks, prophets with new messages, and charlatans in matters psychic and occult. But that is not the whole of the tale. From the so-called crank comes the occasional new idea, from the prophet comes the vision, and from the charlatan come the warnings n practical form so necessary to all who would become students of the hidden things. I would rather describe California as the land of experimentation, where the heavy hand of tradition, whether in racial custom, in social usage, or in religious form, has not yet become stereotyped, and there is a breadth of view which, if it sometimes tends to shallowness, allows at any rate a spread of new ideas most valuable to the more conservative minds of the Middle and Eastern States and to the Old Worlds over the ocean.

On a visit to California last winter I was impressed with the widespread interest in all that pertains to new thought; and in Los Angeles, in Santa Barbara, in San Diego, and elsewhere I met those who, with a consistent attention and perseverance, are breaking new ground or, in some instances, as in the case I am about to relate, recovering the old.

Perhaps it is the blue skies and the Californian sun which cause the ferment, for workers there have really twelve months in the year for steady work, when the bodily conditions are at their best and not reduced to a low ebb by six months' raw damp or nipping cold; they have at least half a lifetime more than others to work out their ideas.

Perhaps it was some thought of this nature which brought Mr. and Mrs. Richard Ingalese to California in 1910, to pursue the practical study of alchemy.

In conversation with a musician on the Coast, this subject had come up, and he remarked, "You may be interested to know, Mrs. McKenzie, that in Los Angeles we have a woman alchemist, perhaps the only one in the world." I was a ready listener, knowing how rare a thing was spoken of, and through his kindness a letter of introduction was soon in my hand, which, on a second

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visit to Los Angeles some weeks later, I presented to Mrs. Ingalese, who very kindly invited me to pay her a visit.

The names of Mr. and Mrs. Ingalese have long been known as writers on new thought. *The History and Power of Mind* was amongst the first of this class of book I personally ever read. More recently *The Greater Mysteries, Astrology and Health*, and *The Evolution of God and Man* have been published by Mr. Ingalese, while with his wife he is co-author of *Fragments of Truth*. Mrs. Ingalese herself is the author of a volume on *Occult Philosophy*.

I found Isabella Ingalese resident in one of the pleasantly situated modern homes in Los Angeles. She gave me a gracious welcome, recalling a visit to London she had made twenty years before. She is a slim, active woman of 73 years, with the full use of all her faculties, and very soon we plunged into her story, which she only told at my earnest request, for she said she found it useless to think that anyone could believe it unless they had already acquired some occult knowledge. Up till 1910 Mrs Ingalese resided in New York and was fully occupied as a healer and teacher, in which work her psychic gift of clairvoyance was a valuable asset. The years after middle life began to draw on, when much reading of works on alchemy left her in grave doubt as to whether the writers were dealing with a spiritual or a practical discovery. Deeply impressed, however, and with the consciousness that if there *was* anything in it of a practical nature she and her husband were as well equipped as any for the investigation, a decision was made to remove their home to Los Angeles, where it would be possible to be free to try the matter out. Mrs. Ingalese frankly told me that at this time her primary interest in a possible discovery was to stay advancing age and perhaps add another score of working years to man's so-called allotted span.

A house was secured with a large attic room destined for use as a laboratory. But preparation was first necessary—a thorough revision of all the available books dealing with the subject and a digest of what seemed particularly applicable to the practical method. This occupied several months, and Mrs. Ingalese's conclusion is that *The Hermetic and Alchemical Writings of Paracelsus*, by A. E. Waite, are the volumes which afforded her most encouragement and help in her subsequent efforts.

Mr. Ingalese had decided that, as the prospects were so uncertain, he would be a passive supporter until some demonstration

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was achieved which would call for his active co-operation. So Mrs. Ingalese, with no practical knowledge of chemistry or anything which could be of service except her determination and her psychic intuition (for all alchemists are occultists), set about "the great work" to which so many in older days sacrificed health, fortune, good name, and even life itself, so arduous were the labours involved. Tenacity, patience, intuition, and a hunger for knowledge are the hall-marks of an alchemist, and these Mrs. Ingalese possesses, as her story will show.

Her husband has, since my visit, published in pamphlet form a lecture on alchemy (J. F. Rowny Press, Los Angeles) which I had heard had been given to one of the New Thought centres in the city in the autumn of 1927.

The most popularly understood purpose of the alchemist was to transmute base metals into gold, but the greater and more secret purpose was to find the Elixir of Life, to master sickness and death, and many have had this power as a reward of their perseverance. But alchemy has also had its philosophical aims. It affirmed the Unity of the Universe in essence, the material aspect being but the vehicle for the hidden consciousness. It held, too, that this is a universe of cause and effect.

In 1911 Mrs. Ingalese was ready to begin her search for the Philosophers' Stone, while her husband stood by and continued to earn the wherewithal, for they realised that the experiments might be costly. They had to study metallurgic alchemy in order to win the oils from the metals, through the powders and the essence, for the theory is that all metals have oils, which are the spirits or virtues of the metals. Modern chemists deny this: alchemy affirms it, and it could only be decided by experiment. Their object was, not to make gold or precious gems, but to find that which would cure disease and prolong life.

After the fitting up of the laboratory, work was begun on gold, but finding that months, and even years, might be spent on the job, Mrs. Ingalese soon transferred her energies to the cheaper metal, copper. For three long, heart-breaking years the red oil of copper was pursued, with no encouragement, but on the fourth year of experiment Mrs. Ingalese was able to demonstrate to her husband that she had won out. From that date he devoted all his time to her assistance, for the preparations demanded incessant attention day and night, and they divided the watches into six hours each. In the earlier period Mrs. Ingalese told me she had her bed placed in the laboratory; an alarum clock woke

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her every fifteen minutes, for the gas ovens she then used were unsteady, and the least rise or fall in temperature was fatal to certain results. Now, with electric ovens, the work is not quite so arduous, but we can visualise what the labours of the early alchemists with their charcoal braziers must have involved. All social duties, even lecturing and writing, stopped for Mr. and Mrs. Ingalese, for they thought victory was near, but they soon found that more years of work were before them. The fifth year gave the oil of sulphur, and in the discovery of this explosions and asphyxiations were endured. The sixth year gave the oil of mercury, the basis of all alchemy. Money was raised to carry on, for they were determined to pursue it to the end.

All the oils required to make the " Stone " were now in their hands, then came the great labour of crystallising and fusing them. This last process alone, I was told, took fifty weeks, and in 1917 they succeeded in making the " White Stone " of the Philosophers. They tried this out in a time-honoured way—on a favourite cat. The result was an added friskiness which encouraged them to experiment on themselves, with beneficial and energising effects.

Later they redoubled their efforts to make the " Red Stone " of the Philosophers—the one most often mentioned in alchemical writings. From 1917 to 1920 this was pursued, until a crude product was achieved and was subsequently refined for medicinal use.

At this stage of the story Mrs. Ingalese asked if I would like to see the Stone. My readers may be sure that I did not refuse the offer, and she went to the laboratory and brought back in her hand a glass bottle well stoppered and doubly protected, for she informed me the matter was highly volatile. The bottle contained a cinnamon-coloured powder, the " Red Earth " of the alchemists. " Would you like to taste it ? " Mrs. Ingalese asked. I willingly accepted, and, dipping a silver knife in the bottle and quickly re-stoppering it, she placed the smear—it was little more—on my tongue, saying it must lie there and not be swallowed. I immediately noticed an intense bitterness, which is said to be the gold, but other metals I could not detect. In two or three seconds it had been absorbed or dispersed, and not even a flavour remained in my mouth. The books claim that the " Red Stone " of the Philosophers will cure any illness, and that after one has taken it for five years one cannot contract any disease. Mrs. Ingalese has had some remarkable

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cures with it, but would not claim infallibility. Naturally I asked her to give me some instances of the effects. She assured me that both Mr. Ingalese and herself were in better health than ten years before, and that they were both capable of longer hours of work and study, and that generally they are free from the immediate terrors of old age. During the year following the triumph of their labours they had taken repeated and careful doses of the "Stone"—for it has to be handled carefully, and does not work an immediate miracle of rejuvenation. Now they only use it occasionally upon themselves.

I asked particulars of any cases of healing, and she gave me an astounding instance, which I note Mr. Ingalese mentions in his pamphlet. A doctor's wife, who was a friend, apparently died, and her husband, having heard that the "Stone," if used within a reasonable time, would raise the dead, asked them to experiment. Half an hour had elapsed since the apparent death and the body was growing cold. A small dose of the "White Stone" dissolved in a few drops of brandy was placed on the tongue, and repeated three times at intervals of fifteen minutes, when the woman opened her eyes. She soon became convalescent, and lived for seven years.

The cure of a case of cancer, a bad case, given up by all the doctors, was also claimed. After a few doses the disease was said to be arrested, and after some months' treatment was completely cured.

I did not verify these statements, but record them as given.

The Ingaleses were ever on the look-out for self-deception in relation to the effect of the "Stone" upon themselves, and invited two physicians to check the results. First, renewed strength and greater endurance were noted, then increased circulation of the blood, stronger heart-beat, better colour and a greater number of red blood corpuscles.

After observation of the effects on a number of friends of the use of the "Stone"—perfected by various "elevations" for medicinal purposes—Mrs. Ingalese declares that, if patiently used by those who will exercise common sense in eating, drinking, sleeping, and working, it will stop further physical deterioration and start a person back towards youth.

These are big claims, and I was not in the least credulous regarding the matter, for time and direct observation of specific cases alone could justify the statements. But I was impressed

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by the modesty and the care of the statements made by Mrs. Ingalese. There was no attempt to overstate, but rather an effort to impress upon me that any who wish to try out the cure must exercise patience. I did not find that they were selling the cure, or advertising the matter in any way. Most of all, I was impressed with the magnitude of the task, which had been brought, on their showing, to a successful conclusion.

It is said that laboratory alchemy is never taught, it is a matter of individual conquest, but if a student acquires even a crude success, then some experienced master in the great art will give the younger one some helpful hints to aid him in his quest.

Modern science holds that "the theories of the alchemists were probably correct, but they never realised their dreams." Such a statement is frequently reiterated, and no one is in a position to contradict it, though tradition and evidence confirm the claims of the ancients. Mr. and Mrs. Ingalese wish to give their present-day testimony on behalf of alchemy and the alchemists, that they spoke not of a spiritual alchemy only, but an actual material result which justified itself in use.

Many women alchemists in the past have assisted their husbands in the work, but it is held that Mrs. Ingalese is the first woman to take the initiative, and to her goes all the credit of the pioneer for the four long years of solitary effort and for the final discovery of how to make the Philosophers' Stone.

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SHELLS FROM THE SANDS OF FAËRIE—THE GATE AND THE WAY

By ARTHUR EDWARD WAITE

FROM hither to thither, from the right to the left side, turn me the ring of Faërie; and hither, come hither, combing your golden hair, maids of the world's end. I was glad when they said to me: Let us go through the length of the vista and set eyes on the end thereof, on a blessed world of images. At the end was the World of Faërie, with all its pageant of emblems, all its types of venture, and all the suddenness of its transformations. It follows that I am well qualified to answer your cloud of questions, because—after another fashion of speech—I myself have turned the corner of the street. Hereby I am seeking to show you the exact length of the journey, and that when you have grown accustomed to the manner of change mirrored, it is at most like moving your lodgings from NUMBER 1 in the HIGH STREET to the BROAD AVENUE beyond the MARKET PLACE. But as it is a Court of the Mysteries—and you pass from Grade to Grade—so also its modes of entrance can be expressed in the terms of these. The distance from hither to thither is the breadth of a hoodwink. The length of the journey is between the eye and the hoodwink. You are there in the fall of the hoodwink. There are things without number which I can tell you concerning my inquisitions and explorations. I shall do something surely of this kind in the sequel; but I make a beginning only here and now, setting down heads of instruction—a little roughly and hurriedly—for the use of good dreamers and those who see.

Understand, therefore, so far as you travel herein, that this is a record of experience, for you as well as for me, and that it might be supported at need by the evidence of other travellers, drawn from many sources. Yet shall the visitations of heralds empowered by phantasy have need of no other titles for those who are born with a dream in the heart of them. Open the heart in Faërie, and then it will speak to the heart.

The dream draws on, the dream draws on,
The vision points the way:
When vision and dream alike have gone,
The sacred memories stay.

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All roads lead to Faërie. Even in your own city you do not know what it may mean to walk to the end of a garden. There is a sense in which by-paths are everywhere paths of Faërie, and all the open roads are highways of enchantment. But much depends on the traveller. There is a point between two moments, and then a vista may open wherein all is wonder. There is space for going into the unknown between two pillars of hills. At need anything serves as a signal to enter. The floating of wind-driven dandelion-seed across what seems to be a meadow has been proved often. There is a star in the forehead of a white roe, and it may lead from no man's land to ever and ever. One of the best stories is that of a covered waggon, drawn by a belled horse, which is driven at great leisure over a carpet of moss, and draws up on the other side before a woodland of Faërie. The meaning of this may seem to be no better than raillery ; but there are certainly more ways of getting a magic ring than by buying it. There are also other devices for spinning hemp into gold than are known to an odd little man who works in a place of lullaby, lilting song-tide and moonlight, which is found in the suburbs of Faërie.

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TRINITIES

By W. F. A. CHAMBERS

DOES the conception of the Creator as a Trinity find corroboration in the real world, or is it merely an idea determined by the structure of the human mind? Did the primitive religions conceive God as triune, or group their gods in trinities from a knowledge of the universe, or because their brains could not work in any other fashion? These are questions of some importance. It would be useful from a psychological point of view to know definitely whether the intellect works in triads, as might also appear from the fact that in logic there are three kinds of Inference. But if it could be shown that the created world bears throughout the stamp of the Trinity, then in the light of the law of Causation that would at least be a very powerful argument in proof of the existence of a Triune God whose reality has already been recognised intuitively.

We know that the mind cannot give a proof of the existence of anything. Existence in any form must be an article of faith. But, once a thing exists, then Mind can draw a picture of it. Science is a diagram of things existing. If God exists, then we can draw a picture mentally of Him. If our diagram proves to conform to the doctrines concerning Him which are already matters of faith to millions of men, then this is a strong corroboration both of the faith and of the scientific truth. Mind and Soul meet at this point, and it is the nearest approach to a proof of the existence of God which can be reached.

The immediate problem, then, is to obtain some evidence of the existence of trinities in the world, because a universe created by or emanating from a Triune Creator, being the effect of a triune Cause, must bear the stamp of Tri-unity. The whole of reason rests on the assumption that the same effect, *ceteris paribus*, flows from the same cause. Moreover, there must be some relation between the Cause and the Effect. If it is maintained, for instance, that the same motion from right to left with a pencil can produce at one moment a straight line, and at another a circle, then all reasoning is fatuous, because it will be impossible to tell what conclusion follows from a given premiss at any given moment. Thus we must accept the law of Causation with the corollary that a triune universe argues a triune Creator.

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I once asked a well-informed scientist whether there was any statistical evidence in science in favour of the theory of universal trinities. He replied " Yes," but he did not give any examples, and it has been left to me to search for actual facts in support of the idea.

In the first place, " Let us begin with God," as the Greeks said. It may be profitable to examine a few of the trinities of the older religions. Thus, in Egypt, what was probably the oldest of all recorded religions centred round the Trinity Isis, Osiris, and Horus, accompanied by several other important trinities such as Ra, Thoth, and Moat in the boat, and supported by the triple grading of the Egyptian mysteries. In Babylon trinities are numerous, as, for example, Bel, Anu, and Ea. It is true that Loisy in his book on the Jewish religion shows that where two nations with monotheist religions come into conflict the god of the conquering race becomes the supreme god and the god of the conquered race persists in a subordinate capacity. But even this process extended to cover trinities is hardly sufficient to explain the extraordinary prevalence of these divine Trinities both in Babylon and later in the Assyrian religion and their universal legendary connection with cosmogony.

The Hindoos, again, had many trinities, as Vena, Gundharva, and Vishvarkarman. They also grouped their gods into three classes : (1) the Highest in the upper sky, (2) the Middle in the atmosphere, and (3) the Lowest in the earth. The Brahmins agree that there are three kinds of gods, the Vasus, of Earth ; the Rudras, of Air ; and the Adityas, of Sky. In China, unfortunately, no support for the theory can be found. The Chinese are reputed to have no religion, and certainly there is nothing in Taoism or Confucianism which can strictly be called a religious system. In Japan, Shintoism seems, on the face of it, to be likewise barren. But Christianity adopts the doctrine of the Tri-une God, probably inheriting the idea from Oriental sources ; and enough has been said to show that a large part of the religions of the world insist upon the triple of the Creator. Evelyn Underhill, in her book on *Mysticism*, states that there are three great conceptions of the nature of God which may be called Transcendence, Emanance, and Immanence.

So far the attributes of the Creator have been considered. When the question of Creation is raised, certain Triads leap to the eye. Astronomers say that the universe is ranged in three great systems : the solar system, the Milky Way, and a still vaster

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system including many such Milky Ways as our own. Sir Oliver Lodge says that the material of the universe consists of two elements united by a third. The development of worlds from nebulæ is supposed to take place in three stages. There are three dimensions of space. Richard Eriksen shows that the Fourth Dimension is not a dimension of space, but a psychic element making itself apparent in space. There are three states of matter: solid, liquid, and gas. The kingdoms of nature are three: animal, vegetable, and mineral; the organisms of animals formed from the three layers of the fœtus, ectoderm, mesoderm, and endoderm; the process of organic life Anabolism, Metabolism, Katabolism; even the vestigial features, such as the pineal stalk under the brain, representing the third eye, a natural fact also represented in religious doctrines, as in the case of the three-eyed Babylonian God, Semiramis. Another vestigial feature is the little fold in the corner of the human eye representing the rudiment of the third eyelid. Some physiologists say the brain is a length of spinal cord folded over three times to fit into the cranium. Thompson says three factors control the evolution of species, Heredity, Function, and environment. Bernstein came to the conclusion that there were three original races of man. This conflicts with the doctrine of the occultist Papus, who mentions four, but it is possible that one of the four which he mentions is a combination of two of the original three. Prof. Parsons corroborates Bernstein when he describes the Long Barrow people as the first of the three great races of the earth. Rivers distinguishes triple instincts in man: (1) self-preservation, (2) continuance of the race, and (3) cohesion of the group. Hypnotism is said by the Salpetrière school to produce three orders of effect. Keyserling states that the Theosophists of Adyar employ three methods to control their higher being and to bend nature to their will: (1) concentration, (2) silencing of involuntary psychic activity, (3) vitalisation of the desired concept.

In the realm of Physics, bodies can be disintegrated into molecule, atom, and electron. Light consists of three primary colours. Radium gives out three kinds of rays: alpha, beta, and gamma. All figures in geometry can be resolved into triangles. And the triad Matter, Motion, and Initiative is the basis of all scientific explanations of the universe.

There are three laws of chemical combination, and one of the most familiar examples of chemical combination is the classic combination of acid with alkali to produce salt.

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It is significant that the three great attempts at the classification of knowledge by Aristotle, Bacon, and Comte all concluded in a triple scheme. In the case of Aristotle it was an organisation into the Theoretical, the Practical, and the Poetical. Bacon built his theory round the groups History, Philosophy, and Poetry, and Comte stated the famous law of three states or phases in which the human mind explains phenomena, the Theological, Metaphysical, and Positive.

In phonetics it is known that there are three basic short vowels in all languages from which all the others spring. The Arabic and Semitic languages base all their words on a root of three consonants. There are in many languages three genders, masculine, feminine, and neuter, and three numbers, singular, dual, and plural. Grimm's law in philology applies to three groups of three consonants. The simplest form of sentence is subject, object, and predicate. Statistical science knows of three chief methods of comparison, the average, the median, and the mode.

These are merely scattered examples taken to show the universality of the Trinity in nature and science, and to indicate its predominance as a basic principle. In order to reach more definite conclusions it would be necessary to take each science separately and to investigate it with a view to discovering a similar classification. For example, in the science of Economics, the principle of trinities is marvellously consistent and easily solves even such difficult problems as the meaning of value, the function of money, and the real use of the conception of marginal utility. So successful is its application in this new science that it may be taken as a model in dealing with the other sciences. The advantages to be derived are several:

(1.) That it enables the basic conditions of a given science to be distinguished at a glance.

(2.) That it enables analogical comparison to be made between one science and another.

(3.) That development of the science from the basic elements is simplified.

In short, the recognition of these far-reaching principles extending to all nature and to all knowledge will immediately supply the human mind with a kind of intellectual shorthand by which the enormous mass of collected material can be scientifically sifted. At once missing details will be detected and unknown elements will be traced by a rule of thumb method. Thus duads

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existing in nature will at once be suspected of being triads in reality with one member concealed. Thus, Space, Time, and —Initiative ?

The whole sphere of knowledge will be opened up and made accessible to all just as books and newspapers are to the modern civilised man. So much so, perhaps, that the intellectual activities will sink into a lower level and be regarded as almost automatic functions like walking or talking. This will inevitably leave the soul and the higher elements of man freer to pursue the infinite. A logical world does not necessarily imply a mechanical world, and God, as Aristotle says, " moves as a motive," not mechanically. The truth of His Evolution is well told in the first passionate chapters of Boehme's *Signature of All Things*, where the baffling tale of Love seeking for itself is related in mystic words.

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THE MOTHERS

By THEODORE BESTERMAN

*The Mothers** is, without any manner of doubt, one of the most learned and at the same time one of the most agreeably written books ever published. This is a big claim to make for a work by an almost unknown author, and it is a claim that I should hesitate to make without very good ground. In justification, then, I can claim that I have read through the three volumes, and read them carefully, and that I have not discovered a single dull page and not more than fifty or sixty specific errors of fact in the whole twenty-four hundred pages. This is not to say that there are not many interpretations of facts and still more theoretical considerations with which I disagree sometimes in a very emphatic way ; but these others are at any rate matters, more or less, of opinion. The book, taken as a whole, is a masterly piece of work, a monument of research and patient putting together of hundreds of thousands of facts, a monument indeed to the spirit and mind of man.

But alas, what is the purpose of this marvellous achievement ? It is to bring to life again an obsolete theory long rejected by the best scholars and thinkers, a theory for which the evidence is only painfully to be found, a theory which even Mr. Briffault's erudition and ingenious argumentation has failed to render even probable. It is the theory, put briefly and in outline, that women, and among women more particularly the mothers, have played the leading part (Mr. Briffault is often on the verge of saying the only part) in the development of man's civilisation from the animal stage upward.

This, however, we cannot enter into, important and interesting though the subject cannot help being to the student of man's supernormal history, as to every other student. It is to a particular phase of this history that I must here draw attention. Mr. Briffault devotes a long chapter (Vol. II, pages 502–71) to "The Witch and the Priestess." And here Mr. Briffault is less positive as to woman's rôle than he is in other connections. In fact, he writes with considerable moderation : "It has been almost universally assumed that women have had little, if any,

* *The Mothers : A Study of the Origins of Sentiments and Institutions.* By Robert Briffault. 10 in. × 6 in., pp xix. 781 + xx. 789 + xv. 841. 3 vols. London : George Allen and Unwin, Ltd., 1927. Price 75*s.* net.

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share in the development of religious systems and ideas, that they have, indeed, often been the chief votaries and most faithful and staunch supporters of those systems, but that religions have developed almost exclusively in the minds and through the activity of men. Mere dogmatic assertions of this sort are of little value. They have so often proved erroneous that we should be on our guard against accepting them merely on the strength of some general air of plausibility which they may present. The assumption that women have had little part in the development of religious ideas may be correct, but it can no more be accepted as self-evident than the assumption that men invented pottery, or architecture, or agriculture" [these being discoveries the author believes he has proved to have been made by women],

Mr. Briffault then shows that the exclusion of women from civilized Western religious functions is of recent origin only. In fact, in uncultured societies, priestesses are found quite commonly. The author gives examples of societies in which female priests are thought to have preceded male ones. He might have added that in Melanesia there are several legends which describe a woman as having instituted the sacred mysteries, only to have these taken away from her by men. Such a belief has very recently been brought to light by the late Mr. Deacon's as yet unpublished investigations in Malekula.

But perhaps the most striking evidence that things were not always as they are now, in this respect, is the almost universal distribution of witchcraft. For evidence of the powers attributed to women as wonder-workers we have no need to go far afield. In Europe itself female witchcraft has probably been more widely distributed than anywhere else. There can, in short, be no doubt that if there exists any general idea that women have played no part in religious evolution, that idea is wholly mistaken. Unfortunately for Mr. Briffault's learned and persuasive arguments, no such idea has ever been generally accepted. It has always been granted that women have played an important part (which is not to say a preponderant part) in this sphere as in every other. But Mr. Briffault's volumes will be turned to by every student as the most voluminous sources of information on these topics. And as such they will undoubtedly have great influence (and to think that Mr. Briffault is a mere man !) in the shaping of thought during the next few years.

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CORRESPONDENCE

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INDIVIDUALITY AND PERSONALITY

To the Editor of the OCCULT REVIEW

SIR,—Having read with much interest the article on Individuality and Personality, may I say that I cannot agree with the conclusion of the writer that we do, or ever shall, " discard the individuality . . . so that it becomes that Self whose Centre is everywhere, and boundary nowhere " ?

It seems to me that the whole purpose of the Divine intelligence in the evolutionary process, through reincarnation, would be abrogated if this were a fact.

Surely the whole scheme of Creation and evolution is so to individualise the Divinity within that we become actually and consciously that which we potentially are, " Sons of God " with all the powers, attributes and consciousness which that implies ?

Earthly parents look forward with eagerness to the time when they can associate with their sons as equals, and as co-operators. As below so above.

One must believe that the Great Mother of us all desires to find us intelligent companions, co-operators with those other " Sons and daughters of the Almighty." Companionship and love are necessities of the Divine Principle whose Name is Love. *Love must express,* or *die.*

The terrible waste of effort, time, power, etc., in the involution and evolution of Spirit through the experiences of earth-life is appalling to contemplate if the Individuality so hardly won is to be relinquished. Why leave the bosom of the Father-Mother at all if such be the end ? Waste is not in God's scheme, Nature is not wasteful, nothing is ever lost ; this is the Eastern teaching, but not the teaching of Christ. He said, " God is Spirit . . . and the Father *seeketh* such to worship Him," and further, " Said I not unto you, *ye are gods, and every one of you the children* of the Most High." Please note He does not say " *sparks*," He says *children.*

My Master has taught me that we are *now* in very truth and reality Angels, and Arch-angels, that it is only a small portion of that great reality that functions on this plane of experience, this Dream-World, but that " our angels *do* alway behold the Face of our Father-Mother God." Just as it is inconceivable to think of the Universe without those

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angelic beings, "ministering spirits," masters of compassion, and of destiny, so it is impossible to believe that, having been "made perfect through suffering," we shall be absorbed into the Universal again, and all that effort avail naught.

We are Spirit, here and now. Spirit is indestructible, Spirit is Life, and Love, and Wisdom. We can attain cosmic consciousness, yes, but retain individual consciousness with it. Amen, so be it.

URANIA.

HYPNOTISM FOR EDUCATIONAL SUCCESS

To the Editor of the OCCULT REVIEW

SIR,—Dr. D. N. Buchanan's speech before the British Association on hypnotism in education will, I hope, awaken the professions concerned to what is veritably "The Royal Road to Learning" as well as a sovereign remedy for certain of the ills through which persons sitting for examinations and also public performers often fail. Seventeen years have passed since the publication of my first articles dealing with the matter and giving in brief my matured views on the central problem of hypnotism—views which represented nine years' investigation and experimentation. Three years after the articles appeared my book on *Rational Hypnotism* was published, in reviewing which you remarked: "We are of opinion that the section devoted to Hypnotism and Education is a most important contribution to the literature of hypnotism, and entirely justifies the word rational. *It should be read and pondered by all educational authorities.*" I had described how I had employed hypnotism for examination purposes, memory culture, histrionic ability, public speaking, the removal of certain speech defects, musical education, and vocal culture—in connection with which I believe I was the first person to form a speciality. The British Association's recognition of the claims of hypnotism in the educational field is very late, but it is an important step in the right direction.

Yours faithfully,

J. LOUIS ORTON.

THE WHITE BROTHERHOOD

To the Editor of the OCCULT REVIEW

SIR,—While agreeing with practically every point you make in your illuminating "Notes of the Month" on the above subject, I do not think it advisable for occult students "to keep an open mind" on the question whether an actual fraternity of White Brothers exists on the physical plane.

You seem to hint that a secluded Brotherhood, such as H. P. Blavatsky and other theosophical writers refer to, may exist, because of the necessity for protecting such supersensitive and highly organised

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nervous systems from modern mechanical conditions. But such highly developed souls would be far too advanced to be worried or disturbed by our modern rush and bustle, and the necessity for their seclusion would not rest on this ground.

Is there any other reason for supposing such a Fraternity to exist? The fact is the whole idea is based on the monastic system of Thibet and is merely a legend very likely to arise in a country in which the monastic life is regarded as the highest form in which the spiritual life can express itself on this plane. Very little consideration is needed to show that it is not in any such fashion that a hierarchy of advanced spirits would be likely to work in modern conditions.

I have stressed the necessity for the occult student avoiding "an open mind" on the question. In other words, he will be well advised to disbelieve the legend altogether. In the first place, there are among us those who know very well that the Fraternity—*as a White Brotherhood*—does not exist. Secondly, the legend of its existence has been used in the past and is still being used in the present by, let us hope, ignorant teachers to claim an authority for their dogmatic teaching from this remote and mysterious body, whose very remoteness and inaccessibility are likely to impress a zealous neophyte.

Yours faithfully,

JOHN MICHAEL.

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PERIODICAL LITERATURE

THE last issue of REVUE MÉTAPSYCHIQUE is greatly interesting from several points of view. Professor Richet has a mind to contrast the faculty of prevision belonging to normal sagacity with that developed in certain metapsychical states; but in place of pursuing the subject he illustrates, by an imaginary case, the utter uncertainty of the one and refers to the REVUE and its records, more especially to the researches of Bozzano, for that which has been attained in the other. He exercises also his own gift of foresight and glances at future possibilities in respect of Psychical Investigation. There is another contribution of the same eminent biologist, and this is on the sixth sense. The point of departure is that the human understanding, as made evident by many cases, is open sometimes to realities which our five normal senses could not have made known thereto. He disclaims any intention of defining what are termed the conditions of the sixth sense—whether, for example, it is referable to some particular organ, known or unknown; he is content to establish its existence on the basis of verified facts. The explanation of these facts has been the subject of various hypotheses, but two of the most recurrent, namely, Spiritism and Telepathy, assume the point at issue, or the actuality of the sixth sense. A special sensitive faculty is requisite for the reception of alleged communications from discarnate beings, and so also for the successful intercommunication of one brain with another by the way of thought transference. Professor Richet has, however, his own tentative view, namely, that metapsychics is the science of unknown vibrations, and that some of these impress sensitives so that they hear and see. It is an obscure speculation, and we are left uncertain whether it explains anything. Lord Wingfield is in free communication with his brother, who is seated apparently in his presence and also talking; but the brother has died tragically five days prior to the vision. We do not see how this is elucidated by an hypothesis of vibrations, unless, indeed, the deceased person made use of them in order to communicate; but such a possibility is rejected by Richet, who has no faith in human survival after physical dissolution. . . . Maurice Garçon, a barrister who has just written a remarkable book on the *illuminé*, Eugene Vintras, reviews the facts of miraculous cures and the methods practised therein. The discourse is good reading, for in a sense the writer seems to believe in the miracles but not in those who work them. It would appear that the French healer still employs the *mise-en-scène* of the sorcerer, his incantations, perfumes, and mysterious signs. Hence it is said that he impresses the imagination of his subject and so produces faith. Faith and imagination are his instruments, and often enough his only drugs or elixirs. M. Garçon has the faculty of putting forward familiar theories as if they were new and his own: obviously this speculation is as

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old as any book that has ever been written on the question. Moreover, there are other healers who are not of France and do not use the paraphernalia of Ceremonial Magic. It seems to us that a better view of the matter, and equally well known, is that which recognises an innate gift of healing in certain people, even as there is a gift of audition and a gift of second sight, which Richet explains by vibrations. They may be working also in cures, and as all elucidations of this kind seem to interpret the unknown by that which is more unknown, we suggest that such vibrations have been described from time immemorial under other names, and as powers of the soul in man. Here is an hypothesis which is not more gratuitous or precarious than are others in the last resource—whether they are termed suggestion, blind faith, telepathy or magic, and it is without prejudice to these within their own measures : in so far as they operate, the soul is at work therein. . . . There are other important papers, including that of Dr. Jean Vinchon on Unconscious Art. It affirms that behind all art there abides the subconscious and that its imprint is traceable not only in modern substitutes—impressionism, cubism, and so forth—but in works of genius. There is also a study of Telepathic Accord, illustrated by many diagrams and many records of experiment : it is an attempt to discover conditions favourable to spontaneous and induced telepathy. Finally there is a philosophical article—long and elaborate—on the Scientific Unknowable. It is by Dr. A. Sainte-Liguë and is an Einstein derivative on the relative nature of all knowledge. Our ideas on the scope of the universe are rudimentary, fragmentary, and strictly personal. We are like earth-worms seeking to appraise civilization—a transparent contradiction in terms. If civilization is something too vast for any worm's judgment, we are anything but like the worm, seeing that civilization is of our own making. Moreover, our ideas of the universe are not in the described categories, for it is we also who have discovered and we who explore the universe. The *docteur-ès-sciences* and *agrégé des sciences mathématiques* may be left, therefore, to those whom he concerns, and to those who believe with him that we " fall asleep forever." . . . Lastly, Mr. Harry Price, addressing the members of the International Metapsychical Institute, relates at full length the " favourite tricks of famous mediums " ; the discovery is instructive, the cases cited extending from the period of Mesmer to the present time. Leaders of the Spiritistic Movement now in activity among us may be recommended to notice some of its critical points.

La Revue Spirite opens a series of articles which claim figuratively to be written on the margins of Plato, and are designed to make evident that the great disciple of Socrates was something more than a mere precursor of Allan Kardec Spiritism. He presented its unqualified doctrine on the migrations and destinies of the soul ; and we find it difficult not to infer that Kardec himself was Plato returned to earth. Alternatively, he must have followed him closely. Dr. Lucien

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Graux concludes his thesis on the mediumship of St. Francis of Assisi, with apologies to those who "prefer the suavity of legend to the rigours of scientific enquiry" and, as we suppose, prefer therefore the orthodox view. We are not perhaps in this class, but as certainly we are not to be counted among those—if any, outside Dr. Graux—who regard St. Francis as an "ancestor" of the Fox sisters, not to speak of the Slades, Davenports, and Dr. Moncks. . . . It must be confessed that we find EUDIA a little tame in the reading and a little disposed to tolerate inadequate scholarship when discussing oriental initiations. M. Henri Durville figures everywhere in its pages, whether it is to recommend swimming in the holiday season, to condemn the doctoring which depends on drugs, to unfold the nature of psychic safeguards, as these are known to the initiates and by them proclaimed, or to pronounce dithyrambics on the Star King of ancient Egypt. We are provided, however, only with small instalments in each case, the subjects to be continued hereafter, probably from month to month. . . . M. Jollivet Castelot has produced another issue of LA ROSE CROIX, described as a monthly review, but it appears presumably when he has time to remember in the midst of laboratory occupations. On the present occasion its twenty quarto pages represent six numbers, and as many months of the year. The facts are mentioned to show that it is not a little eccentric, regarded as a periodical publication at the subscription price of fifteen francs per annum. The contents are of two kinds: (1) testimony to the fact that M. Castelot has either produced gold by his processes or a material substance possessing the same chemical characteristics; (2) extracts from Press opinions on the claims and writings of the Douai Hermetist. We are glad that the director of Hygienic Laboratories at Brussels has produced gold from silver according to the Castelot process, whatever the cost involved; but it has been intimated previously that otherwise we are wearied to death of the whole subject, while the inventor's last device of filling his magazine with laudations of his own achievements might be described in stronger terms than we should care to use here. . . . The BULLETIN issued by the Astrological Society of France has appeared for a second time, and reports speeches delivered at the Association's new place of meeting. The President affirmed that the sole distinction between Traditional Astrology and the modern or Scientific Astrology is that the latter presents more clearly the theories and procedure of the former, and has discarded everything which cannot be supported by experimental proof. . . . O PENSAMENTO continues to represent occult interests in Brazil, and is now in its twenty-first volume. The *Circulo Esoterico*, of which it is the official organ, has been celebrating its nineteenth anniversary. We observe that the redaction makes and insists on a very clear distinction between spiritualism and spiritism. It affirms that the former is an "inner teaching or secret doctrine" and describes it as "the essence of Rosicrucianism, Theosophy, and Hermetism."

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There is a "Halcyon Book Concern" at Halcyon, California, and it has issued twenty-eight volumes of a periodical entitled THE TEMPLE ARTISAN, though it is only of recent times that it happens to have come our way. It is not under the obedience of Adyar, and betrays no knowledge of Point Loma; it is not a mere Lodge, moreover, nor is it termed a Society; and, like that which lies behind our old friend THEOSOPHY of Los Angeles, the names of its leaders appear nowhere in the official organ. The Association is termed a Temple, but this title is to be understood spiritually, for the members are its living stones. It is sub-divided into seven Orders, and was founded at Syracuse, N.Y., in 1898, as affirmed, by the Master Hilarion, said to be the third Mahatma of the Theosophical Movement. Given this source, the alleged succession is as follows: (1) H.P.B.; (2) Original Esoteric Section of the T.S.; (3) William Q. Judge; (4) the Temple at Halcyon. So far on the historicity side of the subject, and now in respect of objects: on the authority of Hilarion, as Forerunner who prepared the way, the Temple is looking for "the early return of the Master Jesus, to direct work on the physical plane." We infer tentatively, from certain dates given and calculations made therefrom, that this advent may or will be due about 1929, and that then also "the Temple of the Mysteries" will open its doors once again. . . . NEWS AND NOTES, circulated by the Theosophical Society in the British Isles, prints an unrevised report of Mrs. Besant's recent address to London members. We are advise therein (1) that "the physical body of the Lord Maitreya lives in the Himalayas"; (2) that it is very different from the bodies of ordinary human beings, corresponding rather to the supposed body of resurrection, "radiating light in every direction"; (3) that seemingly he has taken into himself the manhood of Mr. Krishnamurti; (4) that, also seemingly—for the point does not emerge clearly—his influence descends like a resplendent beam on the head of the latter; and (5) that this is, or perhaps signifies, "the connection of the consciousness of the World Teacher with the vehicle." Is it after this manner that we obtain such "poems" as that which appears in the last issue of THE STAR REVIEW and transfers from Longfellow his familiar imagery of "ships that pass in the night" to describe a casual meeting between strangers? . . . THE CREATIVE ADVENTURE is a new bi-monthly magazine "created" by the *Schola Vitæ* at 35, Norfolk Square, W., and therefore not beyond identification as to the personalities concerned, though no names are mentioned. It is intended for those who "are ready to adventure much for the supreme purpose of the manifestation of the Master-man in the mundane world." Otherwise they have "passed beyond the pale of effete orthodoxy." We hear further of a "Faith that fathoms the Fourth Dimension" and are informed that it is "the foundation of the World to come."

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REVIEWS

MAN AND HIS BECOMING. According to the Vêdânta. By René Guénon. Translated by Charles Whitby, B.A., M.D. 288 pp. Rider & Co. Price 10s. 6d.

THOSE who are familiar with the history of the Theosophical Society know that Mme. Blavatsky drew her doctrine and inspiration from the traditional wisdom of India. In her day the ancient Eastern philosophies were only known in Europe through the work of scholars who had little understanding and less sympathy with the spiritual significance of the "heathen" Scriptures. To her belongs the honour of revealing a mine of spiritual teaching which should be worked for its own sake, apart from its value to ethnologists and students of comparative religion, who are apt to patronise alien sages rather than learn of them.

Although Mme. Blavatsky brought spiritual insight and sympathy to her task, she was ill-equipped for it from the scholastic standpoint, and consequently her work is a heap of ore which requires smelting rather than an ingot of pure metal.

Modern Theosophy, moreover, although it still stands forward as the champion and exponent of the Eastern esoteric systems, has long since ceased to use her books as its standard textbooks, the work and viewpoint of C. W. Leadbeater having completely superseded them.

Serious students therefore will be especially grateful to M. Rene Guénon and his translator, C. J. Whitby, B.A., for this very valuable and scholarly study, "Man and His Becoming, according to the Vedanta."

In addition to sympathy with the ideals and appreciation of the spiritual values of Vedantic Philosophy, M. Guénon brings to his task sound scholarship, both of Oriental languages and European philosophy. The result is a book which is worthy to stand beside the work of accredited scholars in more orthodox fields. Here at last is work we can respect. The reproach of shoddy metaphysics and sloppy sentimentality, so justly levelled at the great bulk of esoteric literature, cannot be made here. After wading through so much unmitigated trash in an attempt to keep abreast of modern esoteric literature, the reviewer would like to express gratitude for a book of outstanding merit.

The first value of this book lies in its exposition of the metaphysical bases of the occult teachings; its second value, in the correlation of them with European philosophy. It shows clearly that the fantastic shadow-land of the inner planes consists of states of consciousness, as distinguished from the penny-plain-and-tuppence-coloured toy theatre of popular occultism—a viewpoint for which the present reviewer has persistently fought.

We have but two criticisms to level against this book: firstly, the absence of an index, which is a serious omission in a book of this character, wherein the reader, if a student, needs constantly to be referring backwards and forwards in order to appreciate the significance of the argument. The glossary of Sanscrit terms is no adequate substitute.

Secondly, we would like to argue the point concerning the use of the terms "Individuality" and "Personality." M. Guénon uses them, with

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malice aforethought, in the opposite order to that in which we are accustomed to their use. The translator is also alive to this difficulty and notes it in his preface, while of necessity adhering to the practice of his original.

The word "individual" has for its essential meaning "a unit," that which is not divisible. It is the equivalent of the atom of the chemists, which contains the same root-idea, expressed in a Greek instead of a Latin form, and meaning that which cannot be cut up. What better term could we have to express the immortal spark of Divine Spirit which is the nucleus of each separate existence?

The word "personality" is derived from the term for the masks worn by the actors in Greek drama. What better term than this could we have for the fugitive and partial expression of the immortal spirit upon the stage of earth?

The root-significance of the two terms is exact; moreover, we have the discredit of the term "Person" as applied to the Godhead, owing to the extremely anthropomorphic concepts with which it has for so long been associated. We would commend these points to the consideration of the author, should he, as he promises, continue his valuable work in these fields.

It is difficult to judge of the accuracy of a translation without comparison with the original, but the clarity and exactness of the language argue well for its accuracy.

The publishers deserve commendation, firstly for their enterprise in publishing an excellent and scholarly book, and secondly for the very moderate price at which this well-produced volume is offered to the public.

DION FORTUNE.

THE PAGANISM IN OUR CHRISTIANITY. By Arthur Weigall. London: Hutchinson & Co. (Publishers) Ltd. 253 pp. Price, 7*s.* 6*d.* net.

THIS is a very formidable book, which will undoubtedly create a profound impression upon the minds of all who read it. Published at a time of acute dissension in the Anglican Church, it brushes aside the relatively unimportant issues involved in the present crisis and frankly faces the really vital and fundamental question which is being asked throughout the world in all denominations. It asks, in short, whether or not the entire Christian creed is obsolete and doomed to collapse before the tribunal of modern rationality. To the discussion of this fundamental question the author brings qualifications of scholarship which peremptorily command attention, but he brings to it also an intense sympathy with essential Christian ideals and with the life and personality of the historical Jesus. He deals ruthlessly with some aspects of Christian doctrine and ritual; but he does so, from his own point of view, in the best interest of Christianity as he conceives it. The book will therefore appeal with especial force to those who, like the author himself, feel an instinctive prejudice in favour of the Anglican Church, but have difficulty in accepting many of its cardinal dogmas.

Mr. Weigall gives it as his opinion that, to the modern mind, Christian theology is in part acceptable and in part quite unacceptable. His thesis may be divided into two concurrently argued parts, namely: (*a*) that such of the doctrines and beliefs of Christianity as have the genuine authority

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of the historical Jesus are unassailable and eternal; and (*b*) that those which are based on the early Christians' interpretation of the nature and mission of Jesus are largely untenable.

For the first of these two propositions Mr. Weigall makes out a case which, in so far as it is necessary, is irresistible and overwhelming. He deals effectively with the important school of writers which has argued that Jesus never really lived at all, and proves His historicity beyond all reasonable doubt. He paints a vivid picture of the personality of the historical Jesus, and makes some striking and very persuasive suggestions with regard to His Crucifixion and Resurrection. But in the second part of his argument, which is more dangerous and controversial ground, Mr. Weigall is less successful. Most ordinarily well-informed people are vaguely aware of the resemblance between the doctrines and ritual of Christianity and those of the pagan world; and the effect upon their minds of Mr. Weigall's scholarly treatment of this side of the subject will be mainly to turn a confused idea into a definite fact of starting clarity. Many of them will doubtless accept unhesitatingly the inference which Mr. Weigall draws from this same definite fact. Yet to some of them it may perhaps seem, as it has certainly always seemed to the present reviewer, that the fact of substantial identity between Christian and pagan theology proves the exact opposite of what Mr. Weigall supposes. For to show that certain of the doctrines and ritual which were incorporated by the early Christians in their own religion were cardinal features also of pre-Christian religions, is not necessarily to prove the falsity of those doctrines and ritual, but, on the contrary, may well be to prove their truth. This is a point not for scholarship, but for imaginative insight; and, frankly, Mr. Weigall's whole method of approach to his problem seems to me to rest upon an arbitrary and false assumption. He takes it for granted, quite without argument or discussion, that those elements in Christian theology which are obviously of pagan origin must be discarded. Yet it can be demonstrated beyond question that many of the pagan myths and rites, and certainly those which reappear in Christianity, are the perfect imaginative expression of definite phases of spiritual experience. The mystery of the Virgin Birth, which Mr. Weigall would discard, is a case in point. And while fully recognising the sincerity and impressive scholarship of Mr. Weigall, one cannot forbear from suggesting to him in deep seriousness that some of the myths and mysteries of the pagan world may have found a place in Christian theology on their own intrinsic merits because they are true (actually or potentially) for all men in all ages, because no religious system would be complete without them, and because the early Christian Fathers could therefore no more omit them in their own day than we can discard them in ours.

COLIN STILL.

JEANNE. By Theda Kenyon. London: Rider & Co. Price 7*s.* 6*d.*

THIS book, by a writer hitherto unknown to me, vividly describes parts of the life of Joan of Arc, and will appeal to those who like history served up as fiction, which I personally do not. Also to those who realise the astounding gifts of Joan of Arc, the marvellous and heroic deeds she accomplished, it cannot but be distasteful to find her "voices" attributed to a pagan source and to see her at first the dupe of a man whose evil

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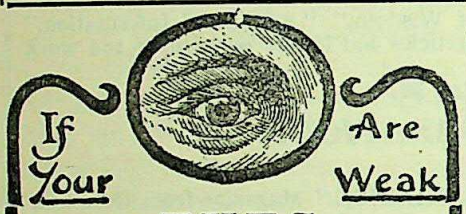

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character dominates the action almost to the end of the book. The story is full of exciting plots and counter-plots told most vividly: a love-story is also woven into Joan's life, which ends happily, even if it does not carry conviction. The writer has, however, made, or had made for her, a most careful and painstaking study of witchcraft which, as the cover of the work says, is a daring combination of fact and fiction.

ROSA M. BARRETT.

MY TRAVELS IN THE SPIRIT WORLD. Caroline D. Larsen. Vermont, U.S.A.: The Tuttle Co.

THIS little book, which has a word of commendation from Sir A. Conan Doyle, gives the remarkable experiences of the writer—the wife of a well-known musician—when, leaving her earthly body, she entered her astral one and became gradually able to travel farther and farther from the earth. She describes vividly the condition of the spirits of those she met, some of whom she had known on the earth-plane. Many were ignorant of the fact that they had passed over, but were puzzled to find that no one paid any attention to them, though they themselves could see their former earthly surroundings and the people here. As others have done, she emphasises the fact that spirits continue to have the same character, tastes and occupations that they had on earth, though the spiritually minded respond more quickly than others to their new environment. Thus the time "spent by spirits on earth before they gravitate to the sphere of spirit life varies greatly. . . . All hover about their old environment. . . . For those with highly developed spiritual qualities, the period of transition to large attainments is short. . . . But the majority remain earth-bound for protracted periods because they are unaware that any change has taken place."

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The whole book is animated by a very beautiful spirit and amply confirms what other psychics have recorded.

ROSA M. BARRETT.

YOUR INFINITE POSSIBILITIES. By Margaret V. Underhill. London: Rider & Co. Price 5s. net.

MISS MARGARET UNDERHILL gives us in this book a synopsis of the extended philosophy of Professor William James since his translation to a condition in which, we are taught to believe, a clearer and more certain knowledge of our speculations here below are attained. As a preliminary she explains in a preface how first she came to receive the communications in question, and how she received confirmation to her satisfaction, through various psychics, including Mrs. Osborne Leonard, Miss Helen McGregor, and Mr. Glover Botham. Through these sensitives Miss Underhill was made aware that she was in touch with the same stream of consciousness (if I

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may so phrase it) as she herself had "tapped" through automatic writing, which claimed to be none other than that eminent professor who had held the Chair of Psychology at Harvard University for so many years. One cannot fail to be impressed with Miss Margaret Underhill's sincerity nor with the earnestness with which she offers to the reading public what must have been to her a labour of love.

I quote here a few lines, the truth of which can surely be disputed by no one, however inclined to carp at the presumed source of inspiration:

"I know how fundamental the soul's need is, and I realise that only by satisfying that need can Man become sound and healthy in mind and body as well. You cannot develop any side of yourself at the expense of the other sides without creating unbalance and suffering. But if you neglect the soul, that is precisely what you are doing, and it accounts for a great deal of trouble in the world to-day."

EDITH K. HARPER.

AVANT, PENDANT ET PAR DELA LA VIE TERRIENNE. By M. Clark. Paris: Editions Jean Meyer (B.P.S.). Price 9 francs.

THIS is a new volume of the well-known *Bibliothèque de Philosophie Spiritualiste Moderne*, to which Flammarion and Gustave Geley, and (in translation) Sir William Crookes and Sir Oliver Lodge, have made substantial contributions.

The non-committal name of "M. Clark" veils, we are given to understand, the identity of a personage active in public life. But the writer claims to be *the writer* only in the simplest and most practical sense of that word—the amanuensis of a number of disincarnated personalities, visitants from Beyond, who, during a long series of earnest and patient séances, which he helped to conduct, communicated, mainly through an entranced medium, the substance of this book.

The ambitious title prepares us for wide and far-reaching subject-matter; and one of the five sections into which the book is divided is devoted to the life and activities of disembodied spirits, described by themselves. Here we get accounts of deaths and prophecies of re-incarnations given with obvious sincerity and with the naïve freshness which disarms criticism. In this section we get a rather unexpectedly severe denunciation of the practice of cremation. In the chapter entitled "Contre l'Incinération" a spirit, apparently itself in a state of bliss, speaks of the serious effects of cremation on the astral body ("périsprit") and points out that the consequent difficulty of establishing communication has reduced the unfortunate medium almost to the condition of a corpse ("à l'état de cadavre").

The writer forbears to tell us what impression this statement made upon the sitters; but the shortness of this chapter and its somewhat abrupt conclusion suggest that the proceedings were adjourned to enable the medium to recuperate. It is one of the points on which we should have been glad of some elucidatory comment; but "M. Clark" gives none.

Less sensational, but on the whole more edifying, is the section entitled "Conseils et Reflexions Morales," in which the spirits confine themselves to maxims of more or less practical piety and give really

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Authorised Translation by

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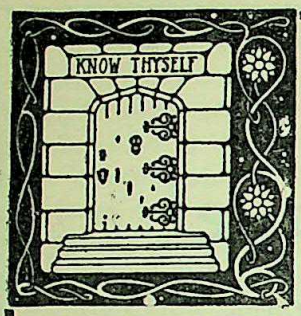

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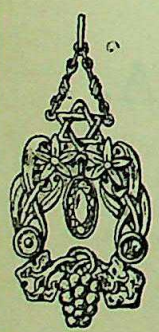

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admirable advice on how to live the spiritual life even whilst still "in the body pent."

In the midst of this section, a chapter (purporting to be communicated by one who, whilst he lived, was a well-known occultist) gives a solemn warning against the dangers of trying to communicate with non-human spirits—otherwise called Elementals, who, we are told, have inspired a number of assassins to commit their crimes.

We may assure the scrupulous reader that no such beings appear to have frequented the séances of M. Clark and his friends. Such glimpses of their communications with the Other World as they have afforded us in this book are almost entirely gracious, helpful and consoling.

G. M. H.

MY MASTER. (Greater India Series 6.) By T. L. Vaswani. Madras: Ganesh and Co. Price, 4 annas.

THIS book is especially addressed to the youth of India, of whom the writer entertains great hopes. But for the use of Indian names we might be listening to any Christian teacher treating of mysticism on a practical basis, and it is difficult, in fact, to realise that we are not doing so. Taking the *Bagawad Gita* as the source of his message, and especially the words "O Arjuna, Awake," Mr. Vaswani warns his hearers against idleness, sentimentality, and the false philosophy of quietism; above all, of the false pride leading to neglect of the poor.

The *Gita*, he says, is a Scripture of Yoga. "Yoga is union or synthesis. *Gita* gives you a great Philosophy of Life . . . and life, to be lived nobly, must be of two elements." The first he terms culture, the second civilisation. Culture, as he aptly puts it, is the soul of a nation; civilisation is the body. Europe has too much cultivated the body and has neglected the *Atman*, the soul.

But India has despised matter, and she suffered in the day she forgot civilisation.

Life is a battlefield of Dharma, and Mr. Vaswani tells his countrymen to stand up and fight. Fight cruel customs, fight ignorance and superstition, but fight in the spirit of humility and love. Modern life is restless because it worships power—but the future of civilisation can only be found in sacrifice, and God will triumph in the measure we are ready to suffer for the truth. Above all, it will be the motive of the sacrifice which will count.

Young men of India are asked to be manly and strong, to believe in the religion of action; and he reminds them that to suffer for the idea is to be vitalised. In the last chapter but one he pleads for a cessation of the daily sacrifice of animals, especially the sacrifice of the meek-eyed cow, to him a symbol of Mother Earth and the living creatures. The message is an inspiring one.

ETHEL ARCHER.

BEYOND DEATH. By Anna Hude, Ph.D. Translated from the Danish by A. Kroman. London: The C. W. Daniel Co. Price 3s. 6d.

IN this book we are told how the author has wandered from Christianity, through Spiritualism, and from thence to Pantheism. Judging by the examples of "Christianity" Miss Hude gives us, we do not wonder that

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she abandoned such a religion, for she would seem to have been singularly unfortunate in her experiences; but we think it is scarcely fair to judge of Christianity by a narrow Calvinism, or in fact by anything narrow; and it is surprising that any well-informed person could make so obvious a blunder. But there are a number of such errors in the book and the author is not always logical. Most readers of the OCCULT REVIEW will agree with us that the mind is no illusion but a great reality, and that once a soul has left the body we can only know it in the "mind world," where, of course, it will not be bounded by time and space, as it was when functioning through the physical.

When she enlarges on the theme of spiritualism the writer is on safer ground, and much that she says regarding subconscious knowledge and the contents of the world-soul is reasonable. Persons unacquainted with Myers' *Human Personality* and the leading books on spiritualism will find this portion of the work extremely interesting and informative: but to say, as the author does, that the mental part is inseparable from the body and must cease at its death is a pretty amazing statement for one who professes to scorn materialism! Her ideas concerning the *alter ego* and the double are, however, extremely well put, and what she says about ectoplasm we know from personal experience to be true. The teaching of the book is best summed up in the author's own words. "The study of mystical experiences has led to Pantheism . . . to the comprehension that union with the world-soul must be the final goal of man." And again: "Clairvoyance and psychometry support the idea of mankind belonging together in the all-embracing unity that some call the world-soul and others God." Despite occasional inconsistencies, the book as a whole is entertaining and instructive, and should find many readers.

ETHEL ARCHER.

PROPHEZEIUNGEN: ALTER ABERGLAUBE ODER NEUE WAHRHEIT. By Dr. Max Kemmerich. 3rd edition.
AUS DER GESCHICHTE DER MENSCHLICHEN DUMMHEIT. By Dr. Max Kemmerich. Price 3 mark 50 pfennige. Bavaria: Verlag Albert Langen, Munich.

IN *Prophezeiungen* (*Prophecies*), Dr. Kemmerich presents the reading public with a detailed, serious and lucid chronicle and analysis of the prophets throughout the ages. He is wise in dealing only *en passant* with the inspired thunder of the Old Testament seers and the oracles and Pythoness of Apollo at Delphi, for these are familiar fields. He selects many more recent and less well-known examples of foresight, although we hear a good deal of the Thracian and Roman augurs. Cazotte, the male Cassandra of the French Revolution, Frau von Ferriën, Mme. de Thebes, and many others, contribute to the curious matter of this extraordinarily interesting book.

The second volume from the same pen, *Aus der Geschichte der menschlichen Dummheit* (*From the History of Human Stupidity*), is perhaps one of the quaintest, most pathetic and appalling records of the misinterpretation of religion by our forebears it is possible to peruse. One would weep if it did not affect the risibilities as much as the lachrymose tendencies. Dr. Kemmerich wages the stern war of the mystic and the

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poet against all the idiocies of mistaken ascetisism, flagellants, maniacs, and sensualists cloaked in hypocritical religious fervour. The foolish squabblings of old-wivish theologians over unimportant issues in Holy Writ, the sick frenzies of fanatical Catholics and Calvinists, the spiritual darkness of the Middle Ages and bygone centuries, none of these escape the whip of the author, who scourges them as the usurers driven from the Temple of God. There are many extremely horrible, and, again, numerous ridiculous, episodes which only lack of space forbid me to quote. Besides, the book demands to be read *in toto*, for it is excellent.

REGINA MIRIAM BLOCH.

HIGHWAYS IN ASTROLOGY. By Kumbha. London: Theosophical Publishing House. Pp. 90. Price, 3*s*. 6*d*. net.

"KUMBHA" appears to be the Sanskrit name for Aquarius, and the author, who uses this pseudonym, deals with astrology from the Eastern point of view, and is apparently well-versed in the various Hindu systems. He will find almost universal agreement with his statement that "Astrology is the science of tendencies. . . . It does not purport to map out an individual's life, predetermined to the minutest detail, unalterable." He declares that the astrologer who seeks to help others should be "clear-sighted and pure-minded, saturated with love and feeling . . . sympathetic and intuitive," and says very truly that the whole environment of the native race, country and general life-conditions—must be taken into consideration by one who seeks to interpret his horoscope.

"Kumbha" speaks wisely, again, when he declares that planets and aspects are neither good nor evil, but *impersonal*. "Aspects are only strong or weak," he says; but he holds that with every ascendant there are certain planets that act beneficially or otherwise, and admits that horoscopes are too often studied merely from the viewpoint of their possibilities with regard to the attainment of material wealth and power.

The Sanskrit names, and the intricate house and sign divisions used in the Hindu systems, may prove a little confusing to Western students, but there is a good deal of interesting matter in the book.

EVA MARTIN.

THE SOUND OF YOUR FACE. By J. Tyssul Davis, B.A. London: C. W. Daniel Co. Price, 2*s*. net.

THE only thing about this book that spoils it is its title. It savours of American "snappiness."

The author writes (primarily) for those who are prone to believe that

> "the churches have not added a single line to God's ever-open Bible for the last thousand years . . . the age of miracles is past, the prophetic era ended";

and so in the nine addresses he turns to the scientist and inventor as modern messengers of the Deity, and expounds the wonders of this scientific age in a manner which is wholly delightful. For Mr. Davis has a knowledge which is wide; and this, coupled with a style as entertaining as it is refreshing, brings home to the reader with forceful clarity and apt analogies the marvels of the seen and unseen worlds.

JOHN EARLE.

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THREADED MOONBEAMS. Poems in Prose and Verse. By Libras (C. V., H. B., and B. P.). London: Claude Stacey, Ltd., 27, Chancery Lane, W.C.2.

THIS slim volume contains a collection of short pieces in verse and prose, two of which, "The Watcher" and "Out of the Darkness," have appeared already in THE OCCULT REVIEW. Some are just little fancies, such as the rather pleasing little poem, "Jewels":

"A cavern deep, with just a chink
Through which to view the light;
A wandering moonbeam, young and curious,
Roaming through the night.

A tiny peep, a slip, a cry——
No outlet underground.
Æons passed. A miner burrowing
Saw an opal——was she found?"

Others are allegories, in many of which the underlying idea is that of the supremacy of love, love spiritual yet human, uniting two minds and two bodies into a perfect unity. On the whole, the prose pieces are more pleasing than those in verse. I like "A Garden": "A garden is the heart of Man, wherein his thoughts as flowers bloom: his aspirations soar like birds." Herein is found the Mount of Vision and the Well of Truth. "One gardener only is needed for the making thereof. His name is Love."

The volume should be found a very suitable gift book.

H. S. REDGROVE.

THE WISE KINGS OF BORROWDALE. A Comedy by T. E. Casson. 46 pp. London: Erskine Macdonald, Ltd.

THIS play in blank verse, which was presented in the garden of Greta Hall, by members of Keswick School in June, 1914, possesses both beauty and a whimsical humour which makes it a very charming little thing indeed. The three kings of Borrowdale, Langstrath and Watendlath sit making porridge for their subjects. A bird enters and, to the kings' annoyance, drops an apple in the pot. Thinking the porridge is spoilt, the kings give a portion of it to three old men, who, indeed, are the mountains Helvellyn, Skiddaw, and Scafell. The mountains are rejuvenated, for it is no bird who has visited the kings, but Iduna, the goddess of Spring, whose apples give youth. The kings, on discovering this, are tempted to eat of the porridge themselves, but are prevented, less by their consciousness that it would be an unkingly thing to eat the food which it was their duty to prepare for their subjects than by an ingrained dislike for the taste of apple jam.

They consult a seer, who confesses that "'tis hard to think, the hardest of all things." But concerning their further adventures, how they essayed to keep the bird of Spring always within their dale, and of their meeting with an archæologist and a futurist poet, and what these gentlemen had to say; these things must be read in the book itself.

Their effort failed, "for earth keeps not eternal spring nor youth"; but, "though the springtide fades from Cumberland, her streams and tarns, there is eternal spring in heaven."

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THE

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NOTES OF THE MONTH

THAT the daughter of so remarkable a man as the late Robert Dale Owen, and the widow of the equally distinguished occultist—or perhaps the more appropriate term would be "mystic"—Laurence Oliphant, should have passed through a career fruitful of experience, and equally rich as regards the interior life, may easily be surmised. That this is indeed the case, the autobiographical volume written by Rosamund Dale Owen (Mrs. Oliphant), *My Perilous Life in Palestine*,* amply corroborates. Robert Dale Owen, Mrs. Oliphant's father, it will be remembered, was an ardent social reformer. Founder of the Robert Owen community in America, it was he who, when the question of Emancipation hung in the balance, wrote a remarkable letter to President Lincoln which had more influence upon him than any other communication on the subject.

"My father," says Mrs. Oliphant, "was more gratefully proud

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of this achievement than of all the rest of his political triumphs. After persuading Mr. Lincoln to issue the Emancipation Proclamation, he proceeded, in order to educate the people, to flood the country with thousands of copies of his pamphlets, which had a strong influence.

"But he had a disappointment in the end. It was his earnest belief that the negroes should not be given the vote for at least twenty years. He had almost carried his point when, by a turn of the wheel of fate, the question was decided against him. He believed that those who advocated this step showed a serious lack of judgment."

From the Robert Dale Owen community at New Harmony, many of the great reforms of the United States had their origin. The doctrine of universal elementary education at the public expense without regard to sex or sect, owed more to the labours of Dale Owen than to any other man of his generation. With the name of this pioneer in American educational reform is coupled the designation, "the father of infant education." The world-famous Smithsonian Institution is the legislative child of the same father. It was Dale Owen, also, who helped to bring about a modification of American law in harmony with a broader conception of the legal rights of women.

A PIONEER SPIRITUALIST.

The history of Spiritualism will ever concede a place of honour to the name of the author of *Footfalls on the Boundary of Another World*, and *The Debatable Land Between This World and the Next*. That his connection with Spiritualism in those early days should have been "used in evidence" against Dale Owen when a suitable opportunity presented itself was perhaps only natural. When, as the result of mental overstrain at a time when his health was enfeebled by excessive activity, he suffered a temporary derangement, it was the "Katie King incident" as it was then called, which was held to blame for the breakdown. But, in the words of his daughter, "it had nothing to do with it," and he was soon restored.

"Nothing," she remarks, "seemed able to distress or even slightly disturb my optimistic father, with his phenomenally quiet nerves. The simple cause of his derangement was too strenuous mental effort at a time when his body was too weak to endure it; and as there was no disturbing cause in his mind his chief mania being an exaggerated generosity, he very soon recovered his balance."

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The attitude of Mrs. Oliphant herself towards Spiritualism is illustrated by the following remark, which prefaces her account of a visit to a medium in connection with a question which at the time vitally affected her future. Having decided on taking the decision to seek spiritualistic advice, she remarks that "it is not a course I should have taken at a later period. I should have asked our Lord Jesus Christ to guide me, but my faith at that time was still in a somewhat chaotic state, for I believed in God but rejected my Saviour, and so I went to this medium."

Between spiritual communion and spiritualistic communication, Mrs. Oliphant draws a sharp line of demarcation. She puts it on record in one passage where she tells of the bereavement which she suffered in the loss of a niece to whom she was particularly attached.

"There are many who fear the evil effects of Spiritualism, and their fear is warranted if by Spiritualism we mean a morbid curiosity which seeks, at séances, to probe into the hidden secrets of the inner world."

These are strong words, and may be taken as discountenancing scientific research into the hidden powers latent within man. Séances were never permitted in her home. Perhaps, however, her first-hand experience of the reality of survival was more convincing than anything that could come at second-hand; for she continues, "if by Spiritualism one means the Christ-given vision, the normal vision of the spiritual body which perceives the beloved ones who have been taken, so that instead of an awful wrench there is a tender renewal of familiar intercourse—this Spiritual communion is most sanely sweet, and is His consoling gift to men. He knews how dreadful is our heartache, and as He is infinitely pitiful He permits that, joined by Himself, our dearest ones may clasp our hands across the chasm."

These remarks are apropos of an incident which occurred on the receipt of a cablegram announcing the death of her niece, Grace. Stunned by the blow, she had been carried upstairs and put on a couch in front of a picture of Christ. As she lay there in anguish of heart, she suddenly heard the familiar, merry voice of her loved one announcing, "Auntie, they *do* joke in heaven. I am so glad." As she recalled a little talk they had had together on this subject, the voice spoke once more, adding, "Now I can go with you everywhere, auntie. I am free."

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Nor was this a solitary instance. Again and again Grace came back, "brighter, sweeter, more keen of wit even than in life, so that often I laughed aloud at some characteristic sally of hers, and the family would ask, "Is it Grace?"

SPIRIT COMMUNION

As her life story unfolds itself, the same idealism, the same humanitarian spirit and unselfish devotion which characterised the father are seen to be reflected in the daughter. "It was borne in upon me," she writes in the preface to her interesting volume, "that I was called upon to share the experiences herein narrated, even when I shrank from doing so, because they have been vouchsafed for the sake of others striving in the same direction. . . . Being Scotch, Welsh and Puritan, I am inclined to reticence; but one comes to realise in writing a book of this kind that reticence may become a hindering form of selfism, for it is based on the assumption that one's experiences have been given only for one's own benefit. Were this the case one would scarcely have the right to publish an autobiography."

That the widow of Laurence Oliphant is dedicated to the path of Service is evident if only by her passionate plea for purity. "This book that I am writing! Am I not sending it out with all the passion of myself behind it, beseeching that wherever it is read, men and women will remember how exquisite is cleanliness of life, and how unprofitable is filth, and thus sent out, will it not do its work?

"What do I ask? Only this, that sex love shall ever be a prayerful love. That no lover's kiss shall be given anywhere until God is remembered. That no mated ones shall sink into a lazily inert sloth, when, with keenest energy, they ought to rise to Spirit heights in order to create under God's surveillance. I only desire that self-control, obedience, concentration of purpose, shall replace a loosely governed lust."

Of a deeply mystical temperament, and a sensitive of a high order, it is not at all surprising that the physical stamina of Mrs. Oliphant should have proved unequl to the strain of life in the din and turmoil of crowded cities. After a few attempts at public speaking and slumming in obedience to the urge of an inner Voice which guided her, Mrs. Oliphant was grateful to retire into private life, as her constitution was unable to meet the demands made upon it. But the fact that she returned once more into comparative seclusion does not necessarily mean that she thereby forsook her vow of Service. Far otherwise is the

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case. Her present book is in itself a witness. A strangely compelling Power makes itself manifest to the sympathetic reader of its pages. Not seldom were members of the audiences she addressed found to be in tears, at which she wondered, seeing that there was nothing whatever of a sad nature in her lectures.

SPIRITUAL POWER

On one occasion, especially, she noticed her host, " a reserved, well-balanced man, not in the least hysterical," furtively using his handkerchief to brush away his tears. On returning to the house after the meeting Mrs. Oliphant ventured to question him point blank in order to discover why he and others were sometimes so deeply affected. A clue of deep significance lies beneath the words of the man's reply.

" I don't know how others felt, but I think every sin I ever committed rose before me, and I was filled with so deep a remorse that I could scarcely control myself. You seemed to be searching out every weakness in me."

Frankly, the compelling revelation of the interior life of the subject of this autobiography throws into the shade the merely physical events which led up to the ownership of Armageddon. But, then, it must be remembered that even this ownership, in the eyes of Mrs. Oliphant, is symbolical of inner things. " I have been made the owner of Armageddon because of the task given me in the beginning of my mission. I was told to undertake the most difficult task in the world—to cleanse, so far as my feeble strength permitted it, sex filth ; and the harassing ownership of Armageddon is the outward sign of my inner, my hidden responsibility. . . ."

One does not need to proceed very far with the reading of her autobiography to discover the guiding Hand in the life of this remarkable lady, now over eighty years of age ; an age, be it noted, attained in spite of the handicap of a delicate constitution, and the threat of blindness and paralysis at a comparatively early age. Yet these things and many others have been outlived. To quote her own words :

" As the reader knows, my experience includes hope deferred ; bereavement ; ill-health lasting many years ; poverty, inflicting cold and hunger ; toil, mental and physical, beyond my slender strength ; the danger of an unprotected woman meeting man's unbridled savagery ; dangerous accidents by sea and land ; an incomprehensible and year-lasting antipathy where I had hoped

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for a blessed consummation; fear of assassination prolonged through many months; persecution; and isolation.

"Seeing that these are the sufferings which have been transmuted into joy, am I not warranted in saying to every burdened soul the world over, that Heaven can atone, now and here, for all human misery?"

It may be wondered whether the Guidance above referred to can be traced in other ways than through the broad outlines of an eventful past. Most assuredly may the answer be given in the affirmative, especially from the time of the coming of the Voice, which frequently came in response to her prayers. The following is a typical incident:

"I knelt down and begged Christ to keep me perfectly sane, wholly normal; and if possible to give me some rule by which I might divide useful from useless visions. The Voice answered: 'Wherever a picture set before you urges you to heartier work, to more incessant effort, physical, mental and moral, you need not be afraid that it is from Satan. When a vision feeds your vanity, without asking for renewed exertion, you must be careful not to accept it with blind confidence."

Whence this Voice? Whence the wisdom which inspired it? One may only surmise. Yet the story of her conversion is pregnant with meaning to the student of Christian mysticism. Of a deeply spiritual nature, Rosamond Dale Owen, the lady who later became the wife of Laurence Oliphant, was never what might be termed "irreligious." She was led to visit a particular cousin, with whom she was not entirely in sympathy. "Nevertheless, God, Who knew her true, her best self, chose her as a fitting instrument, and her house as the place where He answered my prayer, growing ever more persistently strong, for some need existing within me which was not filled, and I ever beseeched Him to fill it."

A VISION OF THE MASTER

She went, then, to a Communion service in company with this cousin, and in no very receptive frame of mind. For not long before she had been engaged in a heated theological argument with a churchman, in the course of which she had definitely challenged the truth of the saving Grace of Christ. Her conviction was in complete antagonism to the Communion ceremony, and her chief desire was to get away from the Church. Yet, in spite of this, an ineffaceable experience occurred at this, apparently, least

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opportune moment. Clothed in words other than her own, the incident would be robbed of much of its force and charm. For this reason it is here quoted *in extenso*.

"My cousin had scarcely resumed her seat when my whole being was roused and thrilled by the sight I saw. On the altar stood the most glorious Figure I had ever looked on, so glorious that no imagination of mine could have painted it, for its splendour was beyond my range of conception. I had never dreamt that such power and such sweetness could exist; and yet it was a man with the familiar lineaments I was daily accustomed to seeing. Heaven and earth were joined. For a moment His wonderful eyes looked down at the Communicants, and then He turned and stretched out His arms to me. I ran headlong to the altar and knelt with the others, hiding my face because I could not bear His splendour. When I looked up the Form was gone.

"The Figure I had seen in the garden at the time of my mother's death had been a vague shape, wrapped in light, and I could not distinguish any features. But the Form on the altar was clearly outlined; I saw the lineaments, the golden hair, the eyes of heavenly blue, the magnificent brow, conveying to me a sense of brain-power such as I had never imagined, even while the eyes gazed at me with infinitely tender love. Strong He was as an archangel, and yet gentle as the meekest creature that breathes. It was this union of force and exquisitely yielding sweetness which astounded me; for in all the pictures of Christ which I had seen, the gentleness borders almost on weakness, and there is no trace of the all-searching mentality, the over-powering vitality, which I perceived in this perfect God-man.

"My whole soul went out to Him, at once and for ever. Every fibre in me acknowledged Him as Master. Every heart-throb proclaimed Him as King.

"I have sometimes heard Christians doubt whether Christ will be able to conquer all men in the end. The sin is so great, the work so overwhelmingly difficult, they say, that it seems impossible to believe that He will bring all creatures to His feet. I have no shadow of doubt that He will reign at last, everywhere; for no mortal, though he were steeped in hellish sins, could resist Him. Nothing could have kept me from Him when He stretched out His arms to me, and when He pleads with others in the same wise, as He is sure to do before the end, they also will fall at His feet as I did, for He is irresistible. Closer akin than the tenderest lover, yet He stands by the throne of God.

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Permeating us so intimately that no thought is hidden from Him, nevertheless He calls us from the heights of Heaven. How, then, shall any poor, wandering, helpless mortal refuse to come to Him, at last, when His love reaches to the most secret places within us, even while it fills the heavenly vault above us. Neither sin nor pain, neither separation nor death daunt Him, for God has given to our King sufficient power to overcome every earthly evil. Blind we are, as blind as moles, but hide away as we will, our Redeemer will find us, for Divine Love searches through the nethermost hells, so long as one spark answering Him may be found.

"From the moment I looked upon that Form I felt assured of the eventual salvation of the world; and from that day a desire has possessed me, so strong as to seem, at times, almost like an agony, to hasten the day when He can stand before us in his glory, claiming His full reward.

"Then and there I said to Him, 'Use me as Thou wilt, I am ready. I only ask that the way shall be made plain, and when I see clearly I will walk therein, God helping me, no matter what the difficulties may be.'"

As might be expected, those to whom the story of this experience was told said that Mrs. Oliphant must have been mistaken; that her imagination had created the Form. But, like St. Paul, her conviction is unshakable. "My imagination," she explains, "is wholly incapable of creating a Divinity, infinitely above and beyond me. His Personality is greater than my conceptive powers can build, and because He was real, living, *the influence of this vision has been not evanescent but permanent.*" The simplicity of the latter statement adds rather than detracts from its force. Inevitably one is reminded of the passionate lines of F. W. H. Myers:

Then thro' the mid complaint of my confession,
Then thro' the pang and passion of my prayer,
Leaps with a start the shock of his possession,
Thrills me and touches, and the Lord is there.

Lo, if some pen should write upon your rafter
Mene and mene in the folds of flame,
Think ye could any memories thereafter
Wholly retrace the couplet as it came?

Lo, if some strange intelligible thunder
Sang to the earth the secret of a star,
How should ye catch, for terror and for wonder,
Shreds of the story that was pealed so far?

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Scarcely I catch the words of his revealing,
Hardly I hear Him, dimly understand,
Only the Power that is within me pealing
Lives on my lips and beckons to my hand.

Whose hath felt the Spirit of the Highest
Cannot confound nor doubt him nor deny;
Yea with one voice, O world, tho' thou deniest,
Stand thou on that side, for on this am I.

A SPIRITUAL TYRANT

It was from the date of her conversion that the Voice began to make itself heard. Common sense may declare these inner utterances to be mere imagination, or, more scientifically phrased, "auditory hallucinations." Yet the way in which the Voice issued peremptory orders, or thundered a stern rebuke, gives it a very real and practical effect. The phenomenon, however, is by no means unknown in the records of both occultism and mysticism. In the Roman Catholic Church the mystics refer to it as "divine locution." Whether one calls it the Voice of Conscience, of the Higher Self, of the Master, of Christ, or the Guardian Angel, or the Warrior, matters not an iota. It is a reality.

Instances of the manner in which the Voice took in hand the practical education of Mrs. Oliphant are frequently given. One of the earliest and most startling was when, one morning, she was walking in the streets of New York, and on her way passed a malodorous scavenger's cart. She hastened by with a sense of disgust quite natural under the circumstances, but a peremptory "Stop!" caused her to look behind her. No one being about, she realised that it was the Voice speaking so emphatically as to seem to be a material sound.

"If you wish to despise anyone," the Voice admonished, "look down on the luxurious inmates of these costly houses before you, from whence the garbage comes. They, in all probability, have eaten too much, and wasted too much, hence this overloaded cart."

Having lived for many years in the East, Mrs. Oliphant had exceptional opportunities for studying at first-hand the activities of the leaders of the Bahai movement. Her verdict is reflected in the comments made on the character of Abbas Effendi.

THE BAHAIS

"I understand that there are at least three million Christians who are followers of Abbas Effendi. This scarcely seems possible, but if it be true, then it is for these people to determine whether a man of the character

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of Abbas Effendi, letting his brother almost starve while he lived most comfortably, is fitted to teach Christians a more Christ-like mode of life.

"I have gone into detail with regard to the knowledge I possess concerning Abbas Effendi for the sake of these followers. But the man is of comparatively little consequence compared with the larger question to be considered:

"Is there any evidence to show that Christians are well advised in following any sect, no matter where it may be found, which does not accept Jesus Christ as the supreme King of men? . . .

"Has the Orient given any practical proof that it may give to us a higher knowledge, lead us to a fuller light? . . .

"We may teach these Oriental sects humbly, gently, perseveringly; and we can also be taught by them, but to claim that we can learn a new Christianity from men who place Christ below the level of these sects is a distorted point of view."

Replying to the question whether or not a man may exercise his freedom of will and elect to worship Baha'o'llah, Buddha, or any other prophet, and raise him to the level of, or even above Christ, if he chooses to do so, Mrs. Oliphant makes an excellent point.

"A man or a woman has a right to select any Master he or she desires, but no one has the right to deny Christ and to claim Christian privileges. If a man or woman chooses an Oriental Master or an Oriental religion, let him or her live in the midst of the civilisation evolved by that Master and that religion, and not claim the music, the art, the literature, the inventions, and the organised administration of Christendom, while denying the supreme position of the King under whom these results are obtained."

OTHER RELIGIONS FOR OTHER LANDS

It is to be feared that enthusiasm for a remarkable volume may have lead to undue prolixity on the present occasion. The self-revelation of the author has proved more fascinating even than the valuable light thrown on the personalities of the two remarkable men, Lake Harris and Laurence Oliphant, to whom, unfortunately, it has been possible merely to allude. A wealth of interesting information in this connection is to be found scattered through the pages of the work, from which extracts have been freely taken. Readers who desire to do so may

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consult the volume for themselves. The experiences of the outer life are in no degree less interesting in one sense than those of the inner. Of the life in Palestine, of the struggle against Turkish influence, of official inertia, of the remarkable fulfilment of prophetic visions, of the many and varied adventures of this champion of the "Purity-Battle of Armageddon" as the author terms it, there are details in abundance. But the outer reflects the inner, and the one without the other is meaningless. The physical-plane events and the development of the interior life go hand in hand; and it is the urge of the inner command which has promoted the writing of this record of a soul's development during what must have been an exceptionally trying incarnation.

THE EDITOR.

FULFILMENT

By CHARLES WHITBY

"Know ye not that ye are a temple?"

Lo now my cloisters, aisles and chancel, bare
Or echoing to the tread of casual feet,
My pictured glass, with rainbow hues replete,
Arch, pillar and groin, whelmed in the murky air!
No white-robed choristers, no priest, no prayer,
No incense fumes, organ or anthem sweet,
Vacant each pew and every craven seat
On to the altar-shrine—what Presence *there*?

Enough! Let lamps and candles flood with light
My spaces, thrilled with lauds and antiphons,
Let heirophants enact the mystic rite
Which outbids every hope, all thought outruns,
My windows blazing far into the night
And in my sanctuary the Sun of Suns.

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A PROBLEM OF IDENTITY IN DREAMS

By MARY E. MONTEITH

PART I

> I live not in myself, but I become
> A portion of that around me.
>
> BYRON.

POET and philosopher are wont to describe the two states of existence, sleeping and waking, as two separate worlds—the world of dreams, and the world of waking activities. Sleep has its own world, says one. It is a private world, says the other; and we have come to use this metaphor freely. Such a distinction, however, is misleading, and only serves to increase the difficulties in the way of inquiry and especially in the attempt to solve the problem of identity in the dream existence.

A world is too big a setting for a proportional speck of human personality. The very word stimulates the imagination unduly, calling forth idea after idea until the main issue is overlaid with metaphor. A "world" of dreams! Immediately we compare this abstract world with the stars, forming for the dream world a celestial hypothesis which is not in the least in keeping with its true character. From that we go on to consider the translation of an equally hypothetical body across a vast area of space. This space, in its turn, implies a distance between the two worlds which are really one. And lastly, in accepting the idea of two distinct worlds, a difference regarding the existence in these worlds is assumed, which we are not entitled to credit. In the one world we live in, there are two states of existence, thought and action. If there is one conclusion of which the student of dreams may be sure, it is that dreaming is a continuance of thought divorced from action.

It is better for our purpose to use a more homely symbol, to speak of a House of Dreams, accessible even in waking consciousness, to which we retire from the busy hum of life's activities. Here is stored away all that ever happens to us. The transient moments of life are painted on imperishable canvas in colours that never fade. The accumulated knowledge, the effort of a lifetime, are safe in the treasure-rooms. Things we love are placed in prominent positions; that which is distasteful hidden

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away in cellar or garret. Thieves cannot break in and steal, for only the master who remembers the Open Sesame may enter this house and exist for a while in complete isolation. This isolation explains, somewhat, that loss of identity which is a feature of an early stage in the development of dreaming.

In a world we share in common, identity is of the utmost importance. We begin with a name to identify us, one from the other. The establishing of this identity is the business of life, and it means a persistent effort, first to get what we want, and then to keep what we have got—desire, will and possession, all according to individual taste. As possessions accumulate they are gathered together, fenced round, and notified as Mine.

At the entrance of that private domain, the House of Dreams, we cast off identity as if it were a cloak. Its protection is no longer necessary. There is nobody to dispute the absolute possession of this house and all it contains. A self-created edifice, the Ego withdraws into a portion of its own being and away from the disturbing influence, of outside causes, rests from the incessant effort of self-assertion.

The surroundings are too intimate to attract the attention, therefore attention too is laid aside with the other functions of the mind. As in the waking existence, the subconscious mind never ceases its gentle rhythm, the familiar accompaniment to life's melodies, but it is soothing. Its lullaby produces imagery which comes and goes at this stage, vague ideas pictured hazily, which disappear before meaning is attached to them; the sense which, by rousing associative memories, would surround them with meaning, sleeps.

But there is an awakening of consciousness in sleep. The attention is attracted to one of these images, which is instantly joined by others. They become animated, independent, playing a drama against a more or less appropriate background. There is a lack of control somewhere. The actions are inconsistent, but irresistibly the dreamer is drawn on the stage; he shares the incidental matter and dreams of the wild adventure as a personal experience. Apart from the dream, there is no consciousness of identity. The dreamer and the dream are one. Consciousness awakes but only to the extent of dreaming.

This unity is easy to understand. The dream is an arrangement of memories associated with actual experience. If, in obedience to a rapid but unconscious suggestion on the part of the dreamer, there is newly created incident, that again must be

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thought, and the process of thinking in the dream existence constitutes experience. All that happens in dreams has therefore a personal interpretation.

From the consciousness of chief actor, there is a further development of the dream self. The dreamer becomes spectator. Now is a little more of the identity asserted. Conscious of the dream as a mental creation, the dreamer holds it at arm's length, watches it critically, noting its progress with a keen interest. When these dreams are coherent it means an orderly mind, that the power of observation, too, is highly developed and that is why they are found chiefly among intelligent people. At their best, they are full of incident, the incidental matter depends upon the richness of the subjective memories, education and mental control. Memories revive under the influence of concentration. There is selection of the appropriate idea, and suppression of the inappropriate, which makes consistency. Judgment also is exercised to determine successive action and, over and above judgment, there is will power to maintain all in its right perspective. But of the workings of this dream intelligence the dreamer is unconscious.

The *élan vital* which awakens the attention as a bugle call is the arising of imagery associated with the main interest of the waking existence.

One of the best examples of dream intelligence in the imaginary field is the dream of R. L. Stevenson, which determined the story of *Dr. Jekyll and Mr. Hyde.* It came, as the fulfilment of intense desire, after he had racked his brains for two whole days for a plot. "As a forgotten memory will rise to the surface some time after the subconscious mind has been stirred to its depths, so did the story appear in the quietude of sleep when all conscious effort had ceased. And that ever-vigilant sentry who stands in the background of sustained inquiry awakened Stevenson to the appearance of ideas pertaining to his great desire. By force of habit, he, unconsciously, arranged and re-arranged them to his liking with such rapidity that the effect was that of a perfectly produced drama.

To maintain the detached position of spectator in a prolonged dream such as this is uncommon, and shows a certain force of character. In dreams of a vivid nature, it is more usual to be half actor and half spectator, and it is remarkably easy for people of a sensitive temperament to lose their identity in the story as they read. The complete detachment of Stevenson is an

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achievement. The extended consciousness in the dream existence is a development of personality, the beginning of identity in a new field of existence. It is the consciousness of I, Myself, but without the further recognition of the surroundings and creative action as Mine.

The sage never questions his identity in dreams. He himself does all he dreams. Civilised people identify themselves as dreaming, or thinking all that happens as the faculty develops, and even go so far as to split their personality into two, forming another being to carry out their ideas. Tartini dreamed that the devil played a sonata. Authorities assert that he, continuing his waking habit, composed the sonata and created the devil out of his own thoughts. The devil was Tartini himself. And that devil would have taken a different form at different times. Had Tartini been an ancient Greek his devil would have been Orpheus, the illusion being in harmony with the ideas of the age. For the devil does not appear to Greek or Roman, but only to Christian people.

There are dreams in which we find ourselves discussing all sorts of problems with another individual. That other individual, an unknown personality, is superior in knowledge and argument. It will correct our mistakes and make out a better case than we have been able to advance. But this is considered to be proof of the duality of the brain, the abnormal memory peculiar to sleep which is utilised and expressed by a mythical being, identified as another person to facilitate the dream. When the dream is of moral import, this other personality is morally superior; but in reality it is the higher self, the dream coming in response to higher aspirations. Dream and dreamer are still identified as one.

Ordinary dreams do not go beyond this splitting of personality. Among ordinary dreams—and here I mean dreams that are allied to creative work of any description and combined with arduous study—there is a further consciousness of identity. It is the consciousness of dreaming as an "unreal" experience. I, conscious of Myself, know that all this is but a dream.

This consciousness of dreaming is the equivalent of consciousness of thinking, similar to the dual life in the waking existence when half the consciousness is of external things and the other half of thought. It is the perception of internal fantasy as external phenomena. The dream is recognised as imaginary. The dreamer reassures himself that all is but a dream, conscious

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of its unreality. There is a slight memory of the actual world; comparisons are made between imaginary and actual events, and judgment pronounced. All this, however, is consciously known to the dreamer to be a personal achievement, a stretch of the imagination. The identity is so far awakened as to recognise itself in action. The dreamer is no longer chief actor, nor is he under the impression that he is spectator of a performance staged by little elementals. He identifies himself as creator and producer. He has reached the realisation of self in action—"I am dreaming."

You may hear people describe how the same dream will recur over and over again and how, when the dream begins, they recognise it instantly, and look for familiar scenery. "Here I am," they will think, "dreaming the same dream again." Or, if it be too incongruous or utterly distasteful, as it continues, they will remind themselves that it is only a dream.

This is not the highest realisation of self. It is still only a consciousness of surroundings, and involuntary action, and not the consciousness of the full personality, a being who suggests ideas to the imagination, who deliberately sets going the associative train of thought, who represses, brings forward, pulls back, cuts down, and arranges a coherent and logical story with the same skill as in the waking moments. It does not amount to the conscious exercising of the will. Voluntary action in dreams is yet a fuller development of identity in the dream existence.

There is a great question of how far dreaming is modifiable at the will of the dreamer. We assume that many logical dreams are begun during the waking activities, the action of which is dormant until the pressure of outside influences ceases. The *Encyclopædia Brittanica* states that some few observers, like Myers and Dr. van Eden, record that they can, at longer or shorter intervals, control their activities in their dreams, though to a less extent than their imagined actions in waking life. Dr. van Eden tells that he has what he calls a "clear dream" once a month, when he is able to pre-determine what he will do when he becomes aware that he is dreaming. This we may take as the highest development of identity we know of in sleep.

Having endeavoured to trace the development of identity from confusion with the dream, to the detachment of Self as a spectator, and further to the consciousness of creative thought allied with will-power, that determines the manifestation of thought and action in dream in accordance with spontaneous

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desire, identity may be considered as firmly established, safe from the danger of any further molestation. As in the waking life I, the dreamer, fully conscious of Myself, I am able to dis-associate from the dream phenomena and remain, isolated as from other individuals in the realm of sleep. Here we get dreaming in perfection.

There remains one more experience in the dream existence which threatens the identity of the dreamer. It is that subtle influence of mind upon mind to which we are more sensitive in sleep than in the waking hours.

We have taken as metaphor a House of Dreams. We have seen how the Ego, though identified with the personal experiences, the memories and all that go to make the contents of this house, is, with few exceptions, such as objective realities, safe within its walls from outside influence. But it must be realised that nearly, if not all these Houses are fitted up with a wireless installation in every way superior to the real thing. It transmits thought, not merely as an idea, but dramatised. A distant individual with whom the dreamer is unaccountably attuned may speak; you see him speaking. He suffers; you feel it; he is joyful; you share that joy. The whole incident, and accompanying emotions, are transferred *en bloc*. And it is extremely difficult not to lose all consciousness of identity and to become, for the moment that other individual whose very feelings are radiated in your direction.

These are the dreams which others make for us. These are the dreams not self-created, which are put into action by another personality. This other personality is able, by the means of natural laws of which we know nothing, to enter your house and take possession of you. And we have reason to believe that all this is accomplished by thought—the influence of mind upon mind.

Personality, as far as we understand it, radiates from human beings, affecting others with a feeling of like or dislike. It is indefinable but it is, essentially, something we feel. If you try to analyse the pleasure in the society of certain people and seek the charm, the attraction, or sense of harmony in mere conversation, you will seek in vain. The topic of conversation may be interesting, the subject of discussion well treated, but the pervading influence which calls forth liking and appreciation apart from an intellectual treat, is a matter of feeling. And much, if not all, can be conveyed without words.

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Great actresses are able to convey a sense of personality to an audience. Sarah Bernhardt, for instance, made her presence felt the moment she appeared on the stage. There was a scene in one play—*La Sorcière*, if I remember rightly—where she entered silently, and stood in the background watching the other players. Without expecting her entrance, some invisible force attracted the attention to the figure of that wonderful actress standing there motionless. One felt her presence. All who saw her act know how easy it was for the audience to share and identify themselves with the emotions of every character she personified.

In the waking existence any well-acted part in a play threatens the identity of the observer. The hero's adventures become our own. To what extent we merge our identity into his is a matter of temperament, of sympathy; few are above being affected by the acting. And what we have to remember is that in sleep all feelings are more acute. When we become spectators of the actual experience of another individual, incidents then happening at a distance as in the telepathic dream, identity is in danger of being submerged by that of the other person.

(*To be concluded.*)

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THINGS IMPOSSIBLE TO BELIEVE

By H. STANLEY REDGROVE, B.Sc., A.I.C.

THE other day I remarked to a friend of mine (quite untruthfully, I may add): "I have just flown here from Brussels." Later I said: "I have been trying a little psychological experiment on you. That remark of mine about flying from Brussels to London was untrue. Moreover, I gave you no evidence in support of it. Yet you didn't seem to doubt me, did you?"

"I don't quite see what the experiment is," he replied in a slightly hurt tone, "but certainly I didn't doubt you. Everyone knows your fondness for foreign travel, and the gay little capital of Belgium, I believe, is one of your favourite resorts. Flying is common enough these days. Why should I have doubted you?"

"Precisely," I said. "You accepted my statement because it fitted in with your notions concerning me, and the possibility of travelling from Belgium to England by air. In other words, it harmonized with your philosophy."

"Well, yes," he answered, "if you like to put it that way."

"Suppose," I asked, "I had made the statement twenty years ago, would you have accepted it as readily?"

He confessed that he would not.

"Suppose," I pressed, "that we lived in the seventeenth century, what then?"

"Perhaps," he replied with a laugh, "I might have been as superstitious as most men of the time and believed you to be a wizard. But if I had been the hard-headed man I am now, I should undoubtedly have reckoned you a liar."

"Even if I produced proofs of having been in Brussels but a few hours previously?"

"I think," he said, "that it would have been easier for me to have doubted the proofs than to have believed that you had flown."

My experiment had been entirely successful. It had provided a simple demonstration of the fact that belief and evidence stand in no relation of constant ratio. The plain fact of the matter is that the human mind believes this, that or the other thing,

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not because of the evidence in its favour, but because it happens to fit in with that mind's philosophy ; and it disbelieves for exactly the opposite reason, the failure of the new thing to fit in.

This principle, if I may so call it, has exercised a most powerful influence in the evolution of human thought. It has been responsible, to a large extent, for the nature of this evolution, for the slow, if steady character of the world's mental progress. It has resisted all revolutions in the world of mind, and has spelt failure to every man who has dared to think more than the merest moment in advance of his time, or who has discovered, whether accidentally or by design, any fact for which the world was not then ripe.

Sometimes, as science advances, the work of a thinker, neglected by his own age because of the revolutionary character of his thought, gains recognition. More often the thoughts of such men are lost, forgotten. They are, alas ! members " of that unfortunate fraternity to whom the world has never listened, because they have not prophesied acceptable things."

I have borrowed this last phrase from a recently published and remarkably readable book by Lieut.-Commander Rupert T. Gould, R.N. (retired), and he uses it apropos of " the Wizard of Mauritius "—a man of the eighteenth century who discovered a method of telling (by observing certain unknown meteorological phenomena) the approach of ships at sea long before they became visible above the horizon. Unfortunately he left behind him no intelligible account of *exactly* how this marvel was accomplished, and the fruits of his discovery—which appears to have been a genuine one—are lost, because it was made too soon in the history of human thought.

The " Wizard's " successful practice of the unknown art of " nauscopie " remains an unexplained fact. Lieut.-Commander Gould's book, the title of which is *Oddities*, is " a book of unexplained facts."* There are oddities of which further research has divested the oddness ; but Lieut.-Commander Gould's oddities remain oddities still. Moreover, he has wisely avoided the highways of mystery—he has, for example, no chapter dealing with the " Man in the Iron Mask "—and from the byways has brought to light some extraordinarily interesting problems,

* *Oddities. A Book of Unexplained Facts.* By Lieut.-Commander Rupert T. Gould, R.N. (retired). 8½ ins. x 5½ ins., pp. 336+8 plates. London : Philip Allan & Co., Ltd., Quality House, 69, Great Russell Street, W.C. 1. Price 12*s.* 6*d* net.

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forcibly reminding us—which is a salutary thing—that even twentieth-century philosophy is incapable of finding a niche for every awkward fact the Universe presents.

In a very legitimate sense, the whole realm of the unexplained —the realm of Things Impossible to Believe—belongs to the occultist. But some of Lieut.-Commander Gould's problems are, in a specialised sense, problems of the occult. There is the problem, for example, of the strangely accurate prophesies of Nostradamus. Is it possible for some minds, as the author suggests, to remember the future as we ordinary mortals remember the past, or . . . ? At any rate, whatever the " or " may be, *there* are the facts, inexplicable in terms of official science and philosophy.

Then, too, there are the problems presented by curious happenings in the Chase vault at Barbados, where coffins were periodically disarranged, apparently without the intervention of either human or natural agency, and the curious adventure of Mr. E. F. Skertchley amongst the Berbalangs of Cagayan Sulu, a pleasant people, who transform themselves into fireflies for the purpose of devouring the entrails of other folk. The first account suggests poltergeists ; the second has affinities with the legends of the vampires. Perhaps naturalistic explanations are in both cases possible ; but exactly what they are . . . well, these things remain very odd.

In the realm of the occult, perhaps, may also be placed the creature, if indeed it was a creature, which visited the district about Dawlish and Exmouth one February night in 1855. At any rate, next morning there were found in the snow a single line of hoof marks, the tracks covering nearly a hundred miles, belonging to no animal recorded in the text-books of natural history.

Interesting also is the problem presented by J. E. E. Bessler (or Orffreus, as he preferred to call himself), his perpetual motion wheel, and his description of how it worked. The last is based on unsound mechanical principles, and a wheel constructed in accordance with it would not go. But Orffreus' wheel *did*, apparently in defiance of the laws of Nature. The usual explanation is that it was caused to move by fraudulent means, *e.g.*, clockwork ; but Lieut.-Commander Gould, who is an expert in the matter of chronometry, shows how very difficult, if not impossible, this explanation is to accept.

Perhaps even more interesting is the problem dealt with in

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the chapter entitled "Mersenne's Numbers," which is really the problem of the mind of Fermat, to whom, it seems most probable, the discovery of these numbers was due. Fermat's powers of mathematical analysis and computation were certainly amazingly odd. Asked once by a correspondent whether the number 100,895,598,169 possessed any factors, Fermat replied by return that these were 898,423 and 112,303, both of which are primes. Mersenne's numbers, I may add, are certain numbers stated to be numbers of this latter sort. One of these numbers is obtained by multiplying 2 by itself until 127 twos have been multiplied together, and then subtracting one. This number has since been worked out and definitely proved to be prime. It comes to

170,141,183,460,469,231,731,687,303,715,884,105,727.

It is also said that a prime can be obtained by multiplying 257 twos together and subtracting one; but whether this is so or not still remains to be verified. In any case, the amazing feats of the mind of Fermat in the domain of mathematics indicate that we have, as a race, far from reached the limits of mental development, and hold out almost undreamt-of possibilities.

Truly "there are more things . . ." No! I will refrain from using this quotation, which has lost force from too much repetition. Last century it was possible for a man of science to declare that everything of importance about the Universe was known, no more great discoveries remained to be made, but henceforward Science had to concern herself with just filling in the little details. To-day we are wiser. Modern Science is prepared to build a new conceptual heaven and earth. It is a period of reconstruction. Those who build must take account of "oddities"—a place in the edifice of knowledge must be found for all of them—for the oddities Lieut.-Commander Gould has brought to light, and for all the amazing oddities recorded in *The Proceedings of the Society for Psychical Research* and the annals of occultism generally.

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THE LEFT-HAND PATH

By DION FORTUNE

(Part I.)

THOSE who interest themselves in occult science constantly meet with warnings concerning the avoidance of the Left-Hand Path; they read of Black Occultism and Dark Initiators and many other items calculated to make the flesh creep. If they are of a nervous temperament, they see Dugpas behind every bush and are afraid to go home in the dark. A wholesome respect for the Powers of Darkness and a disinclination to trifle with them is a sound basis from which to start the investigation of supernormal phenomena, but panic-stricken ignorance does more harm than good. The warnings to neophytes are usually as vague as they are portentous, and afford little practical assistance when the student is actually confronted with an abuse of occult knowledge.

The subject is not a very savoury one, and for its comprehension plain speaking is necessary, just as plain speaking on other social problems was necessary for their remedy. A hush-hush policy gives evil its opportunity, whereas, if the matter be understood, the back of its power is broken.

Black occultists may be divided into two classes, those who deliberately say to Evil, "Be thou my good"; and those who stray on to the Left-Hand Path more or less unintentionally, and having got there stay there, often deluding themselves. We will deal with the former class first, because they afford a clear-cut illustration of the workings of spiritual evil. Those of the second class represent every grade of modification of the same principles. They are, of course, not so dangerous as the true devil-worshippers, but they can be very harmful and unpleasant. Fortunately the Christs of Evil are as rare as the Christs of Good. Supreme achievement in any walk of life is attained by but few. Let us always bear in mind the old story of the man who beat his breast and confessed himself to be the chief of the sinners, to whom the Devil replied, "That is just vanity, my boy, you are nothing of the kind."

The Initiate of the Right-Hand Path is God-centred; the Initiate of the Left-Hand Path is self-centred; that is the prime difference between them. It is the point which determines whether a soul will turn to the Right or the Left when it enters

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upon the Path. Further occult development is but an unfolding of one or the other aspect of the nature.

The initiate of the Left-Hand Path is aiming at power for self-gratification. He is dangerous to contact because it is his aim to use his pupils, not to serve them. He is utterly unscrupulous and entirely selfish, and there is not very much left of a life after he has finished with it. There are three motives which prompt him: Greed, lust, and desire for power and knowledge for their own sake.

He seeks to open the psychic faculties, both in himself and others, by speedier and less troublesome means than the slow ripening of mind-training and meditation, and for the achievement of this end he employs drugs, usually of the hashish variety, which "unloose the girders of the mind" and give it a temporary expansion of consciousness. Now it is one thing to unloose the girders of the mind, and quite another to get the rivets tightened up again, and unless one is prepared to go through life rattling like a cheap motor-car, it is unwise to seek this method of development, speedy and effectual though it is. However warmly a system of drug-taking may be recommended as entirely harmless, the neophyte will be wise to refuse it, for it is based on a fundamentally wrong principle, and the after-results of even a single experiment may be very far-reaching.

To open the centres and contact other planes does not constitute the whole of psychism. It is necessary to know how to approach and handle that which is contacted. Drugs do not confer this knowledge, which only comes with experience, and therefore, although they indubitably can open the subtler planes to the experimenter, the opening is of so undesirable a nature that it is far better avoided.

Again, the neophyte may be assured by friends in whom he has confidence that they have made the experiment without ill-results. This also may be true; but there is a factor known to physiologists as "drug virginity." The evil effects of any abnormal stimulant or sedative do not become apparent at once; if they did, there would be no drug addicts. One can hardly conceive a person becoming an addict to tartar emetic. It is the cumulative effects that are toxic; and because the drugs which alter consciousness are habit-formng with various degrees of speediness, the risk even of experimentation is too great. Moreover, a dangerous astral contact may be formed at the very first experiment.

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It may be taken as axiomatic that anyone who suggests the use of drugs for raising consciousness is definitely on the Left-Hand Path, and had best be avoided.

An adept may also offer to open the psychic centres of his pupil by means of hypnosis. To this method two objections apply. The first is that which we have already considered in relation to drug-illumination: that, although it admits to the subtler planes, it does not confer the powers of the planes. It is equivalent to starting up the engine of a high-powered car and sending an inexperienced driver straight into city traffic without even showing him which is the brake and which the accelerator. Secondly, after a person has been brought well under hypnosis two or three times, he is pretty much in the hands of the operator: and even if that operator be motived by the purest intentions, the proceeding is very disintegrating to the pupil. In medical work, nowadays, deep hypnosis, for this reason, is very little used; psychologists prefer to rely on suggestion.

It should be noted, however, that although, after repeated hypnotic sleeps, the hypnotist can often throw his subject into trance by a word or a look, this is not possible in the first instance. No one can be hypnotised without his knowledge; it requires co-operation, and generally a determined and patient co-operation for the first induction of hypnotic sleep. The unwilling victim has merely to put his thumb to his nose and the would-be Dark Initiator is completely floored. I saw a great deal of remedial suggestion done by qualified doctors in the days when I worked at a mental clinic, and although there was no doubt about the ascendency that could be established over a patient when once the hypnotic sleep had been induced, to induce it was not at all a simple matter, even with the patient co-operating to the best of his ability.

Although I discount the story of hypnosis by force, I am very well aware that one person can obtain a very great influence over the mind of another, and have often seen it done. I am of the opinion, however, that such a domination rests on the victim's trust and confidence in the dominator, and that when these are thoroughly shattered the domination does not last long. I am disinclined to believe the victim's assertions that he is entirely helpless in the matter, despite his realisation of the nature of his thraldom. When the bond is realised but not broken, there is either a lingering fascination, or the victim has been privy to matters which would cause social ruin if they came out, and the dominator knows too much to be defied.

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The best way to escape from any such domination, when once it has been established, is to seek the help of some common-sense, stable-minded friend, well endowed with worldly wisdom and experience, who will not unduly stress the psychic side of matters, but encourage the victim to pull himself together, admit his share of the responsibility and cut his losses at any price. If he fears publicity should he turn on his tormentor, let him remember that his enemy has probably very much more reason to fear publicity than he has, and although a public exposure might provoke damaging retaliation, if he follows the advice which the caterpillar gave to *Alice in Wonderland* concerning the puppy-dog and says to his tormentor: "You let me alone, and I will let you alone," he is unlikely to hear much more of the matter. An unwilling victim is a nuisance.

The black occultist ensnares his victim through the weaknesses in that victim's own nature. The get-rich-quick spirit prevails in many souls who seek initiation, and they desire to reap where they have not sown. It is not difficult to fathom the psychology of most of those who get on to the Left-Hand Path and stop there. Those who resolutely refuse to play with fire seldom burn their fingers with black occultism. I am not saying that entirely innocent people, especially if they have but a superficial acquaintance with the subject, may not have unpleasant experiences at the hands of a black occultist, but it is my experience that the suspicions of a right-minded man or woman are quickly aroused, and they beat a retreat in the early stages. When people become deeply involved in black occultism, they usually have to say "mea culpa" before they get clear.

This does not mean that those who realise a mistake and retrace their footsteps are not deserving of all the help we can give, but in approaching them we ought to exercise the same precautions as in saving a drowning man, and take care that we ourselves are not involved in unpleasantness, for anyone who has come under the influence of black magic, even if he desires to break away from it, has probably undergone considerable deterioration of character, and is apt to be a very uncertain friend until his wounds have had time to heal and he has got the poisons out of his system. He will be suspicious and treacherous, liable to revert to his old ways at any moment and turn suddenly on his benefactor and rend him; his mind is very likely to be more or less unbalanced, and he is liable to delusions of persecution. It is no light undertaking to rescue a soul from

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the clutches of a black magician. In fact, it is just like rescuing a cat from a dog : in its terror it will probably scratch and bite at the hands that have saved it from the jaws. Occult salvage is not a task for the timid, the emotional, or the imaginative. It requires a level head, calm judgment, patience and firmness, as well as the occult knowledge necessary to meet the black occultist on his own ground and withstand the occult retaliation which will probably be forthcoming. But, God be praised, there are those who will do it, and greater love hath no man than these, for there is every reason to fear those who can destroy the soul as well as the body.

We now come to the consideration of another, and very important, aspect of the subject : the occult aspect of sex. I have dealt with this in my book on *The Esoteric Philosophy of Love and Marriage*, but I have touched but lightly on the black aspect of the subject in those pages. A brief explanation of the basic ideas is necessary for those unacquainted with this book.

Those who have entered into the deeper aspects of occultism know that Kundalini, the Serpent Force which lies curled up at the base of the spine, is really the sex force which has its centre in the sacral plexus, from which issue the nerves which govern the reproductive organs. In the normal way, this force is fully absorbed in its physiological functions, but there are two ways of rendering it available for other purposes, for in its psychic aspect it is a very important potency on the inner planes : it can be sublimated above its natural plane of expression, as is done by the ascetic, or it can be degraded below it. The latter is the method employed by the black occultist. He must, however, distinguish between the person who is merely making occultism a cloak for his vices and the person who, with knowledge, is deliberately using this great force as an occult battery. It is not easy to give sufficient information on this subject to forewarn the innocent without supplying the evil-minded with information they would be better without.

Let us try and understand the principles which govern the right use of this force, and then the methods of its abuse will become clear. "Where your treasure is, there will your heart be also." When the whole nature is concentrated upon spiritual things, it takes little interest in the things of the senses. The great driving forces of the emotional nature are then turned to spiritual objects instead of earthly ones. This is the only true sublimation. From such a concentration of the whole nature

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on an ideal comes tremendous psychic energy. The black occultist desires to obtain this concentration of psychic energy without foregoing the sensory gratifications. He wants, in fact, to eat his cake and have it. How is he to manage this? By the simple expedient of eating his own cake and then borrowing somebody else's. We then have the spectacle of one person, his stomach full of cake and another slice in his hand, confronting another person who has had just enough cake to whet his appetite and is very hungry. The enterprising cake-stealer then proceeds to trade in the superfluous slice of cake with other hungry cake-eaters. A variation of the metaphor may give a better understanding. The Japanese employ tame cormorants for fishing. The birds have a ring round their long necks which prevents them from swallowing the fish they catch, which are transferred from their pouches to that of the fisherman. The cormorants, needless to say, are kept hungry in order to encourage them to catch fish. The occultist who works with sex always has his cage of ringed cormorants. The poor creatures do not wear very well, and have to be constantly replaced.

I will describe the methods of some of these fishers of souls at present in our midst.

The first I will describe advocates the pagan view of life and a return to the primitive, and tells unmarried ladies that what they need is male magnetism. This disciple of Dionysius is atavistic; he is a "throw-back" to an earlier sub-race. He forgets that the occult aspect of sex is its sacramental not its animal aspect. His spiritual home is in the groves of Ashtoreth. His way may be the way of the servant, but it is certainly not the way of the Christ.

Another group of occultists who have attracted some attention, and deserve more, seem to be constructing a reservoir of astral force to be used for magical purposes. This reservoir appears to be supplied by inducing women to concentrate their emotions on the leader of the group by telling them that they have a link with him in their past lives. The psychic who gives such advice even goes so far as to tell some of his victims that he can read their future and that they will eventually marry the person upon whom they are instructed to concentrate. The effect of this advice on unmarried girls is bad enough, but it is a still more serious matter when it is given to married women, especially when they are also told that, if they want to advance rapidly on the Path, they should not live with their husbands but allow

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themselves to be put in touch with an astral lover. Not only does this precious advice break up homes, but in several cases, to my personal knowledge, it has rendered the recipients mentally unbalanced. To this unsavoury request an attractive bait is usually added. The clairvoyant declares that their psychic centres are just on the verge of opening, and that a very little would render them clairvoyant. If this information is well received, he goes farther, and says that they are already in touch with their Master on the Inner Planes, and that they are actively engaged in occult work at night when out of the body, and that it is only because they fail to bring through the memory that they are unaware of it. This is a bait that few can resist, and they pay visit after visit (at half a guinea a time) to learn how their auras are getting on and what they have been doing recently on the Inner Planes.

Occult knowledge may never be sold for money, and no initiate who is under the Great White Lodge will ever charge a fee for any form of occult work This is such a well-known esoteric fact that it is a little difficult to sympathise with those who choose to part with half-guineas for information concerning their progress on the Path, it being so obvious that the man who will ask and accept the half-guinea cannot be on the Path himself.

(*To be continued.*)

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THE MYSTICISM OF A. E. WAITE

By H. A. LUIS TREW

I

IT happens that when one seeks for the three writers of the most important and significant books on mysticism recently published in England, one immediately calls to mind Dean Inge, Miss Evelyn Underhill, and Mr. A. E. Waite. The first two have in common with one another more than either has with the third. Employing a loose classification, the attitude of Dean Inge towards mysticism may be termed philosophic, that of Miss Underhill scientific, and that of Mr. Waite sacramental. Both Dean Inge and Miss Underhill are associated with the Established Church, but Mr. Waite, while he stands apart from all formal religion, is avowedly sympathetic towards Roman Catholicism.

The importance of youthful influences may have been overstressed in recent years, but anyone who attempts to define Mr. Waite's position in the literature of mysticism and neglects to give due consideration to the early influences of this writer is wilfully throwing away an important key. It cannot be denied that Dean Inge, although the severest critic of the modern age, with the possible exception of Mr. Chesterton, is nevertheless as much a product of it as Mr. Wells or Mr. Shaw; while of Miss Underhill it can be said that she is perfectly at ease with current scientific and philosophic speculations. But Mr. Waite stands apart from the life of to-day. His spirit, inasmuch as it pertains to any historical period, unmistakably belongs to the Middle Ages.

A conception of the Middle Ages which assumes this period to have been wholly one of superstition and unreason is current. Such a false conception is not intended here. It is not contended that the mind of Mr. Waite lacks logic, nor that he is incapable of analytic and synthetic thought. Indeed, the purpose of this essay is to indicate that Mr. Waite's most important achievement is his acute analysis of the mystic's position. The contention is that, although the method of scientific thought is employed by Mr. Waite, the general outlook of modern man is undeniably foreign to him. His mind is calmer, more reposeful than that of the modern mind, and above all he has certitude and conviction.

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II

We are told that Mr. Waite was scarcely out of his teens when one day, while browsing around a second-hand bookseller's, he came across a copy of Eliphas Lévi's *Dogme et Rituel de l'haute magie*. No one who has read this amazing concoction of truth and charlatanism, written in a cunning and fascinating style, can doubt the nature of the impression whch it made upon the sensitive mind of Arthur Waite. The glamour of magic is incomprehensible to those who have not sensed it, but to those others who have come under its spell the very symbol suggests unseen worlds. There can be little speculation as to the effect which magic had upon Mr. Waite in these early days, but it is only necessary to study his writings to discover the extent to which his thought was bound up with ancient magic.

Mr. Waite is a voluminous writer and has produced many scholarly and illuminating books, but those which are the most significant and certainly the most relevant to my present purpose are two—*The Occult Sciences* and *Lamps of Western Mysticism*.

The Occult Sciences was published first in 1891, when Mr. Waite was just over thirty. A secondary title might well be *The Magician's Vade-mecum*. In the space of under three hundred pages all phases of magic are discussed, and in so critical yet earnest a manner as must have startled the world when this book was first given to it. There is no other work on the subject of a corresponding size which is at the same time so exhaustive, complete, critical and serious.

Whatever truth there may be in magic, it is certain that romantic imaginings about it are most undesirable, and those who possess greatest knowledge of the subject will agree that in this direction lies its greatest danger. In this way magic can fascinate, confusing and eventually destroying the mind. Investigation undertaken in a critical and scientific spirit alone is the correct approach to this subject.

There is no doubt that, when he first published this book, Mr. Waite believed that in magic he had found the surest way to the stars; in fact, he declares in its pages that experimental magic is a valid means of attaining the mystic's end. There remains this difference, however, between Mr. Waite and almost any other modern practitioner of magic—it is difficult to believe that personal experience in practical magic is unknown to him—that, even in the early days of his investigations into magic, his

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sole aim was mystical, and not an attempt to extend his knowledge of worlds either natural or supernatural. But if it did happen that he came across secrets regarding the nature of the universe, this was accidental and merely incidental to his quest for God. It is in this respect that Mr. Waite differs from the majority of occultists, and it is because he has sought a divine Being by the path of magic that he differs from Dean Inge and Miss Underhill.

Only those who have passed through a similar schooling can realise the nature of the temptations which besiege those who adopt this method. It is one of the greatest tributes to Mr. Waite's sanity, and to the validity of his inspiration, that he has succeeded in emerging unscathed from his journeying in the realm of magic.

Many have found themselves called upon to lead the mystic's life at one period or another of their earthly existence, but few have received that call so early, or obeyed it so whole-heartedly, as Mr. Waite has done. No one who has studied his work even but slightly can doubt that the sole aim and illuminant of his life is his desire for divine union. Nor can they overlook the fact that with a richer experience his attitude towards magic has changed, and that method which he once considered the mystic way *par excellence* is now held by him not only as being invalid, but rather a way of illusion and self-deception.

In 1924, in answer to demands for *The Occult Sciences*, which was by then out of print, a second impression was issued, identical in format with the 1891 edition, unrevised, but prefaced with a publishers' note which stated that the new issue, "though sanctioned, has not been superintended by the author himself, who desires us to state that it was written about thirty-three years ago, and does not represent his present views on matters of occult research or on several pretences of occult arts and processes." Shortly after this, *Lamps of Western Mysticism* was published, wherein his new position was clearly defined.

III

"Mysticism," like most words descriptive of mental states and conditions, has received an undue amount of abuse and mal-treatment. It is impossible to obtain a clear definition of the word from dictionaries, and most other books of reference are equally useless. It cannot be denied that this term has been

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employed by some to indicate vagueness of thought; but that these are as incorrect as those who regard it as a synonym for occult science or magic is demonstrated by the fact that mysticism definitely leads to a condition beyond thought. It dispenses with thought, and on this account is systematically opposed by those who maintain that, if reality can be comprehended, it is only by the normal faculties of the mind that this is possible. Mysticism does not solve world problems, does not give knowledge of other planes of existence. It does not claim to give knowledge —in the accepted sense of the word—of reality, unless by this phrase is implied Divine Union.

Mysticism from which the added superfluities of formal religion have been removed resolves itself into this: Mysticism is the attempt of the human mind to effect communication with God. From this desire to come in contact with Infinity all religion has sprung, and on its realisation all religious truth depends.

Mysticism is not a creed, but an experience, and Mr. Waite is not propounding a theory, but speaking from experience, when he says that he who seeks out a Divine Being does not search in vain, but is rewarded by certitude and the knowledge of whence he has come and whither he is going. Mr. Waite has defined the mystic's position in the simplest terms; he has as clearly declared what it is not. He has sundered mysticism and occultism, and has indicated that, whatever truth there may be in spiritism, it has nothing to teach the mystic, for he knows that sooner or later he must return whence he came, and is therefore not concerned with intermediary stages of being. That there are various states of mystical experience is admitted, but all are experiences of joy. Whether the final experience can come to man while still in the flesh—that state of consciousness perhaps beyond consciousness in the accepted sense, which is termed divine union, and which is truly said to "pass all understanding"—is a question Mr. Waite is unable to answer.

The day has passed when competent psychologists can overlook the problems raised by the mystical experience; in fact, it is a subject which increasingly demands their attention. But psychology is still a young science, which has not yet fully emerged from its elementary stage: its methods are still uncertain and its conclusions tentative, while mysticism is the oldest art practised by man. Psychology has shown, however, that the mystic's experience is one of a definite and unique kind, which

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cannot be confused with other experiences exhibiting similar, but superficial, resemblances. It is, however, in their interpretations of this experience that psychologist and mystic differ; for the psychologist maintains that "the still, small voice," the apparent divine response, the mystic senses, is nothing more than one section of the brain, the whole being in a condition of dissociation, responding to the other. But psychologists bear witness to the intence ecstasy of the experience, and are of the opinion that it is perhaps the most beneficial which one can participate in, for it appears to possess the power of re-establishing order and bringing harmony to the mind. The competent investigator realises that mysticism cannot lightly be dismissed, and whether the mystic's experience is valid according to his interpretation or not, it seems probable that therein lies the solution of a large number of our modern mental problems.

IV

Under many different symbols, and in a multitude of myths and legends, Mr. Waite has spoken of the mystic's experience. He has seen glimmerings of it in many unlikely places, and has discovered references to it in the legend of the Holy Graal, in Alchemy, in the Rosicrucian Order, in ancient Israel, and in Freemasonry. Whatever interpretation one may finally give to his experiences, one cannot deny their depth and intensity. One cannot doubt that he has passed far on the mystic's way, for he has spoken of it as clearly as words will avail him, and now that it would appear that he has passed to a deeper state beyond the power of normal language, he has been compelled to resort to symbolism and fable.

Pure mysticism is unconcerned with world problems, and those who seek in the writings of A. E. Waite a solution to the enigma of the universe must be disappointed. He is not interested in general religious problems. He is not a great moral teacher, for morals do not enter into his sphere. He does not speak of the future, he does not prophesy a spiritual revival, or the contrary. His sole concern is with the attainment of the mystic's goal. This does not imply coldness or selfishness on his part. In innumerable books he has given the most valuable help which any man can give in these matters; while those who are favoured with his friendship testify to his warmth and generosity of spirit. For him the world is a symbol, and life a sacrament, "an outward

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and visible sign of an inward and spiritual grace." He is in the great tradition of mystics, and, like his great predecessors, he has borne witness to states of consciousness unknown to us who are less gifted, less spiritually refined. He has freed mysticism from the shackles of formal religion, and has given it to us in its pure form. He has set an example to be followed, and has indicated how this may be most easily achieved. He has found the Infinite, and if this be illusion it is the Great Illusion.

Illusion or reality, the experience remains, and the testimony of Mr. Waite proves that it is one which may well be described as ecstatic. The path has been shown to us, and it depends on us whether we follow it or turn aside. It is only one possessed of great courage, sincerity, discernment and refinement who could have achieved what Mr. Waite has done, who could have followed the path of the mystics in these modern days, and who, avoiding illusion, can speak so lucidly and so fearlessly of his experiences.

RULERSHIP

By E. M.

DO you speak of taming animals?
First tame the animal of your lower nature.

Do you speak of civilising savages?
First speak of civilising the savage of your own unfettered impulses.

Do you speak of quelling the mob?
First quell the mob of your own rioting thoughts.

Do you speak of ruling a people?
First rule the kingdom of your own bodies.

For the quality of kingship is only developed through the practice of government in your own life.

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THE "KA": An Experience on the Third Pyramid

By FREDERICK MERVYN

I HAVE kept the following experience to myself for years, for of its peculiar nature it is difficult of belief, and would destroy its own value by the scepticism it would in all probability evoke.

Many strange happenings, however, are about us in these days, and it may be that there are those who can see the significance of this happening in particular, as tending to show that all the fantastic imagery of early Egyptian belief was more than idle imagining, and all its precision of detail more than mere ornament.

In 1915 I was attached for a time to G.H.Q. in Cairo. It was a unique chance to indulge the strange fascination that the shrines and relics of Ancient Egypt always had for me since childhood. So I spent most of my spare time seeing as many of the ancient landmarks and sites as I could, revelling in my good fortune. Much I saw, and much I marvelled.

One morning, waking well before dawn, I was filled with a strong impulse to watch the sunrise from the top of the Third Pyramid at Gizeh.

Even before the Arab street-merchants had started their raucous matutinal clamour—and that is *very* early—I trundled out my motor-bicycle and pushed off in the limpid greyness along the straight road through the irrigated country towards the Pyramid plateau.

Hardly a soul did I meet. Several peasants were hurrying in from Gizeh with camels which snorted disdainfully at my bike, and turned up their supercilious noses as I passed.

Arrived at Mena House Hotel, I left my machine at the fire-station opposite to it and walked up the long, winding incline that leads to the rocky platform on which the Pyramids lie.

I rather prided myself on my prompt start, as I realised—with a certain thrill—that for once I had the whole scene to myself, just as I wished it. Not a living being was to be seen as I skirted the bases of the two larger pyramids and struck off diagonally from the foot of the Second across the sand towards the Third—

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the life-work of Men-Kau-Ra, who presumably slept in it for some time undisturbed before the tomb-thieves found their way in.

The sun rose just as I reached it, throwing immensely long, graduated shadows from the mighty mathematical shapes. Taking the shadowed side, I slowly scaled the pyramid, drawing myself with some difficulty up the tall steps formed by the removal of the granite facing. I rejoiced in the complete absence of the hordes of officious, clamouring native guides and touts who infest these monuments by day and who will never allow one a moment's peace to enjoy the majesty of the scene. To be perfectly alone in the enjoyment of one of the most wonderful sights in the world was a perfect beatitude, and I was supremely content.

Aiming at the spectacular, I reckoned that as I emerged upon the apex of the pyramid the rising sun should strike full in my face. Some shadowy notion of the sacred significance of the rising Hôrus to the ancient Egyptians was in my mind, but as yet I knew little of their beliefs beyond the fact that they were sun-worshippers. I, too, have always been a sun-worshipper, though without formulating any definite creed out of it.

At last I drew myself level with the top block and stood erect. The sudden blaze of sunlight in my eyes dazzled me for a moment. and I raised my hands to protect my eyes. As I did so, an object that moved at the same moment about five steps down the sun-bathed side of the pyramid caught my attention; and this is where real and unreal become so inseperably intertwined as to render this narrative incomprehensible to all but an understanding few. At least, I can only record what I saw there in the brilliance of the new-risen sun.

I saw an enormous hawk.

I knew it was a hawk, though I had never seen one like it before, and have never done so since.

Apparently it had been perching there awaiting the sun's arrival—similarly to myself. My sudden appearance and the abrupt movement of my hands must have startled the great bird, for it slowly spread a pair of curiously horizontal wings that must have measured nearly seven feet from tip to tip, and glided with superb majesty down the side of the pyramid and away to the right across the desert till I lost sight of it in the glare.

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But, as I gazed down at it, I was spellbound to see that its plumage was most brilliantly coloured in a green and blue pattern, with splashes of white and red on the wings close to the body—a pattern with a strangely conventional, rectilinear effect. I recognised those painted wings (as they seemed) at once. To my mind flashed the recollection of seeing just that design and those strong colours painted upon the breasts of mummies and upon their coffins in the great museum at Boulâq in Cairo. At that time I was only struck by their close resemblance and the unusual size and shape of the bird, and wondered if this were a rare survival of the ancient hawk of dynastic times which the funerary artists had endeavoured conventionally to portray.

The only hawk I knew of in Egypt was the ubiquitous kite, a somewhat disreputable-looking bird of a dirty grey-brown colour who swarms in his thousands throughout the Delta, acting as a useful scavenger. I knew that the Egyptians had deified him because of this useful function which saved them trouble and some unpleasantness.

But I could not believe him to be more than a very poor relation of this gleaming, princely-robed potentate who sat in solitary pomp upon the pyramid in the dawn.

The bright colours were no optical illusion, I may say. I have, and had then, singularly clear sight, and no drab-hued feathers could have reflected those blazing colours from the solar spectrum, nor could the exactitude of design be imagined.

I have no words to express my feelings as I watched the spread of those mighty wings—almost a dead straight line across—and the infinite grace of that slow, steady swoop of the great hawk downwards and outwards and away over the desert almost into the eye of the sun. I believe I was too astonished to be able to think clearly for some time afterwards, although strange, half-formed impressions stirred me.

After about fifteen minutes' motionless vigil, I retraced my steps to the fire-station, mounted my motor-bicycle, and rode off home, lost in my thoughts and erratic as to my driving.

For a long time I never mentioned this episode to a soul; but a week or so afterwards I met a padre friend in the Turf Club who was a well-known authority on Egyptian antiques. He had a collection of them worth several thousands of pounds, contained in steel filing-cupboards in his apartments.

Without disclosing my experience, I asked him casually if

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the symbolic hawk often found painted upon mummy-coffins, and represented at times as hovering over the recumbent mummy, had any origin in a similarly plumed hawk that had existed in dynastic ages. He replied that, so far as was known, it had not, nor, indeed, had any hawk been known of that colouring or even approaching it. He told me then what I have since verified in study—that of the nine "bodies" or aspects of a human being, as understood by the ancient Egyptians, the "Ka"—or Double—consisting of the deceased's abstract individuality, was habitually represented as returning to visit the mummy at intervals in the appearance of a large, brightly-coloured hawk, sometimes having a human head in the likeness of the dead person. It was also supposed that this Ka kept a perpetual watch over the mummy and the place of its entombment, lest the destruction of the preserved earthly vehicle, or at least its shape and likeness, should put a period to the heaven-life of the ego.

Moreover, to add to the coincidence of the time and place, a brilliant-hued hawk was also symbolical of Horus, the Sun-god, in his aspect of rising and triumph over darkness and death.

Thereafter I found myself placed in a peculiar position, inasmuch as I knew not what to believe myself, and could not, therefore, expect others to take my story seriously. Hence I have kept it mainly to myself during the years since.

For apparently, according to observed facts and also the belief in which Men-Kau-Ra reared his pyramid and slept in it—I have seen his symbolic Double, doubtless in the shape of a perpetuated thought-form, keeping its ages-long vigil over the tomb and rendering obeisance to his Master—Horus.

Otherwise, how can the appearance of a bird that ostensibly never existed be accounted for? I knew then little or nothing about the famous Ritual of the Dead, or any of the funeral lore of these ancients, although I have since then studied the subject with deep interest, intensified by the recollection of the glimpse narrated above.

I am aware that I court no less incredulity and scepticism in revealing the experience now than I would have done at the time of its occurrence.

At least, there it is. I feel that it should be disclosed although I must leave the explanation to others, whilst retaining the impression built into my own memory thirteen years ago.

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THE DIFFICULTIES OF DISCRIMINATION

By W. WILSON LEISENRING, B.A.

READERS of this Review will be of one mind in regard to the difficulties which man encounters in the course of his evolution and especially in the age, or stage, when his mind is awakened to inquire into the meaning of human existence. A serious inquirer speedily discovers that inequalities and variations of phenomenal conditions, human or otherwise, are due to differences in magnetic conditions. He observes that all phases of existence are maintained by two "opposing" forces such as the positive and negative "poles" in chemical states of matter, and the high level cosmic energies, postulated by science and partially discovered, which appear to balance the inertia of our physical globe.*

Between these extremes, the free energies and those locked in mineral matter, there is, however, a continuous polar action and evolution of forms, a magnetic exchange that conditions the growth, decay, death and birth of organic forms and their evolution. Photosynthesis—a phenomena now known and so described by modern science—demonstrates an electro-chemical interaction of plant organisms with the ultra-violet radiations of light. Animal organisms absorb these rays of light and also the infra-red heat rays. The human physical organism has properties similar to those of the plant and animal but, in addition, it is played upon by metaphysical mental energies; and, while plant and animal forms function through the instinctive operations of *sentient* matter, man is so constituted that he is compelled to function also in *perceptive* matter. He is a complex of physical senses and mental faculties; *below* him in the scale of evolution are the elemental, the concrete physical, and the physiological, states of matter from which are derived his physical body and animal intelligence—the animal soul; *above* him in the scale are the metaphysical states of matter from which are derived his intellectual powers, that is, his human soul; or mind.

* The auric radiations of minerals that pass through the earth into the atmosphere and can now be spectroscopically photographed, indicate magnetic exchange with the ether, and are evidence of a cycle of existence beyond our computation at present, and of a magnetic exchange on very high energy levels which leave the lower and coarser chemical states of mineral matter in apparent inertia. Hence the deduction that the ether exerts an immense "pressure" on (or polar opposition to) the earth whereby the latter is maintained in existence.

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Science has pretty well demonstrated that the essence of matter is the One Life latent in every possible form or state of matter, although the Centre in which the polar opposites are neutralised can never be discovered by physical science. It is the *spiritual* Centre of the Universe. Now, the human physical form represents the climax, the *ne plus ultra* of physical evolution, and as there can be nothing superior or higher, from the physical point of view, than a fine specimen of the human race, may we not consider physical man to be the perfect negative pole of superlatively-positive energies?* If, then, humanity cannot evolve further as a physical race, what is the next step in evolution for a man who realises this? Obviously he must use his distinctively human characteristics to supersede those of the animal; but as these are not *instinctive* qualities, he cannot expect to advance inevitably and automatically as do the lower kingdoms. His human nature *perceives* the sensations and desires of his animal soul, and this "action" of perception stimulates the will-essence latent in mental matter. The result is that man consciously wills either to ignore, or to respond to, the animal instincts.

The two poles which man must learn to equilibrate are, therefore, the psycho-physical and psycho-spiritual energies. A man cannot advance with the general evolutionary movement, involved in the cosmic process, until he has made good his place in the series as a fully conscious *human* being. The step beyond that does not concern him until this has been accomplished. Evolution is a principle that cannot be denied or thwarted. Man can, of course, ignore it, but this would mean that he refuses to work with Nature; and, since it is impossible for any entity or being to move against the stream of evolution, and man's refusal to move on amounts to obstruction, he will be swept aside eventually by the "strong arm" of the law and lose his birthright. Such a fate could not befall an animal because it has no power of choice but follows instinctively the tendency of its sentient nature. Man being a dual nature (psycho-spiritual and psycho-physical), he is compelled to choose for such is the tendency of *his* nature. He must answer Hamlet's query. His fate depends on his attitude. Does he sincerely desire to advance, or does he, in fact, prefer to try and compromise with Life in order to gratify his lower instincts?

* This idea is more fully worked out in an article in the August-Sept. (1928) number of this REVIEW.

AA

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One often hears a person say, "I should like to know how to conquer the animal desires but none of the books on this subject are really any help." Such persons are deceiving themselves, for if they truly aspired to surmount the past, the energies set in motion by such aspiration would tend to counteract or balance the coarser animal vibrations.* By aspiration we set up a magnetic connection with the finer spiritual velocities which again induces stronger aspiration and strengthens the will. One glimpse of the glory of a free human being and an aspiration (however fleeting) of the whole nature toward that state, will prove to any man the reality of the magnetic "chains" that bind the universe together. But no book, no external teacher, no dogma, can exercise this act of aspiration for us. Further, we are not in a position to judge the spiritual value of any book, teacher or doctrine until we have invoked the spiritual energies of the mind, the *Divine* Soul "within."

In the childhood of a human race the choosing is done for the younger ones by rules of moral, ethical and social conduct laid down by elder ones who have already chosen, and learned how, to work with Nature as psycho-spiritual beings. At later stages evolution demands that the younger ones must learn for themselves, through actual experience, what is "good" and what is "evil," what advances and what hinders their individual spiritual progress. They must be left without exterior guidance in order to develop interior powers of discrimination. This is not an arbitrary decision of the elders; it is a demand of Nature made by the younger ones themselves. But when the latter are free, and the old gods and ideals have departed man becomes an easy prey to forces and entities inimicable to his evolution. This is also inevitable and in the nature of things, for psycho-physical consciousness opposes psycho-spiritual self-consciousness. Until a man begins to cultivate the latter and puts himself in magnetic relationship with the beings who function in these higher levels, he is subject to the powers that function in the psycho-physical states of matter. These may control a man through his emotional sensations, through fear, sensual propensities, selfish desires, personal ambition, mental egotism, etc.

Priestcraft, in both religion and science, has deceived man as to his real nature, though, *on the whole*, it has been a certain negative safeguard, inasmuch as it has restrained him from

* This is no doubt the scientific reason why "disciples" (those who are disciplined) must be virile and healthy, in order to afford a strong resistance and evoke, by opposition, the higher spiritual energies.

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deliberately exercising latent psycho-physical powers when there was no development of the psycho-spiritual nature to balance or hold the former in check. The extreme materialism into which both religion and science finally declined was the provoking cause, however, of a gradual reaction amongst those races where the evolutionary forces were awakening the minds of men. Religious and political revolutions were followed by a psychical revolution, and the outbreak of psycho-physical phenomena in Europe and America in the middle of the nineteenth century, summoned, as by polar opposites, the individualities who maintain the spiritual functions of mankind. Such an event, such an active opposition of forces, signifies a crisis in our human cycle, for man's spiritual freedom is at stake. The issue hangs on the power of individual men to discriminate between the two poles of their human constitution—the immortal non-corporeal self-consciousness, and the mortal bodies of desire which suck men to oblivion in the astral regions.

Many forms of priestcraft, old and new "authorities," have rallied to preserve and obtain personal power and to augment their dominion over the minds of men; and some attracted to, or acquainted, though often superficially with, psychical forces, have not despised the increase of mediumistic symptoms through which they may exercise personal authority.

On the other hand, the individualities who exercise higher, impersonal powers do not and cannot represent any personal authority. Their function in such a crisis, where civilisations are disintegrating, is to give the world the benefit of their knowledge and experience, so far as man is able to understand and grasp the principles expounded. They are bound to point out the true nature of man and the way to its realisation; to warn against the danger of the lower mental powers that tempt men to destruction; but they cannot interfere with man's power of choice because *no one can choose for another*. They may tell men that discrimination is the first and last and most important power that the mind of man must acquire if he would understand his real nature and win immortality; and they may point out what constitutes illusion and false knowledge; but, as *no one can learn for another*, each man must discover for himself the distinction between the "false" and the "true." He may think he knows many times, only to realise that he has allowed himself to be deceived either by his own or another's desires.

Many false guides and teachers have enticed men from the

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straight path and enhanced their own power, psychic and temporal, by promising men *personal* satisfaction or rewards, such as material possessions, sensual gratification, and the continuance of *personal* characteristics and enjoyments after death in opposition to the fact that evolution is a process of discarding old forms and that man can save his "life" only by consciously abandoning it. The Path of Tao is not retrograde, and atavistic tendencies cannot travel there. Sub-human sensualists result from psycho-physical development pursued as an end in itself, for animal clairvoyance is a retroversion and is a hindrance rather than a help in overcoming the tendencies to jealousy, envy, pride and egotism that characterise the personal psychical man.

In order to judge whether a book, a message or a person, is expounding the true doctrine, it is necessary to bear in mind the polar principle and to be prepared for followers of the false *gnosis* as well as for those of the true, for anti-Christ as for Christ, for psychics as for initiates, for the brothers of the Shadow as for the brothers of the Light. The polar balance is for man fundamentally a moral and ethical question. Those under the influence of separative, self-seeking powers feel no responsibility for the fate of human souls struggling to find their way to the light; and education and learning are in themselves no protection against a highly developed brain divorced from the spiritual intelligence.

Much erudition and scholarship may be mingled subtly with false doctrines and mislead, especially in an age that respects book-learning and research. Unless we know beforehand the simple principles of the true doctrine we may be lead to accept ideas, theories and even practices that are inimicable to spiritual growth. An exponent of false knowledge may exhibit great learning and mental acuteness, and veil his "teaching" with the same philosophical vocabulary originally used by the true initiates. Familiarity with the doctrines stated and confirmed by the experiences of the many sages and seers of the past is an assistance in checking "new revelations." Such comparative studies have been made, notably by Max Müller in *The Sacred Books of the East*, and by H. P. Blavatsky in *Isis Unveiled*, where the ancient Greek philosophers, the Neo-platonists and the Mediaeval Mystics and Alchemists were included in the comparison.

An experience common to all the Great Ones of every age and race has been variously termed Union with God, Atonement,

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Gnostic Enlightenment, Knowledge of Tao, Realisation of Bodhi, Raja Yoga—a psycho-spiritual attainment, the antithesis of Hatha Yoga which is psycho-physical development. And the way to this experience is commonly and universally described as self-discipline, self-control and *self-sacrifice*. This is a simple test for all works that propound " new teaching." To sum up :

1. The Sons of Light do not proselytise nor advertise. They do not come to us : we must seek them out—rise to their level : we cannot recognise them by any other means.

2. Truth is *one* and universal. It cannot vary with the passing years, for it is timeless. There are no " later teachings " with regard to Truth. When a messenger utters Truth it is the same Truth as that of the ancients, as that of future Sages.

3. Truth concerns *eternal principles*, not *persons*, passing forms nor transitory passions and desires of men. When a teacher or a book expounds methods for the development of " occult powers," for increasing astral susceptibility, clairvoyance, etc., we may know that the teaching relates to *temporal* things, to personal acquisition, to indulgence of the lower self, and does not concern the Higher Self, the Divine, selfless self seated in the *heart* (not the brain) of all beings, which is the true goal of human evolution.

4. When a *person* is declared, or declares himself to be a teacher, or an *avatar*, we must search for the source of the teaching in our own consciousness and *there* test and prove it.

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CORRESPONDENCE

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INDIVIDUALITY AND PERSONALITY.

To the Editor of the OCCULT REVIEW.

SIR,—Your correspondent "Urania," has misquoted a sentence in my article on "Individuality and Personality." My conclusion was *not* that we "discard the individuality so that it becomes that Self," but that "the individuality may be discarded with safety only when it *will have become* that Self." "Urania's" point is well-taken, however, for it shows the danger of ending an article with a paradox, and all *statements* regarding Self-realisation are paradoxical. The mentality of modern man, whether in the West or the East, is ill equipped to comprehend the incomprehensible! But evolution is forcing him to make the attempt, and certainly the volumes of writings on this subject indicate that those who do comprehend are not averse from trying to help man overcome his formal mind. To this mind the "One," the "All," the "Universal," is a something spread throughout space like a thin paste or viscous gas, and a man naturally objects to getting stuck therein and being rolled out into space by a cosmic rolling-pin. "I want to be an angel and with the angels sing," he piped in Sunday School, and he clings to this idea as he grows older and he frequently creates a paradise in his own imagination less fluidic than his conception of the "All," but quite as pasty in the theatrical sense; and he galvanises his stage marionettes with his own sticky and sentimental notions of earthly "love."

All such cloying ideas of individuality, all egotistical thoughts of "my" power, "my" knowledge, all *human* conceptions of individuality will be discarded when the individualising principle in man *becomes* aware of itself and is "face to face" with itself—another paradox! The human idea of "universal consciousness" is self-contradictory, for how can there be any such consciousness unless an individual self is conscious of it? There can be no realisation without an "I" to realise, no "cosmic consciousness" other than that experienced by individuals.

The Principle of Individuality, or Epigenesis, is basic in any universe, but the consciousness of this principle is relative to the stage of evolution, to the state of matter corresponding to, and characteristic of, the consciousness which functions therein. Individuality is the great mystery of life! it is the true atom, the non-corporeal, immaterial *Monas*, the seed that *becomes* a full-blown SELF.

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It is the Life principle locked in the mineral, vitalising and individualising the flora of the Earth, animating and individualising the animal species, energising and individualising human egos, and realising Itself only when it has attained to SELF-consciousness and is independent of the separative, formal mind.

The evolution of this principle is a process of renouncing old forms and acquiring new faculties. All earlier conceptions of a restricted or isolated individuality must disappear simultaneously as the Pilgrim Soul realises that "I and the Father are One." This is *not* absorption; it is Realisation of That which cannot be divided or separated because "it" is formless and immaterial. Thou art That.

Yours respectfully,
W. WILSON LEISENRING.

THE SCRIPTS OF CLEOPHAS.

To the Editor of the OCCULT REVIEW.

SIR,—I have read with much interest the correspondence in your journal concerning the source of *The Scripts of Cleophas*. Having just completed a study of this remarkable book, may I express my surprise that spiritualists should make such a definite claim that this work has been communicated by a discarnate intelligence? To my mind the theosophical explanation of its origin alone fits the case. The following extract from a preface by A. P. Sinnett seems very clearly to explain the source of *The Scripts of Cleophas*.

> "Man's memory is a function of some other than the physical plane. The pictures of memory are imprinted, it is clear, on some non-physical medium, and are accessible to the embodied thinker in ordinary cases by virtue of some effort he makes. He is as much unconsciousness to its precise character, as he is unconscious of the brain impulse which actuates the muscles of his heart. The events with which he has had to do in the past are photographed by nature on some imperishable page of superphysical matter, and by making an appropriate interior effort he is capable of bringing them again, when he requires them, within the area of some interior sense which reflects its perceptions on the physical brain. We are not all of us able to make this effort equally well, so that memory is sometimes dim, but even in the experience of mesmeric research, the occasional superexcitation of memory under mesmerism is a familiar fact. The circumstances plainly show that the record of Nature is accessible if we know how to recover it, or even if our own capacity to make an effort for its recovery is somehow improved without our having an improved knowledge of the method employed. And from this thought we may arrive by an easy transition at the idea, that in truth the records of Nature are not separate

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collections of individual property, but constitute the all-embracing memory of Nature herself, on which different people are in a position to make drafts according to their several capacities. . . . A time will come as certainly as the procession of the equinoxes, when the literary method of historical research will be laid aside as out of date, in the case of all original work. People among us capable of exercising astral clairvoyance in full perfection are still very few. . . . But as time goes on and within a measurable future, some of us have reason to feel sure that the numbers of those competent to exercise astral clairvoyance will increase sufficiently to extend the circle of those who are aware of their capacities, till it comes to embrace all the intelligence and culture of civilised mankind only a few generations hence."

Apart from their considerable literary merits, *The Scripts of Cleophas* are, to my mind, of the greatest interest to all theosophists because they are an excellent example of what astral clairvoyance (as described by Mr. Sinnett) can achieve. But I do not see how the spiritist hypothesis can be applied to them.

Yours faithfully,

A. CONNELL.

DREAM SYMBOLISM.

To the Editor of the OCCULT REVIEW.

SIR,—During the last two or three years, I have had a variety of psychic or "dream" experiences; some of which have been very extraordinary, but to which I have not attached much significance, except that I have recognised the psychic development. But a few weeks ago I had an experience which I should like to relate, and to ask if any of your readers who have had similar experiences can tell me the significance of this one. The following is my "dream" experience:

On Sunday morning, June 17th, after a very hard week's work, and feeling very tired, I did not get up, but after having a cup of tea I decided to have two or three hours' extra sleep. I prayed that I might "go away" and have a real rest and be refreshed in body, soul and spirit, to fit me for the coming strenuous week.

In a few minutes, it seemed, I was away, and entering a temple for worship. (I do not know any such building in the material world.) After leaving my hat in the ante-room, I went in with other worshippers. But instead of sitting with the congregation, which was a small one, I, with two or three other men, knelt on the steps of the altar. The officiant minister put on each of our heads a veil—a kind of band which fitted the head, from which were hung beautiful small golden beads which hid our faces from view, but through which we could see. We were being initiated for some special service or work, and the

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ceremony then proceeded. During the ceremony, I fell forward on my face on the carpeted floor of the chancel, where I remained listening to the service without any interference. After the ceremony was over, the officiant spoke to me a few words, and then took me into a room alone with himself. He opened a drawer or shallow tray in a large cabinet. This was the bottom tray and about the size of an ordinary hearth-rug. From this tray or drawer, which was covered with velvet, he took up a large diamond, about the size of a Barcelona nut, and placed it on the palm of my right hand. As I looked at it, standing by his side, I remarked: "O, this *is* a beautiful stone, and it is a *living stone*, for it is warm with life."

The brilliant flashed out all colours and sparkled as I have never seen a diamond, and it felt quite warm in my hand. But I put it back in the drawer and left. The whole service was a delight, while the incident of the stone seemed a very special favour.

When I awoke, about twelve, after the two hours' sleep, I felt very much refreshed and cheered.

The work I was doing at the time was quite simple, to me, but the conditions under which we were working—over a hundred men and women in one room, underground, in Westminster—from 9.30 a.m. to 12 midnight, including some Sundays, and scores of men smoking from 4 p.m. and no proper ventilation. My health broke down under this strain and on Sunday, July 8th, I was dismissed without notice. I have been at home ill ever since but am now feeling almost ready for work again. I mention these things thinking the "dream" experience may have some bearing on the matter.

Yours sincerely,

WILLIAM HARRISON.

THE WHITE BROTHERHOOD.

To the Editor of the OCCULT REVIEW.

SIR,—May I suggest that the question whether "an actual Fraternity of White Brothers exists" is one each must decide for himself or herself?

Some of us have sufficient proof that a White Brotherhood exists, and a Black Brotherhood—and that the latter are eternally seeking to usurp the rightful power and position of the former.

Whether there is a "secluded" body "on the physical plane" is really a matter of minor importance. What matters is this. Where so much is involved, for good or evil, nobody should accept second-hand information as true—however "great" the authority.

We need not accept the statement too literally that "such highly developed souls" would "not be worried or disturbed" by our modern murderous system!

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If one sets a delicate china pot to float down the stream in the midst of a huge crowd of iron or zinc or copper pots—the china pot runs serious risk of breakage. Some of us know that the same occurs to the more delicately organised and adjusted mechanism of the more "highly advanced." This is why many whom this crude world needs to-day are shrinking from contact with the outer world—burying their gift to Humanity in comparative obscurity—unconsciously, perhaps, dreading the breakage and the loss of the spiritual poise and security they gain by comparative seclusion.

Whether other and still more "highly advanced" souls exist in absolute seclusion from outer contact is a question we must decide upon evidence we ourselves receive.

But—the simile of the "china pot" amid the coarser-grained vehicles must not be carried beyond its legitimate scope.

The human vehicles can attain immunity from breakage—if and when called to work in the outer world—in two ways at least. One is to realise that the part has—through unity of purpose and selfless devotion to the highest and best interests of Humanity—the strength of the Whole, by drawing upon the unseen Powers, who may or may not have a "local habitation."

The other is to seek and find, on the material plane, others under a like "Vow."

It is not to be done by any loud clamorous advertisement. Perhaps the existence of a very real "Brotherhood" on this plane—a "Brotherhood" of Service—is best proved by the marvellous unexpected ways in which and by which the members discover each other moving in different circles and spheres of action—the Hour comes when the muster roll is called—and the Clan re-unites on this plane of action for a given purpose. Mr. Judge knew this and he also knew the sorrow that ensues, when, thinking we have found one of the Helpers, we give the secret sign—and no countersign answers the call.

Such an Hour is with us to-day—some will answer—some will give the spurious call or countersign. In nothing is the cleverness and watchfulness of "the Enemy" so clearly shown as in his power to imitate the Call and Countersign of the Real.

Truly, they would "deceive even the Elect"—for a time. Nothing can conceal beyond a certain point the Cloven Hoof from the X-ray of Perfect Love for Humanity, and the eager desire to serve It in the crucial Day and Hour.

Yours sincerely,

"A."

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PERIODICAL LITERATURE

THE QUEST is a memorable issue, almost from cover to cover, and suggestions there and here in some of the papers deserve to be called radiant. It is good to make acquaintance with Mr. Sharma on "the reality of the knowing subject," derived from the Upanishads, and on that which Coleridge calls "the spirit and the flower," being the Joy which is "source of creation," the "untroubled Bliss" and that Infinite which—according to Tagore—is "the one living truth which makes all realities true." There are arresting dicta on every page, but the most pregnant of all tells us that though Divinity is our native inheritance, it must be also a "conscious acquisition." This is why Galahad had to go in quest of the Holy Grail, though he was born in Corbenic, which was the Grail Castle. Mr. A. R. Harwood affirms that the quest of the ideal is the quest of the spiritual; that the unseen, and this only, is eternal; that Nature appeals to the Spirit in man, "because Nature is Spirit-formed"; and that "the formation of all matter is not in matter but in spirit." Mr. H. Reinheimer replies to criticism and maintains valiantly not only that Darwinism is and remains in the melting-pot but reiterates and extends the how and why of this alleged position. Mr. G. R. S. Mead enriches THE QUEST by his study of the *Book of the Holy Hierotheos*," for a translation of which from the Syriac he and others, ourselves included, have waited ever since we made acquaintance with Mr. A. L. Frothingham's monograph on the text. The translation is that of Mr. F. S. Marsh. The broad scheme of the Hierothean book is summed up in a paragraph by Mr. Mead, and its *terminus ad quem* in a sentence, when he says that "the purified Mind is to become like unto 'Christ,' become 'Christ' wholly and, finally—astounding to tell—transcend the 'Christ' state." The consequence of this amazing doctrine is put strongly. The Dionysian tractates are based on the Hierothean book, which is in intimate contact with Proclus and "what has been hitherto regarded as orthodox Christian Mysticism" is now found to depend fundamentally on a doctrine which would have been held by Catholic Christendom "as the rankest and most blasphemous heresy." This is the case beyond question, yet it seems to us that the offending doctrine is indicative only of the Pauline last end, at once individual and cosmic, when Christ shall give up the kingdom to the Father and God shall be all in all.

Mr. Mead offers us another study, being a criticism at length of Professor Williams' Bampton Lectures of 1924, published last year and presenting "Ideas of the Fall and of Original Sin." Mr. Mead dissents fundamentally from the *Apologia* of the last two lectures, which propose and would assume, behind the myth of Eden, a vaster primeval catastrophe, "a pre-cosmic vitiation of the whole Life-

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Force, when it was still one and simple." On this understanding the Christian Saviour appears not alone and merely as Redeemer of humanity but also of the whole universe. The criticism is far-reaching: it dwells on the arbitrary invention of a novel fiction concerning a personal Life-force or *Anima Mundi* and that which it involves, namely, a personal Satan, an "Ahriman in crudest form." We have not seen the Bampton Lectures and must speak on our own part under all reserve, but Mr. Mead's survey of their thesis conjures up haunting reminiscences of cosmic fictions in the *Theosophia* of Jacob Böhme and his French disciple, Saint-Martin.

Mr. F. J. Gould presents in alluring language a picture of an old and now renewed understanding of Dante and the *Fedeli d'Amore*: it has been rehabilitated in this year of grace by Professor Luigi Valli, described as of the Royal University of Rome. We trust that the work itself will come into our hands, or that we may meet with it in a French or English vesture. We remember, from time immemorial, Gabriele Rossetti and his *Antipapal Spirit before the Reformation*, which first acquainted us with the thesis that Dante and others of the "Faithful," others of the Disciples of Love, "employed feminine forms to indicate Love, Wisdom, Intelligence," and so forth; that they invented "a sweet new style" or jargon and "schemed a spiritual escape from a corrupt Church." Mr. Gould tells us that the Italian professor has devoted years to research based on the works of Fascolo, Rossetti and Pascoli, whence we are disposed to infer that author and reviewer alike are unacquainted with Eugène Aroux, who contributed more than anyone to the imaginary debate: witness his *Dante, Hérétique, Révolutionnaire et Socialiste*, his study of *Chivalry and Platonic Love in the Middle Ages*, and his French version of the *Divine Comedy*, which claims to be translated faithfully according to the letter but annotated and expounded according to the spirit, the spirit—that is to say—which informed his predecessors and actuates also the latest exposition. We did not find Rossetti convincing in the old days, while Aroux seemed to us a prolific weaver of dreams: as regards Professor Valli, he may have contributed something to the debate, which is now a century old, but it does not come before us in the disquisition of Mr. Gould, whose allusion to "personifying tendencies" which affected the Knights Templar, indicates—on the contrary—that Valli remains in the old realm of romantic vision. For the rest, if there is something after all in the affirmed allegorising on "feminine forms," if there is something in the alleged "jargon," we should hold that there was an outward as well as an inward or secret Beatrice and that Dante—because he was a poet—transmuted, adorned and vested a living woman, namely, Beatrice Portinari, who died "all too early, on a June day in 1290."

We have left till the last that which is important of all in the new QUEST, being the communication to last year's Congress of the History

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of Christianity, held in celebration of the Jubilee of Alfred Loisy and presented by Dr. Robert Eisler. It has been translated by Mr. Mead and takes us back to the Slavic Josephus, about which it will be remembered that several articles have appeared already, some on the part of Dr. Eisler and some on Mr. Mead's part. The prefatory words of the latter inform us that Eisler's *magnum opus* on the subject is in course of publication at Heidelberg in the German language, and that editions are preparing in English, French, Italian, Swedish and Russian. The communication cannot be summarised in any space available, and the translator tells us truly that it must be read, with care and not casually, by all who are concerned with Christian origins. Dr. Eisler feels in a position to bear witness that "the problem of the origin and tendencies of the Slavic version of Josephus is now entirely cleared up." We know, among other things, that it was made from a Greek text other than that version of the "Wars" which remains extant, and that it differs therefrom by "hundreds of very striking variants." As regards the interpolations, described as "puerile additions" of Christian scribes, the removal of these is said to leave narratives about the Baptist and Jesus which could have come well enough from "the stylus of Flavius Josephus." In any case, no Christian forger "could have dared to speak of Jesus in such a tone and in particular to implicate Him in the conspiracy of a revolt of Jewish zealots against the Roman garrison of Jerusalem." Here, then, is the contribution of the Slavic Josephus to the question of Christian origins; but it is the beginning only, for Dr. Eisler believes and claims his ability to show that Josephus drew material from genuine Acts of Pilate, as distinguished from Apocryphal Acts fabricated by Christians in the second and fourth centuries. The authentic were still in existence in A.D. 311 and were published by the Emperor Maximinius Daïa as part of his persecution of the Christians. Eusebius sought to prove that they were spurious, and it remains for orthodox apologists to deal with the considerations advanced by Dr. Eisler on the value of the arguments and evidences produced by the Bishop of Cæsarea. It is affirmed further that the Slavic text reveals the extent of Christian interpolations, "of which we have been hitherto ignorant." It reveals also what has been "cut out" by Christians, for example, the account of a riot, "during which Jesus was arrested as leader of the revolutionaries." It may be added that one of Eisler's "critical results" is a new date for the Ministry of Jesus, who "made His public appearance in 19," while the Crucifixion took place in the spring of 21, "before dawn on April 16." It follows that if orthodox Christianity is once again in the melting-pot there is at least one crumb of comfort for its defenders: the historicity debate is finished; whatsoever the judgment concerning him on new facts and new findings of scholarship, there was at least a Jesus of Nazareth.

There are three articles in THE HIBBERT JOURNAL which more especially enlist our attention, the "Philosophy without Metaphysics"

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of Mr. Edmond Holmes, the "Psychology of the Johannine Christ-Testimonies" by Dr. Vincent Taylor, and Mr. John Linnell's "Doctrine of the Departing Soul." We are glad, notwithstanding, that Professor W. Stewart's excellent and refreshing "Study of Paradox" has received that which it deserves, the first place in the issue. It is long since we read a more delightful, penetrating and brilliant article, which passes, moreover, from the paradox in its varied verbal aspects to an affirmation that "the real paradoxers in the history of thought have been such men as Socrates, Jesus, St. Paul, Pascal," because they were "innovators who have transmuted human values and recast our entire ways of thinking." An article on "Christianity as Paradox" is to appear in the next HIBBERT, by the same American author. Mr. Holmes' paper is a study of Bradley, regarded "as a typical metaphysician" who finds no place for "philosophical speculations" outside metaphysics and its narrow limits. But philosophy to Mr. Holmes is love of wisdom, and of this the fountain-head is knowledge of reality. It is extended and deepened by turning lessons of experience to account, "by widening its range," and in this work intellect has a subordinate, although an important part. Insistence on the purely intellectual character of philosophy is responsible for the fact that metaphysics has failed to accomplish "a single stage" in the journey towards its goal, and hence it is to be inferred that "philosophy must disentangle itself from metaphysics if its quest of wisdom is not to miscarry at the outset." Dr. Taylor says that the dreary controversy on date, authorship and attestation of the Fourth Gospel has been succeeded by "the attempt to give a constructive account of the origin and significance of the Johannine sayings of Christ," but he looks himself to a time when we shall turn from the minutiæ of criticism "to the reading of what is, after all, the book of all books in the library of sacred devotion," the book of which Origen said that it can be apprehended by no one "except he have lain on Jesus' breast and received from Him Mary to be His Mother also." Mr. Linnell is concerned with a study of Smuts' Holism; but, as regards the doctrine of the departing soul, the title is a play upon words: it is not the soul passing from this life but departing from the field of view, since it appears that there is no soul in this last of all the 'isms.

THE ASIATIC REVIEW is always a welcome visitor for there is something always which informs and gratifies in its broad and comprehensive pages, even if it be comparatively seldom that it touches on our own subjects. It reminds us, moreover, of our old and valued friend, Felicia Scatcherd, who was its editor for a considerable period. It is now in its forty-third year and bears all the seals of permanence. There are many matters of moment in the latest issue, and a wide field is covered as usual by the excellent reviews. Mr. W. E. D. Allen's survey of the Ancient Caucasus and the origin of the Georgians, founded on Monkish annals, suggests not only that archæological

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exploration in those regions might reap a harvest but—at least to our own untutored mind—that there may be undreamed wealth in copper. Mr. N. M. Penzer presents Marco Polo as calling for inclusion in the category of a Columbus rather than in that of a Mandeville, and points out that the accuracy of his statements "has been confirmed again and again." He was, is and will remain "one of the greatest explorers of all time," whose "claims to glory are absolutely unique." A new manuscript of the immortal *Travels* has been brought to light recently by Professor L. F. Benedetto and has been published this year under the auspices of the *Comitato Geografico Nazionale Italiano*.

THE BRITISH JOURNAL OF PSYCHICAL RESEARCH is opened by Lord Charles Hope with an account of some sittings held in the course of the present year and extending to nine in number, the medium being Stella C. The recorded phenomena must be termed elementary throughout, but it is felt that some of them denote clearly a supernormal origin. At the conclusion Stella C. announced "that she did not intend to sit again for psychic phenomena," her attitude towards which appears to be "entirely that of an agnostic." Mr. Trethewy discusses the late Dr. Geley's views on the nature of psychic phenomena as they appear in his last work on Clairvoyance and Materialisation, left unfortunately incomplete. The paper is written from a spiritist point of view, which—so far as we are aware—was not that of Dr. Geley; but the following pregnant sentence of the French investigator is quoted from the translation by Mr. de Brath: "In the science and philosophy of ectoplasmic formation resides the great secret and the great mystery, a revelation of the highest knowledge, a divine consummation hitherto denied to mortals." These lines were certainly never written from a merely animistic standpoint, nor can we feel that they connote a simple spiritistic view. Mr. Trethewy hazards a speculation about conscious life being brought forth from ectoplasm, and it may be that Dr. Geley wrote as one in the presence of the mystery of life unveiling.

We have received EAST-WEST, the journal of the Yogoda Sat-Sanga movement in America; UNITY, which is the official organ of a Unity School of Christianity at Kansas City and is now in its sixty-eighth volume; ASTROLOGY, issued under the auspices of the Astrological Lodge of London; and THE SHAKESPEARE REVIEW, devoted to literature and the drama, and edited by Mr. A. K. Chesterton. Sir Frank Benson writes on Ellen Terry, Mrs. Cecil Chesterton on the "Drama in London," and Mr. G. Wilson Knight on the "Principle of Shakespearian Interpretation," offering some suggestions towards a new method.

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REVIEWS

POLITICS OF THE ARYAN ROAD. By Captain A. G. Pape. London: The C. W. Daniel Co. Price 3*s.* 6*d.* net.

CAST in semi-narrative form, interspersed with humour of the undergraduate type, and written throughout in singularly artless and colloquial style, this new book by the author of *The Christ of the Aryan Road* impresses the reader with its intense earnestness, sincerity, and good feeling. The characters positively bubble over with enthusiasm and with the eager desire to give a new direction to human energies and human enterprise. The hero—"Michael of Trinity, Cambridge. Scientist, Traveller and Educationalist"—is one of those who make it their business to seek out *the causes* of things and who deplore the fact that "responsible people in England"—and everywhere else, too, for the matter of that!—are concerned merely with *results* and thus never accomplish much of permanent or real value in the way of reform.

Michael, however, is very far from "despairing of the Republic." He is a sunny-tempered person, with an optimistic scheme for the redemption of Society and for the evolution of a New Race; and he succeeds in interesting a little group of his old college friends in what he terms the 'Great Evolutionary Plan." They meet, on successive evenings, at the rooms of one of their number, and discuss, with burning zeal, the eternal questions of life and death, soul and body, self and non-self, personal rights and social responsibility. Michael is an ardent Theosophist, and the general feeling of the company is in accord with his view that outward things can only be understood in the light of inner purposes, and by a right knowledge of the all-embracing laws of Karma and Re-birth. These, however seem, to him and his friends, the golden keys for even the darkest and most mysterious doors; and so, in spite of the serious and even terrible subjects discussed by the Symposium, the atmosphere which pervades it is never less than cheerful. Incidentally, we are introduced to a Cambridge scene, full of bright young people! On page 47, one of the speakers pays this naïve tribute to college "rags": "The type of humour I like is that most prevalent 'up' here in Cambridge—to quote Kipling: 'Mirth that hath no bitter springs.'" Quite a number of people who think that high ideals and good times cannot exist together might be converted—and edified!—by this little treatise. We wish it a wide circulation among those to whom its radiant faith may come as a new gospel

G. M. H.

LIFE BEYOND DEATH, with evidence. By the Rev. C. Drayton Thomas, with an introduction by Viscountess Grey of Falloden. Publishers: Collins & Co. Price 21*s.* net.

THIS, like all Mr. Drayton Thomas's books, is extremely carefully compiled and contains the results of many years' work, together with tentative explanations of the striking results he has obtained in his studies. But it is not a mere dry summary, for the whole book is so vividly and interestingly

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written that, large as it is, it is difficult to put it down when one has begun to read it.

It will be remembreed that in his previous book, *Some New Evidence for Human Survival*, Mr. Drayton Thomas showed how, in his many sittings with Mrs. Osborne Leonard, the well-known medium, his father and sister conversed intimately with him and gave him astonishing proofs of their continued knowledge of earth conditions. They convinced him of their continued existence and personality and showed indisputable knowledge of matters beyond the possible cognizance of anyone present at the sitting.

In the present volume, Mr. Drayton Thomas is able to carry his researches much farther than before, for by practice the conditions of communication have become much easier. The communicators and Mr. Thomas are able to hold long conversations, chiefly through "Feda," Mrs. Leonard's control, but occasionally by direct voice. Among other things, Mr. Thomas tried to find out what causes the difficulty of, for example, giving names, answering specific questions, and so on. It was explained that as everything has to pass through three minds—that of the communicator (in his case usually his father or sister) that of the control—Feda, and finally that of the medium, Mrs. Leonard—a single word or name is very much more difficult to convey correctly, while the risk of confusion if given wrongly is much greater, than when consecutive conversation is held or when the communicator is allowed to follow his own line of thought. As with ourselves, the memory often seems at fault too: we know how annoyingly a name, though quite a familiar one, will evade us, however much we try to recall it, until we cease striving, when suddenly it probably emerges from the subconscious. Nothing indeed is lost that enters the subconscious, but the conscious mind often gets in the way and hinders the thought or the word from coming to the surface. The subsconcious is a sort of mental storehouse.

Descriptions are given of the conditions of life on the other side and of how our life here creates adverse or beautiful states there. It is a very striking proof of the truth of the information given by so many different communicators, that their descriptions of the life in the beyond agree so remarkably. Could anything be more convincing? A sure and certain *knowledge* of the future would make a marvellous change in the lives of most people. As Mr. Drayton Thomas's father said, he had constantly been near, but, "You were not conscious of my nearness in the way you now are, so it did not affect you. So with the Heavenly Father's love and His Spirit presence, the more you are conscious of it, the more you can receive and benefit by it."

Emphasis is rightly laid on the too-often forgotten fact that intercourse with those who have passed on should not be regarded as an end in itself or sufficient reason to call our dear ones back, but is to be looked on as a proof—where needed—of continued life and personality and, above all, as an aid to the realisation of and communion with God. Belief is changed "into knowledge and knowledge into realisation." Is not this to the good? As it also is "to be reminded afresh that the love which is prepared to sacrifice in the service of others and which finds its historic symbol in the Cross is life's supreme attainment."

ROSA M. BARRETT.

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LISTENING IN. By Olive C. B. Pixley. London: The Psychic Book Shop. Price, 9*d*.

THIS book, which bears the obvious imprint of truth, tells of post-mortem communications, and should carry conviction to many readers; even to those who have not, as has the author, been privileged with personal experience. We think it safe to add, however, that there will be a greater number of those who can testify to these and similar experiences than the writer of the book may have at first anticipated. "Listening In" is a good title; for those who respond to the same wave-lengths can most easily communicate, and Miss Pixley tells of many an interesting conversation which she had with a dearly loved brother killed early in the war. These talks are not through automatic writing, but occur in a far more convincing manner, which we shall leave the reader to discover. This, though, we will say: Miss Pixley is not a spiritualist or medium. She has never been to a séance in her life, and her knowledge has always been fully conscious.

The keynote of the book is Resurrection, and the power of Love, and great stress is laid upon prayer.

Though, happily, not unique, as we have reason to know, this is the most convincing case of a "singular experience" we have yet encountered. The little book should be read by all who have any interest in psychic matters. It will help strengthen the convictions of those who already know, and will give even to the most hardened sceptic much food for thought.

ETHEL ARCHER.

WHAT IS MAN? By John Henry Clarke, M.D., and Leopold Salzer, M.D. London: John M. Watkins. Price, 3*s*. 6*d*.

THIS most interesting book revolves around an address on spiritualism delivered by Dr. Salzer at Calcutta forty years ago, and Dr. Clarke expands the theme in the remaining four chapters. In the introductory, which is admirably lucid, there are many quotations from Paracelsus, upon whose philosophy Dr. Clarke appears to found his own theory of existence, and from whence as an inevitable corollary he deduces the existence of the visible Universe, and Man, the Thought of God. After pointing out the futility of the materialistic theory, which cannot even define its own substratum matter, and justly questioning the intellectual honesty of the physicists who ignore the place and existence of the ether, Dr. Clarke goes on to demonstrate the honesty of Sir Oliver Lodge, who, in acknowledging the limitations of his own science, also gave us something definite to build upon. "In ignoring the ether," says Sir Oliver, "we are ignoring the fundamental reality of the Universe, and we may be ignoring that which constitutes the physical vehicle of Life and Mind."

Behind the Elementary Body of Man, both Sir Oliver and Dr. Salzer (whose address on Spiritualism forms the second chapter) find the Etheric Body: and concerning this interior organism which can and does act intelligently quite apart from ordinary intelligence and consciousness, they have much to say.

In the chapter on Spiritualism, Unconscious Cerebration, and the power of ethereal man are comprehensively dealt with. Unconscious Cerebration, it is said, may easily account for most spiritualistic communications, but

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when we come to intuitions of unconscious cerebration, then we get those vast conceptions of the cosmos that to the ordinary man may be quite unknowable. In the chapter which follows, some recent pronouncements of Sir Arthur Keith are excellently rebutted by various quotations from Franz Hartmann, which may well be summed up by the following: "Those who have not developed the power of spiritual perception will not believe in its existence because for them it does not exist. . . . In the spiritual as in the sensual kingdom, *the perception is first and then comes the understanding.*"

In the concluding chapter we are shown how the Vision of the Seers of all ages—Thales and the writer of Genesis, Paracelsus, Jacob Boehme, and William Blake—fundamentally agrees. "Hence it is in harmony and complexity, not in singleness, that we must look to find essential unity."

There is such a thing as mental and spiritual communion. "It is through this power of communion that we are brought into intimate relation with the greatest minds of the past and present. But this could not be so if the Mind of the Universe were not one with the Mind of Man. . . . The Universe does not and cannot go out like Sir Arthur Keith's candle, for the Life of the Universe is God, and Man is His manifestation." We could wish that every member of the medical profession might study with unbiassed mind this truly illuminating treatise. The gain would be immense.

ETHEL ARCHER.

SNOWFLAKES AND SILVER FEATHERS. By D. London: The C. W. Daniel Co. Price, 3*s.* 6*d.*

THESE visions of the spirit worlds are very beautiful. D. is obviously a great lover of Nature, and in "Vision Trees," particularly "The Soul of a Tree," this loving sympathy is most strongly felt.

Altogether there are about forty-five visions. Many of them seem allegorical, and may yield more on a second and third reading than at first sight appears. Divine Rays, Divine Music, and Sunset Shells are especially haunting. There are, says the writer, two ways of entering the spirit worlds, the Higher and the Lower Way. The former, which she herself adopts, is through communion with the Father. "I concentrate," she says, "my whole being, body, soul and spirit, upon this communion. Most of us," she says, "do not realise clearly that in our earthly life we are developing or failing to develop our spirit and spirit body by living a good life or a bad life . . . both spirit and spirit form are within our earthly frame throughout our entire earthly life, from birth to death." Perhaps this little book may help some of us to realise this undoubted truth.

ETHEL ARCHER.

KNIGHTS OF THE HOLY GRAIL. By Dorothy Blanche Miller. Two Worlds Publishing Co., Ltd., Manchester.

CAST into the form of twelve chapters or articles, we have here a series of simple stories relating in semi-fictional form some of the great hidden truths. That is, as far as such things can be set down in words, for the author is well aware of the difficulty of communicating things of this

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nature; things of which one has the most direct evidential knowledge, but knowledge of a nature not susceptible of material proof to some other person. She deals with such phases as the problem of pain, evolution and reincarnation, and urges you as reader to "know thyself, on the material, mental, spiritual and psychic planes." All those who teach in any phase of occultism know how difficult it is to convey greater truths and demolish smaller truths—for all truth is relative—and to lead on the doubtful student who has been cradled in some religious dogma which he dare not challenge, much less forsake. Such a book as this renders the task easier. Simple and elementary, it is most useful where simplicity is required, for it may enlighten without dismaying the troubled seeker.

W. G. R.

THE PLANET NEPTUNE. By Elizabeth Aldrich (with frontispiece portrait of the author). Macoy Publishing and Masonic Supply Company, New York.

THIS little study, devoted entirely to the mysterious and little-known planet Neptune, will certainly interest all those who are devoted to the study and practice of astrology, that ancient art from which modern astronomy was born. The talented author is one of those who believe that Neptune was known to the ancients, and was merely re-discovered in the days of Adams, Leverrier and Galle. She has investigated what is known astrologically of this planet with its retrograde moon, and sets it forth with charm and persuasion. In the fifty odd pages of this small book she gives a fair amount of suggestive and apposite information of astrological import concerning the mysterious eighth planet, and gives some reasons for her beliefs about its past phases of influence and the modes in which it was manifested.

W. G. R.

THE PATH OF THE ELDERS: A MODERN EXPOSITION OF ANCIENT BUDDHISM. By Ernest Erle Power. Pp. 233. Madras: Theosophical Publishing House.

THE theories expounded in philosophical psychology of Buddhism is always a most fascinating study, in whatever book they are examined, and in either of its two leading doctrines. In this well-written and skilfully arranged exposition, the author begins by setting out the difference that exists between the teaching of the Hinayana (the Little Vehicle) and the Mahayana (the Greater Vehicle). Upon this distinction his discourse is hung.

He returns to this fundamental difference, which might be called, as he points out, the key to the divergence between catholicism and Mahayana Buddhism and the solitary school of the Hinayana doctrine: that of individual exertion in reaching Nirvana, or that of the collective vehicle for the masses implied in the salvation theory.

Following upon this, he distinguishes between the effort of the enlightened to attain Nirvana, in contrast with the effort to attain power—the attitude of world negation as against that of world domination. On his title page he quotes:

"For there is the Path of the Elders and there is the Path of the

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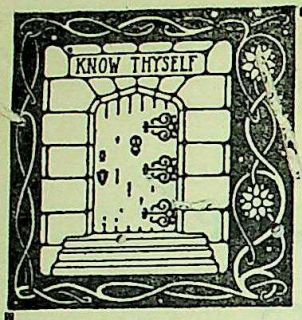

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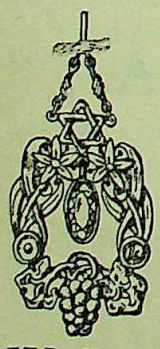

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gods: leading the one into Nibbana, the Peace unshakeable; the other unto Heaven, the Glory Unequalled. But the Glory lasteth not, whereas the Peace abideth for ever and aye."—(From the *Book of the Sayings of Tsen-Re.*)

First dealing with the Great Recognitions, and the Noble Eightfold Path, he then discourses upon the Soul and Karma; and discusses the Five Constituents or *Khandhas* that go to make up a human individual. The characteristic and most difficult doctrine of Nirvana (here spelt Nibbana) is begun by setting forth the futility of evolution, in the sense that all existence is but a source of pain, and all "I-making" is deplored. To this end, the devotee examines the Universe in comparison with his body and self, noting their infinitesimal unimportance; and sees that even Godhood is not an end to be sought, against the peace of Nirvana. Finally he resolves upon brotherhood now, and for the rest—Nirvana. The author concludes with a slight account of the Buddhist monastic system.

The author is evidently a keen and powerful thinker, who has grasped the doctrines on which he writes, simplifying their statement for Western minds with a skill that is akin to genius. He has wisely avoided those tenuous subtleties on which the final argument between the two schools of thought must be based, for it is not yet decided.

W. G. Raffé.

Leon Denis: L'Apotre du Spiritisme; Sa Vie—Sa Oeuvre. By Gaston Luce. Paris: Editions Jean Meyer (B.P.S.). Paper covers, 10 *fr.*

M. Gaston Luce is well qualified to write the biography of his friend Leon Denis, the famous French leader of the spiritualists in that country. In this very full and well-documented history, M. Luce treats of Leon Denis as a man, a writer and an exponent of occult research undertaken in the cause of truth. Born in 1846, his father a master-mason, Leon Denis was a studious youth of simple, good-hearted nature, who had none too easy a way to make. He saw army service and travelled over Western Europe, and, coming into contact with the awakening interest in things spiritual, he became a Mason. Gradually he advanced in learning, in experience and experiment, first as a follower of Allan Kardec. A prolific writer of books and articles, he carried the banner of research with ardour for many long years, and died in 1927 with the satisfaction of having achieved a very definite piece of work. This biography of 300 pages is exhaustive and sympathetic in every way. A praiseworthy piece of work, it is in itself a monument to the regard in which he was and is held by French spiritualists.

W. G. R.

The Varieties of Religious Experience. By William James. London: Longmans Green & Co., Ltd. Price, 6s. net.

No other book in the field of religious psychology has enjoyed so universal and merited a fame during the last five-and-twenty years as *The Varieties of Religious Experience.* To dwell so late in the day on the importance of this illuminating study, which is recognised everywhere as the standard work on the subject with which it deals, would be a matter of supereroga-

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tion. The fact that this classic has been reprinted for the thirty-fifth time, and is now issued in beautifully clear type on excellent paper and chastely bound at 6s. net—less than the price of a new novel—is sufficient witness in itself to the permanence of the interest taken by the general public in a book which, from the time of its first appearance until to-day, has been a living force in the study of religion. It is scarcely necessary to recommend readers of the OCCULT REVIEW who so far have been unable to place this work upon their bookshelves to avail themselves of this remarkably inexpensive edition. Messrs. Longmans are to be warmly congratulated on their enterprise in producing such a worth-while volume at so comparatively low a cost.

LEON ELSON.

THE OTHER SIDE OF DEATH. By C. W. Leadbeater. (2nd Edition revised and much enlarged.) Adyar: The Theosophical Publishing House. Price, bds. Rs7.8; cloth, Rs9.0.

THE collection of records of astral experiences comprised within the volume by C. W. Leadbeater issued under the title of *The Other Side of Death*, has for long been a favourite with students both of Theosophical philosophy and Psychical Research. For Mr. Leadbeater has the happy knack of making himself clearly to be understood. The second edition of this work, revised and much enlarged, just to hand from Adyar, should prove a welcome addition to Theosophical literature. The book consists of some 500 pp., carefully indexed, both under subject matter, sources quoted, and records cited. Four sections are devoted respectively to a consideration of the significance of "death," and the nature of first-hand investigation into post-mortem states of consciousness; descriptions and examples of life on the astral plane; the meaning and classification of apparitions; Spiritualism and Psychical Research, and the attitude of Theosophy towards the former religio-philosophy.

The many readers of the OCCULT REVIEW whose interests lie in the direction of Psychical Research will find in this work not only a volume of substantial proportions, but a *vade mecum* of information with regard to "the other side" which covers the ground with such wealth of detail and vividness of description as in themselves almost to compel conviction of personal survival.

LEON ELSON.

THE CRIMSON ROPE. By Herbert Ashbury. London: Jarrolds, Ltd. Price, 7s. 6d. net.

BASED on the idea of hauntings through the possession of an idol stolen from a sect of Eastern devil-worshippers, *The Crimson Rope* sets out, with a profusion of horrors, to depict a series of gruesome happenings carefully calculated to chill the blood and make creep the flesh of the reader. Action is the watchword, and no breathing space is left as the weird and terrible incidents follow each other in bewildering succession.

Regarded as a "thriller," the result is eminently satisfactory, but as an attempt—if, indeed, it is intended as such—to reproduce the insidious and ineluctable spell of the immortal *Dracula*, it is far behind. As an exciting story with which to beguile a leisure evening, it may be warmly recommended to those who have a taste for fiction flavoured with the occult.

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WHY WE SURVIVE. By H. Ernest Hunt. London: Rider & Co. Price, 2*s.* 6*d.* net.

WHILE the preponderance of evidence for the survival of the personality after death is of a psychical or spiritualistic nature, it is by no means the case that the problem is to be solved only by the aid of the "spirits." The gateway of sleep opens the way to a realm where the working of consciousness in finer bodies than the purely physical may frequently be found to offer clues to the real nature of the human ego.

Mr. Hunt, whose works on *Nerve Control* and *Self-Training* are probably familiar to all readers of the OCCULT REVIEW, in the present stimulating booklet bases his argument for survival on the fundamental nature of consciousness during life, and stresses the fundamental duality of the human self. Besides the invaluable data afforded by certain dream experiences, a number of significant cases have been collated of psychological phenomena in connection with the induced sleep of hypnosis and anæsthesia,

The vital importance at the present time of finding a rational basis for what to most of us is a matter of faith, cannot well be exaggerated, and for the open-minded searcher for the "how" and "why" of human life, no clearer or more succinct guide could be recommended.

LEON ELSON.

PSYCHICAL EXPERIENCES OF A MUSICIAN (in search of truth). By Florizel von Reuter. With a Foreword by Sir Arthur Conan Doyle. London: Simpkin Marshall, Ltd., and The Psychic Press. Price 7*s.* 6*d.* net.

SIR ARTHUR CONAN DOYLE, in his charming introduction to this work, reminds us that Florizel, the boy violinist, who made such a sensation in Great Britain twenty years ago, and had the honour of appearing three times at Buckingham Palace before Queen Alexandra and King Edward, has now "grown to man's estate . . . and has already won for himself a name which is second to none among the violin virtuosos of the Continent." More than this, however, Florizel has proved himself to be in a double sense a living link between ourselves and the great musicians who have—as Browning phrases it—"Passed through the body and gone."

This book is Florizel's own record of the experiences by which he and his mother realised their hitherto dormant powers.

Like many another, he was profoundly sceptical of a subject on which he was also profoundly ignorant. A sitting with a "Trumpet medium," claiming to be Paganini, spoke to the young musician, greeting him and his mother as spiritual kindred—the only *real* kindred. From that point the author's experiences became personal. His mother sat with bandaged eyes, her fingers resting on a small planchette-like instrument called an "Additor," and received communications of great length and variety, which at first seemed an utter and hopeless jumble, until on reading the letters inverted it was found they formed intelligible sentences. As time went on, the great variety of languages used by the communicators still further increased the difficulties of the recipients, even if it added to the authenticity of the whole affair. I remember the late Archdeacon Wilberforce was particularly interested in what he called "writing back-

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wards," and how often he told me he would believe much more in automatic writing thus received.

Though the greater part of this interesting book is devoted to the experiments of Florizel von Reuter, his mother, and the personal friends who afterwards formed their circle under the protection of spirit guardians of exalted order, the author has a good deal to tell of experiences with certain leading professional mediums, including our old friend, Mr. Alfred Vout Peters, and Mr. Hope and Mrs. Buxton, the well-known "Psychic Photographers" of Crewe. Several of the photographic results are included among the illustrations in the book, and there is one quaint example of an accidental extra, apparently obtained through the involuntary mediumship of a young lady in America.

As Mr. von Reuter has been much in touch with Dr. Walter Prince, it is hardly surprising that these pages are interspersed with cautious criticisms concerning the "subconscious mind," and other bogies by which psychical research proffers gold in one hand and dust and ashes in the other! As a humble *amateur* of the King of Instruments may I express the pleasure it has given me to read these *Psychical Experiences of a Musician*.

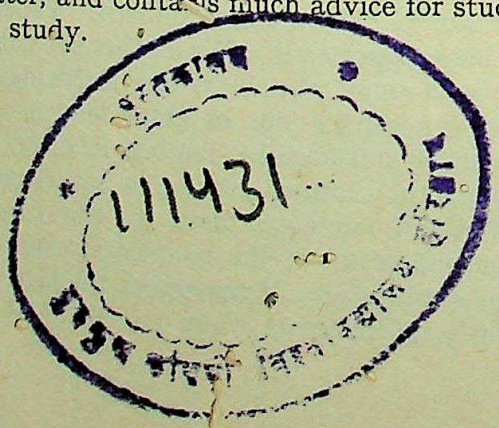
EDITH K. HARPER.

MASTERS AND DISCIPLES. A Guide to Study. By Clara M. Codd. London: Theosophical Publishing Co., Ltd. Price, 2s. net.

THE doctrine of Adeptship is common to many occult schools. The old alchemists, for example, frequently said that the secret of transmutation was not to be learned save orally from an adept. Theosophy, however, has made the doctrines peculiarly its own, and has developed it considerably. That the standard of human development is not uniform, and that those who have progressed little can learn from those who have progressed far, are facts too obvious to be disputed by anyone. Nevertheless, the doctrine of adeptship is not without dangers. It tends to encourage dogmatism, or what I would prefer to call "authoritarianism." For instance, Miss Codd tells us that she has "not included any reference to the many modern books on occult subjects published to-day by bodies other than the Theosophical Society," for the reason that she feels "their authority to be uncertain and their statements sometimes to be unreliable." One wonders, in view of the explicit avoidance of sectarianism in the statement of its objects, exactly where the Theosophical Society is tending under its present leadership.

Miss Codd's book gives a succinct statement of the ideas concerning the Masters and discipleship held by such thinkers as Dr. Besant and Mr. Leadbeater, and contains much advice for students relative to further reading and study.

H. S. REDGROVE.



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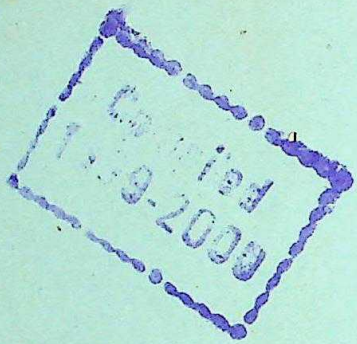

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